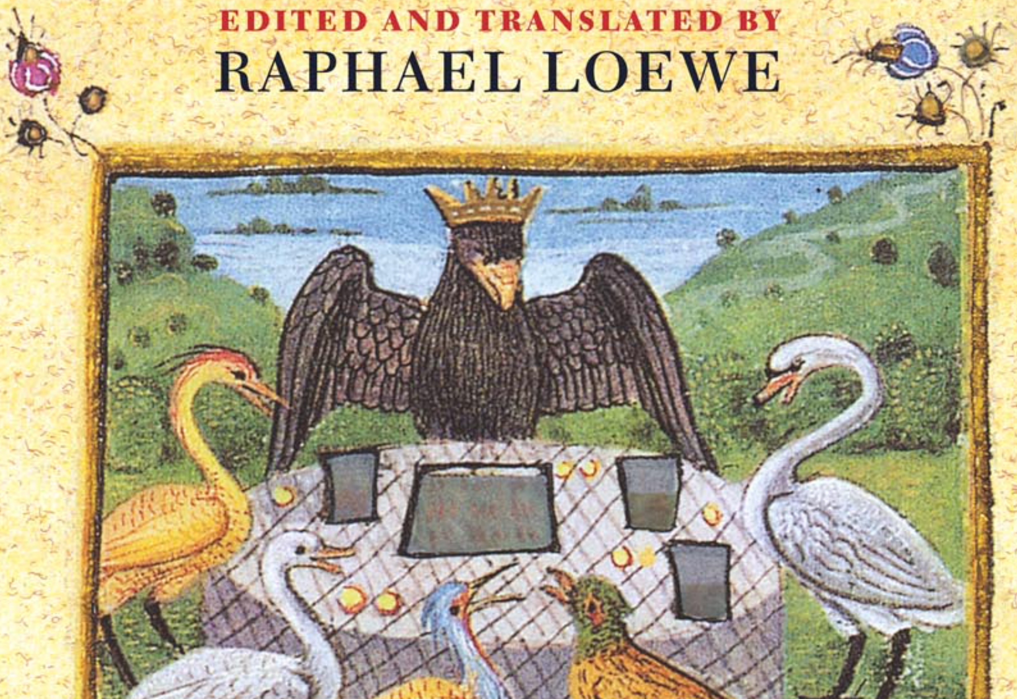
ISAAC IBN SAHULA

משל הקדמוני MESHAL HAQADMONI

Fables from the Distant Past

A Parallel Hebrew–English Text · *Volume One*

EDITED AND TRANSLATED BY
RAPHAEL LOEWE



The Littman Library of Jewish Civilization

MESHAL HAQADMONI

FABLES FROM THE DISTANT PAST

⁂

משל הקדמוני

⁂

VOLUME ONE

THE LITTMAN LIBRARY OF JEWISH CIVILIZATION

MANAGING EDITOR
Connie Webber

Dedicated to the memory of
Louis Thomas Sidney Littman
who founded the Littman Library for the love of God
and as an act of charity in memory of his father
Joseph Aaron Littman
יהא זכרם ברוך

'Get wisdom, get understanding:
Forsake her not and she shall preserve thee'
PROV. 4:5

The Littman Library of Jewish Civilization is a registered UK charity
Registered charity no. 1000784

MESHAL HAQADMONI

Fables from the Distant Past

ISAAC IBN SAHULA

⁂

A Parallel Hebrew–English Text

VOLUME ONE

EDITED AND TRANSLATED BY
RAPHAEL LOEWE

⁂

ספר
משל הקדמוני

לר׳ יצחק בן שלמה ן׳ סהולה

ההדירו ותירגמו אנגלית
רפאל הלוי לוועוע

⁂

Oxford · Portland, Oregon
The Littman Library of Jewish Civilization
2004

The Littman Library of Jewish Civilization
Chief Executive Officer: Ludo Craddock

PO Box 645, *Oxford* OX2 0UJ, UK

Published in the United States and Canada by
The Littman Library of Jewish Civilization
c/o ISBS, 920 N.E. 58th Avenue, Suite 300
Portland, Oregon 97213-3786

English translation © The Littman Library of Jewish Civilization 2004

All rights reserved.
No part of this publication may be reproduced,
stored in a retrieval system, or transmitted, in any form or by
any means, without the prior permission in writing of
The Littman Library of Jewish Civilization

A catalogue record for this book is available from the British Library

Library of Congress Cataloging-in-Publication Data
Sahula, Isaac ben Solomon, 13th cent.
[Meshal ha-kadmoni. English & Hebrew]
Meshal Haqadmoni : fables from the distant past : a parallel Hebrew-English text =
[Sefer Meshal ha-kadmoni] / edited and translated by Raphael Loewe.
p. cm. Includes bibliographical references and index.
1. Fables, Hebrew. I. Title: Sefer Meshal ha-kadmoni. II. Loewe, Raphael. III. Title.
PJ 5050.S2 L+ 398.2'089'924—dc21 2002016139
ISBN 1–874774–56–0 (cloth)

Publishing co-ordinator: Janet Moth
Copy-editing: Lindsey Taylor-Guthartz
Indexes: Raphael Loewe
Production manager: John Saunders
Design: Pete Russell, Faringdon, Oxon.
Typeset by Total Graphics, Tel Aviv, and Footnote Graphics Limited, Warminster, Wilts.
Printed in Great Britain on acid-free paper by
MPG Books, Bodmin, Cornwall

MEMORIAE SACRVM

⁂

H. M. J. L.

MDCCCLXXXII–MCMXL

PATRVM · MAGISTRORVM · OPTIMI

⁂

E. V. L.

MDCCCLXXXVII–MCMXLVI

MATRIS · EXEMPLI · FAVTRICIS

⁂

ועל במותי ידריכני למנצח בנגינותי

Publisher's Note

⁂

The Littman Library of Jewish Civilization and
Professor Raphael Loewe
would like to thank the following donors
for their very generous contributions towards the costs of
preparing and producing this book

⁂

THE EXILARCH'S FOUNDATION
of Mr Naim Dangoor

DR JACOB AND MRS HENRYKA HABERMAN
in memory of their parents
MR ALEXANDER *and* MRS ESTHER HABERMAN
DR WILLIAM *and* MRS HELEN KORNGOLD

CHIEF RABBI CYRIL HARRIS OF SOUTH AFRICA
AND THE JOHANNESBURG SEPHARDI HEBREW CONGREGATION

THE HARRY AND ABE SHERMAN FUND
of the Institute of Jewish Studies, University College London

THE IAN KARTEN CHARITABLE TRUST

THE LUCIUS N. LITTAUER FOUNDATION

K. C. SHASHA CHARITABLE FOUNDATION

VALMADONNA TRUST LIBRARY

THE WEBBER FOUNDATION

MR ISAAC ZEKARIA
in memory of his father, who loved to tell meshalim

Donors who wish to remain anonymous

⁂

והריקתי להם ברכה עד בלי די

The Illustrations

Two sets of illustrations have been used in this edition. The woodcuts are from the second printed edition of *Meshal haqadmoni*, which was published in Venice *circa* 1547. Thanks are due to Mr Jack Lunzer of the Valmadonna Trust Library for making them available for reproduction. The illuminations and diagrams are from a manuscript of *circa* 1479 in the Rothschild Miscellany (fos. 297–370), now in the Israel Museum, shelfmark 180/51, and are reproduced with permission.

Preface

IF, as the Gospels state, no man can serve two masters (Matt. 6: 24), it is surely a hopeless task to address several types of reader in a scholarly work: and this book has perhaps as many as five classes in mind. Specialists in Jewish studies ought not to require translations from Hebrew, of whatever period, and those properly equipped would doubtless be able to gather for themselves the information that I have put into the Introduction and notes; I claim no more than to have saved them some donkey-work. But the annotation has had to provide also for the needs of students who cultivate disciplines other than Hebrew—medieval Spanish history and folklore—for whom Ibn Sahula's *Fables* may be of relevance, conceivably of importance: and what is provided by way of elucidation for non-hebraists will, it is hoped, also be of help to those students of Hebrew—alas, nowadays the majority—who shrink almost in terror from medieval texts. Historians and folklorists in a hurry may grudge the time necessary to wade through my verse rendering, and for such the fairly full synopses in the Introduction (Section 2) may serve to identify the passages which they feel merit closer reading. The metrical English version endeavours, as explained in the Introduction (Section 10), to do justice to Ibn Sahula's literary form, and may serve to open the eyes of readers without any Hebrew to the existence both of a literary genre and of a thirteenth-century satirist who, in my opinion, may stand comparison with Jonathan Swift. As regards those who may be termed, without condescension, amateur readers, whose Hebrew limps, if the translation tempts or goads them into learning enough to dispense with it, it will have justified itself.

I would probably not have embarked on the translation of the *Meshal haqadmoni* but for the circumstance that the miniatures in the text included in the Rothschild Miscellany manuscript in the Israel Museum inspired the interest of Linda Falter, who wanted to know more about it; and I am grateful to her and her husband, Michael, for help in various ways in connection with my work. There is also a host of others to whom I owe a debt of gratitude, amongst them the library staff in a number of institutions, beginning with University College and Jews' College, in London; Professor S. C. Reif of the Cambridge University Library and Mr Richard Judd of the Bodleian in Oxford; the Staatsbibliothek, Munich, the Medieval Institute at Notre Dame University, Indiana; Dr Benjamin Richler of the Hebrew University Library, Jerusalem; but above all to the Warburg Institute in London, whose library is the most civilised—in every sense—in which it has been my privilege to work. Without its open access, and its generously integrative coverage of the interaction between east and west in the classical tradition of Europe, my annotation of the *Meshal haqadmoni* would often have been much more sketchy, and the book correspondingly the poorer. Mr Jack Lunzer, the Custodian of the library of the Valmadonna Trust, has most kindly made early prints available to me for photographic copying. Many colleagues and friends have been of great help in answering queries or making suggestions, and I am particularly grateful to Professor Colette Sirat of Paris and Jerusalem, Professors Malachi Beit-Arié and Jonah David of Jerusalem, and Dr Peter Linehan of St John's College, Cambridge. I am no less appreciative of the help that I have received, either in answer to my questions or from their spontaneous remarks, from many in London—Professors C. Abramsky, M. J. Geller, and W. Sharples, Dr G. Bos, Dr D. Davies, and the late Dr Michael Weitzman, whose premature death is a grievous blow to Jewish scholarship in England, all of them of University College London; likewise Dayyan Dr Pinchas Toledano, Rabbi Dr Abraham Levy, and Mr L. E. Gubbay.

The circumstance that the Memorial Foundation for Jewish Culture failed to produce a subvention that could have reduced the retail price of the book enhances my own appreciation of the welcome extended to the volume by the Littman Library of Jewish Civilization, and of the support that I have received throughout from its Managing Editor Connie Webber and Chief Executive Officer Ludo Craddock and their most competent team—Lindsey Taylor-Guthartz, Janet Moth, George Tulloch, John Saunders, and Pete Russell, as well as Dr Judith Olszowy-Schlanger and Dr Gillian Greenberg, who have kindly assisted with the reading of the Hebrew proofs; all of whom have put up, most good-humouredly, with an old-fashioned scholar's pedantry. Thanks to the vision and generosity of Louis Littman (whose friendship I valued) and, since his death, the ongoing dedication of his widow Colette and their son Roby, the Littman Library pursues, in the opening years of the twenty-first century, the same educational ideals and aims as did Isaac Ibn Sahula at the end of the thirteenth: which renders all the more appropriate the promotion by the publishing house of my own endeavour to get his *Meshal haqadmoni* taken seriously—for the first time, I suspect, since he wrote it.

⁂

The work has occupied me intermittently over some twelve years, and intensively during the last five or six. My greatest debt is surely to the forbearance of my wife Chloe, who has had to come to terms with sharing a husband with the Hebrew muse.

⁂

וביציאתי אני נותן הודאה על חלקי

R.L.

Contents

List of Abbreviations I. xiii

INTRODUCTION

1. The Life of Isaac Ibn Sahula I. xv
2. Literary Structure and Synopsis I. xxiv
3. Ibn Sahula as Fabulist I. l
4. Philosophy and Science: The Excursuses I. lix
5. The Spanish Historical Background I. lxx
6. The Social Context of the Fables I. lxxxvi
7. Hebrew Solecisms I. cvii
8. The Text I. cxi
9. The Illustrations I. cxxiii
10. Translations I. cxxvi

MESHAL HAQADMONI

FABLES FROM THE DISTANT PAST

Dedication I. 2
Prologue I. 5
Introduction I. 8
Preface to Part I I. 20
PART I: On Wisdom I. 41
PART II: On Penitence I. 153
PART III: On Sound Counsel II. 329
PART IV: On Humility II. 419
PART V: On Reverence II. 553
Colophons II. 720

APPENDICES

1. Astronomical Diagrams II. 727
2. Supplementary Notes to the Poem II. 735
3. Numbered Notes to the Illustrations II. 767

Bibliography II. 769
Index of Citations II. 791
Index of Key Hebrew Terms II. 799
Index of Subjects II. 802

⁂

Abbreviations

AV	Authorised Version of the Bible (1611)
BASOR	*Bulletin of the American Schools of Oriental Research*
BT	Babylonian Talmud
CSIC	Consejo Superior de Investigaciones Científicas (Madrid)
EB	*Encyclopaedia Britannica*, 11th edn. (Cambridge, 1910–11)
EJ	*Encyclopaedia Judaica* (Jerusalem, 1971–2)
HUCA	*Hebrew Union College Annual*
JE	*Jewish Encyclopedia* (New York, 1903–6)
JJS	*Journal of Jewish Studies*
JPSA	Jewish Publication Society of America (Philadelphia)
JQR	*Jewish Quarterly Review* (new series)
JRAS	*Journal of the Royal Asiatic Society*
JSS	*Journal of Semitic Studies*
JT	Jerusalem (Palestinian) Talmud
Migne	*Patrologia Latina*, ed. J. P. Migne, 221 vols. (Paris, 1844–64) *Patrologia Graeca*, 161 vols. (Paris, 1857–86)
NEB	New English Bible
OED	*Oxford English Dictionary*: J. A. H. Murray (ed.), *A New English Dictionary on Historical Principles* (Oxford: Oxford University Press, 1884–1928; repr., in 2 vols., 1971)
PAAJR	*Proceedings of the American Academy for Jewish Research*
REJ	*Revue des Études Juives*

CRITICAL APPARATUS

Codices

A	Milan, Ambrosiana, X 112 Sup.
G	Jerusalem, Hebrew University, Heb. 4° 6698
L	Sassoon Collection 261 (microfilm in the British Library, Oriental Section, call-number Microfilm Spool 2863)
M	Munich, Bayerische Staatsbibliothek, cod. hebr. 107
O_1	Oxford, Bodleian Library, Canonici Or. 59 (Neubauer, *Cat.* 1406)
O_2	Oxford, Bodleian Library, Oppenheimer 154 (Neubauer, *Cat.* 1405)
R	Jerusalem, Israel Museum, 180.51

Where a siglum appears in parentheses within a series of sigla recording a common variant, it indicates that a minor internal variation is exhibited (*not* excluded) in that manuscript, such a variation being itself shown within parentheses, thus: GM$(O_1)O_2$ בתקופ(ו)ת

Editions

s	Soncino (Brescia, *c.*1491): *editio princeps*
v	Parenzoni (Venice, *c.*1547)
v_2	Di Gara (Venice, 1610), fragment
z	Zamora (Tel Aviv, 1953)

Symbols and Other Abbreviations

+	added by
^	omitted by
~	order inverted by
[ ]	editorially excluded
⟨ ⟩	editorial substitution of variant reading
<	corrected in MS from
canc.	cancelled
codd.	all codices except those specified
codd. *edd.*	where no variants are cited, this indicates unanimity regarding a reading which appears questionable
corr.	correction
edd.	all editions collated, except those specified
em.	emendation
MT	Masoretic Text
pref.	prefixed by
reg.	the regular representation in the manuscript(s) concerned of the divine name (notes do not advert to this except where the MT quoted has אדני, אל, or אלהים, and not the Tetragrammaton)

Note: Biblical references are cited by chapter and verse of the Hebrew Bible. Wherever verse numbers or chapter divisions differ in English versions, the variant is added in parentheses.

MESHAL HAQADMONI

◆

ספֿר

משל הקדמוני

לר׳ יצחק בן שלמה ן׳ סהולה

ההדירו ותירגמו אנגלית

רפאל הלוי לוועע

Dedication

Herewith a gift: ’tis wrapped in grace
As holy offerings were brought,[a]
To Masters from the one they taught,
Isaac his name, who fain would trace

The path of righteousness, and pace
The highway of God’s Law:[b] *the son*
Of Solomon’s old age,[c] *and one*
Of Sahula’s[1] *distinguished race.*[d]

⁂

A man’s heart deviseth his way,
but the Lord directeth his steps[e]

[a] Num. 28: 5
[b] Prov. 8: 20, 15: 19
[c] Gen. 37: 3
[d] Isa. 14: 22; Exod. 19: 5
[e] Prov. 16: 9

---

[1] Regarding the form (properly Suhula) and meaning of the name, see the Introduction, p. xv. There is play here on Sahula and the Hebrew *segullah* as used in Exod. 19: 5 of Israel as God’s peculiar possession. S. M. Stern (‘Rationalists and Kabbalists’, 74) tacitly deduced that the family name was not Ibn Sahula, as conventionally cited, but [Ibn] Abi Sahula.

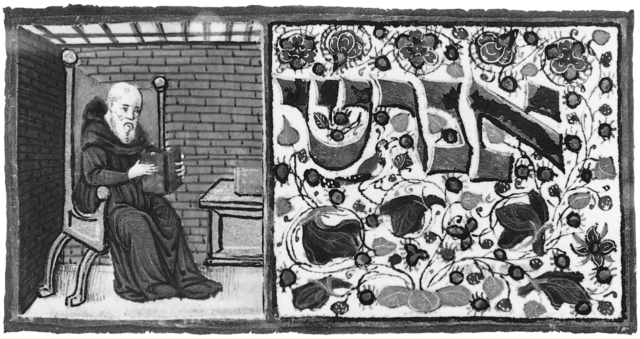
דבר הגשה

⁂

אֱנוֹשׁ שָׁלַח תְּשׁוּרַת־חֵן כְּלוּלָה   לְרַבּוֹתָיו דְּמוּת מִנְחָה בְּלוּלָה[a]
שְׁמוֹ יִצְחָק אֲשֶׁר חִשְׁקוֹ לְהַלֵּךְ   נְתִיב יֹשֶׁר וְאֹרַח דָּת סְלוּלָה[b]
וְהִנּוֹ אֶל שְׁלֹמֹה בֶּן־זְקוּנִים[c]   וְשֵׁם וּשְׁאָר וְנִין וַאְבִי סְגֻלָּה[1,d]

⁂

לֵב אָדָם יְחַשֵּׁב דַּרְכּוֹ   וַה׳ יָכִין צַעֲדוֹ[e]



2 **חשקו להלך**] G(M) שחק להל(הל)וך   **נתיב**] O$_2$ בנתיב   **דת**] G(M) ד(ו)תי

ראשית דבר

קוּמוּ רֵעִים   בֹּאוּ שׁוֹעִים   עִיר שַׁעֲשׁוּעִים   בֵּית אַרְמוֹנִי
וּרְאוּ נִירִי   זֶרַע שִׁירִי   גֶּשֶׁם סִתְרִי   טַל חֶרְמוֹנִי[a]
נֹעַם חֶלְקִי[b]   וּכְלֵי נִשְׁקִי   חֶמְדַּת חִשְׁקִי   טוּב מַטְמוֹנִי
סֵפֶר יִבְנֶה   מִגְדַּל מַעְנֶה   מַקֵּל לִבְנֶה   לוּז עַרְמוֹנִי[c]
חִידָה יָאצֵל   כִּי יִתְנַצֵּל   נַפְשׁוֹ יַצֵּל   מִיַּד מוֹנִי[1]
עַז כַּלָּבִיא[d]   כִּי הוּא יַחְבִּיא   שִׁיר מוֹאָבִי[2]   בִּין עַמּוֹנִי[e]
שִׁירוֹ יֹאמַר   שִׁירְכֶם יֵמַר   תֵּימָן אֹמַר   נִין אַדְמוֹנִי[3]
וּבְכָל־עֵבֶר   פִּתְחוֹ קֶבֶר   עַל־כֵּן עֵבֶר   נִין אַלְמוֹנִי
מֵשִׂים אַגְמוֹן   עֵרֶךְ רִמּוֹן   מַעְרִיךְ פַּעְמוֹן   אֶל־פַּעְמוֹנִי
וּבְיוֹם סַגְרִיר[4]   חָשַׁךְ שַׁפְרִיר   כִּי הִשְׁוָה רִיר[f]   אֶל־חֶלְמוֹנִי[5]
לָכֵן אִם עָז   לֵב עַם נוֹעָז[6]   לִבּוֹ בּוֹ עַז   בֶּן שַׁלְמוֹנִי[7]
עַל־כֵּן זֵדִים   תִּהְיוּ נָדִים   יִשְׁתּוּ דוֹדִים   יֵין רִמּוֹנִי[g]
סֵפֶר יִדְרֹשׁ   כִּי הוּא הָרֹאשׁ   אֶחָד קָדוֹשׁ   אֶל־פַּלְמוֹנִי[8]
מִשְׂגַּב נִכְשָׁל   מָעוֹז נֶחְשָׁל[h]   חִידָה מָשָׁל   הַקַּדְמוֹנִי.[9]

---

2 נירי] GM נרי

4 מגדל] GM מקל

מגדל מענה] ^O_2

6 בין] O_2 בן

7 שירו] O_2 שירה

שירכם] M שרכם

8 על־כן] GMO_2 כי לא

10 וביום] M וכיום

שפריר] GM ספריי״ר

השוה] O_2 השונה

11 לכן] GR לבו

בו] R **נועז**] *sz* גועז

בי, *Asv* כן

13 ספר . . . פלמוני]

אל פלמוני] GM ^O_2

לפלמוני

14 מעוז] O_2 ומעוז, G

משל] GO_2 ומעון

ומשל

Prologue

Come, friends and gentles, I invite
You, view the city, each delight
My stately home can show:

Survey my tilth, where mine own rain,
My highland dews,[a] *the seed sustain,*
The poems that I sow,

[a] Ps. 133: 3

My portion's pleasance, all my care,
My passion,[b] *and the arms I bear,*
Best treasure trove I know,

[b] Cf. Ps. 16: 5–6

Its book built like a stronghold, packed
With answers, shelves all neatly stacked,
Planed timbers, row on row.[c]

[c] Gen. 30: 37

Enigmas it propounds; and he
That extricates himself, is free
From his (and from my) foe.[1]

With lion's heart,[d] *it shall eclipse*
Books issuing from foreign lips,[2]
Of bastard birth,[e] *I trow.*

[d] Cf. Mishnah, *'Aboth* 5: 20

[e] Cf. Gen. 19: 33–8

Its verse proclaims, 'A sour affect
Taints yours: and Yemen's, I suspect,
From Christian[3] *airs did grow.'*

---

[1] Presumably the reference is to ignorance.

[2] Lit. 'Moab and Ammon' (see Gen. 19: 33–8); as the neighbours of ancient Israel, they apparently appear here as a cipher for the Arab world. The whole poem constitutes an *apologia* for Hebrew, as being senior and inherently superior to Arabic literature. The theme is spelled out in Ibn Sahula's Introduction, ll. 8 f.

[3] Lit. 'Esau/Edom' (see Gen. 25: 25), a regular rabbinic surrogate, first for the Roman empire and subsequently for Christendom. 'Yemen' probably represents Arabic generally.

[4] Prov. 27: 15. 'Constant rain' is here a metaphor for Israel's prolonged exile.

Their gates, like graves around us, mock:
'Hebrew lacks pedigree, its stock
Anonymous, and low.'

Their weeds they deem fruit-trees, to their
Carillon's tinkling trills compare
Our bell's deep-sounding doh.

While constant rain[4] *makes dark all bright,*
To my rich yolk[5] *they pair their white—*
As savourless as snow.[f]

[f] Job 6: 6

Though strange their speech,[6] *their hearts so cruel,*
His heart is stout whose right to rule
David's blood[7] *did bestow.*

So let the proud stray lost, nor view
A landmark, while, my friends, for you
Free shall my sweet wine flow.[g]

[g] S. of S. 5: 1, 8: 2

Let each one con my tome: for it
A headspring is, like holy writ,
For all that come and go.[8]

These riddles stumbling stragglers lead
To a stout refuge,[h] *as they read*
Fables from long ago.[9]

[h] Cf. Isa. 23: 4; Ps. 9: 10

⁂

---

[5] חלמוני, following the Targum, is substituted for חלמות of the biblical text (Job 6: 6) because of the rhyme scheme.

[6] Ibn Sahula here follows Rashi's explanation of נועז in Isa. 33: 19 as being the equivalent of לעז, i.e. speaking a foreign language.

[7] Salmon (Ruth 4: 21), as the father of Boaz, was the ancestor of David.

[8] See Dan. 8: 13, cf. Ruth 4: 1.

[9] The title of the book is taken from 1 Sam. 24: 13, where the text reads *meshal haqadmoni*, 'the proverb of the ancient[s]', or possibly 'the ancient proverb' (for the construction, see Gesenius, *Hebrew Grammar*, 148, §128*w*): the rendering 'parable of the eastern[er]', proposed by some, is out of the question in the biblical context, and equally preposterous here in view of Ibn Sahula's claim to originality (in his Introduction, ll. 50 f.). The absolute form (*mashal*) is substituted for the biblical construct (*meshal*), since the metre requires four syllables (i.e. full vowels, simple and compound *shewa*s being discounted) in each stichos.

Introduction

FABLES FROM LONG AGO[a] this book of mine
I name: It holds the best of my spiced wine
And rarest cordial[b]—a concentrate
Closeted scholars[c] should appreciate.

The reason it appears, I now recount
To mark its coming out: God's sacred mount
Is its foundation,[d] for it will declare
The quality of holiness, so rare
Its purity, the beauty it will teach
And the nobility of Hebrew speech,
Its ornate splendour[e] setting forth in praise
That on it prince and commoner may gaze;[f]
For I observed its golden rhetoric
Was dulled[g] for many folk, who are so quick
To con the works of heretics,[1] and seek
Philosophy dependent on the Greek,[2]
Arabic[3] saws, tags from each several part.[h]
I was appalled. In bitterness of heart
I spoke:[4] 'I judged you touched by the divine,[j]
Hewn from an holy quarry, light your mine.[k]
Wherefore this mutiny? Through your neglect
My chosen people's treasured gift is wrecked:
From Ethiopia's brood ye are for me
No different,[l] nay, as Midianites ye could be,
Born of Keturah,[m] mention of you—trash,
As maxims, over-used, seem drear as ash.[n]
The Torah's precepts ye have cast aside,[o]
With them that choice tongue, wherein are applied
Analogies the jurists use[5]—so fair

[a] 1 Sam. 24: 13
[b] S. of S. 8: 2
[c] 2 Sam. 23: 8
[d] Ps. 87: 1
[e] Ezek. 7: 20
[f] Esther 1: 11
[g] Lam. 4: 1
[h] Esther 1: 7
[j] Ps. 82: 6
[k] Isa. 51: 1
[l] Amos 9: 7
[m] Gen. 25: 1, 4
[n] Job 13: 12
[o] Isa. 38: 17

---

[1] *Minim*, originally meaning 'sectarians' and often applied specifically to Jewish-Christians (as at BT *Shabbath* 116*a*, where, as frequently because of censorship, *ṣeduqim*, 'Sadducees', replaces *minim*). Unlike Paul's converts, Jewish-Christians observed Jewish customs and were thus felt, in pharisaic rabbinic circles, to compromise Jewish identity. What is here deprecated is not the reading of heretical writings in the strict sense, but books in Spanish or Arabic as emanating from a Christian (or Christianised) background. See I n. 47.

[2] i.e. translations into Arabic (via Syriac intermediaries) of Greek texts. For rabbinic attitudes, both

הקדמה

זֶה סֵפֶר מְשַׁל הַקַּדְמוֹנִי,[a] יֵין רִקְחִי וַעֲסִיס רִמּוֹנִי,[b] יוֹשֵׁב בְּשֶׁבֶת תַּחְכְּמוֹנִי.[c]

וְסִבַּת הֵרָאוֹתוֹ בְּיוֹם הֵעָלוֹתוֹ לִהְיוֹת בְּהַרְרֵי קֹדֶשׁ יְסוּדָתוֹ,[d] וּלְהוֹדִיעַ מַעֲלַת קֹדֶשׁ הַנְּקִיָּה, וּלְשׁוֹן גְּדֻלָּתָהּ הַיְפֵהפִיָּה, לְהַגִּיד מַהֲלָלָהּ וּצְבִי עֶדְיָהּ,[e] לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ.[f] וּמִפְּנֵי אֲשֶׁר רָאִיתִי רַבִּים מֵהֲמוֹן הָעָם אֲשֶׁר זְהַב הַמְּלִיצָה יוּעָם,[g] בְּהִשְׁתַּדְּלָם בְּסִפְרֵי מִינִים[1] וּבְחָכְמַת יְוָנִים,[2] וּמִשְׁלֵי הַגְּרִים[3] וְעַמּוֹנִים, וְכֵלִים שׁוֹנִים,[h] וָאַעַן לָהֶם וָאֹמַר[4] וְלִבִּי נִדְהָם וָמָר: אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם,[j] וּמִמַּחְצַב הַקֹּדֶשׁ חֻצַּבְתֶּם, וּמִמַּקֶּבֶת אוֹר נֻקַּרְתֶּם.[k] וְלָמָּה מְעַלְתֶּם, וַהֲשִׁמּוֹתֶם חֶמְדַּת קְהָלִי, הֲלֹא כִבְנֵי כֻשִׁיִּים אַתֶּם לִי,[l] וּכְיַלְדֵי קְטוּרָה[m] עֵיפָה וָאֵפֶר, זִכְרוֹנֵיכֶם מִשְׁלֵי אֵפֶר.[n] וַתַּשְׁלִיכוּ אַחֲרֵי גֵוְכֶם[o] כָּל־תּוֹרָה וּמִצְוָה, וְכָל־לְשׁוֹן מַחְמָד וּגְזֵרָה שָׁוָה,[5] הַמְּעֻנָּגָה

10 שונים] O_2 + יחד נכמרו רחומי (cf. l. 32)

11 להם ואמר] ~O_2

17 גוכם] ∧G

18 מחמד] G מחוה, MO_2 אחוה

---

positive and equivocal, towards Greek literature, see BT *Baba Qamma* 83*a*; Lieberman, *Hellenism*, 100 f.; Hengel, *Judentum und Hellenismus*, 314 n. 425. The regular formula (BT, loc. cit.) is חכמת יונית.

[3] Lit. 'of Ammonites and Hagarenes' (Ps. 83: 7(6)), i.e. Arabic folk-tales etc. See Prologue, n. 2.

[4] The series of quotations which follows shows that the writer thinks of himself as the heir of the biblical prophets, whose use of the first person singular 'oscillates', according to whether the speaker is conscious of speaking in his own person, as the mere mouthpiece of the Deity, or in an individual identity that merges with that of collective Israel.

[5] גזרה שוה (lit. 'equal decree', or 'quarrying') is the formula for the rabbinic procedure of drawing hermeneutic conclusions, either juridical (i.e. in *halakhah*) or historically interpretative (i.e. in *'aggadah*), from the occurrence of identical words in discrete biblical contexts. It constitutes the second of the thirteen exegetical principles (מדות) of Rabbi Ishmael; see 'Hermeneutics', *EJ* viii. 367 §2 (L. Jacobs). For text and translation of the principles, see Singer, *Prayer Book*, 13 f. (A better translation appears in Pool, *Book of Prayer*, 14 f.)

A maiden, and so delicate her flair.’[p]
The answer their embittered soul[q] revealed
And their defective learning. ‘Keep it sealed’,
They said, ‘For us—no testimony show,
No Torah:[r] quite enough for us to know
The proper hours, morning and night, to say
The *credo*,[6] and that by the book we pray.[7]
Our circumstances you must blame, that make
Us crass; the pressures round about us break
Morale, with ill afflictions.[8] So we look
To cheer our stunned hearts, to the kind of book
Our rivals[s] write—history suits us well.
What the Torah in parables would spell
We find obscure, against the grubby deals
Of daily life cocooned; its laws, one feels,
Though just, are recondite: if one may quote,
“The dumbness of the dove keeps her remote.”[9]
What use tradition-fashioned argument
Of law and lore,[t] for those who were not meant
For such?[u] How solve nice points, and win, hands down,
If one has never donned the scholar’s gown,
And never aimed thereat?’[v] In every word
The torment of their sickness could be heard;
Pity and sympathy within me stirred.[w]
I said: ‘But hearken,[x] and your soul shall find
Tranquillity,[y] good news to drench[z] the mind
Of them who slumber; tidings which shall wake
From sleep that is their sickness, and will take
Away the lusts that hypnotise, and send
Free those the World[10] holds in its prison penned;
Barbed arrows, aimed all froward hearts to reach,
But gladden friends who mark all that they teach.
Behold, a novelty: this very hour
What I create is bursting into flower,[a]
Riddles and parables shall ye descry
Therein, adduced by me to testify.[b]

[p] Jer. 6: 2
[q] Job 21: 25
[r] Isa. 8: 16, 20
[s] Ps. 92: 12(11)
[t] BT *Moʿed Qaṭan* 23a
[u] Exod. 21: 8
[v] Exod. 21: 13
[w] Isa. 63: 15; Jer. 31: 19
[x] Isa. 55: 2
[y] Jer. 6: 16
[z] Prov. 15: 30
[a] Isa. 43: 19
[b] Gen. 21: 30

---

[6] The Shemaʿ (‘Hear, O Israel, the Lord is . . . one’) and associated passages (Deut. 6: 4–9, 11: 13–21, Num. 15: 37–41), as commencing with the cardinal affirmation of Judaism, constitute the equivalent of a creed and form the nucleus of the morning and evening prayers. Since the Shemaʿ is to be recited on rising and on retiring for the night (Deut. 6: 7), rabbinic ordinance established certain broad time limits for its recitation (Mishnah, *Berakhoth* 1: 1–2 (Eng. trans., Danby, *Mishnah*, 2); ‘Shema, Reading of ’, *EJ* xiv. 1370 f. (L. Jacobs)).

⟨וְהַנָּוָה.[p]⟩ וַיַּעֲנוּ וַיֹּאמְרוּ אֵלַי בְּנֶפֶשׁ מָרָה[q] וְדַעַת חֲסֵרָה, לְתוֹרָה וְלִתְעוּדָה חֲתוֹם תּוֹרָה,[r] וְדַי לָנוּ בִּקְרִיַּת שְׁמַע בְּעוֹנָתָהּ,[6] וּתְפִלָּה כְּתַקָּנָתָהּ.[7] כִּי הַמִּקְרִים הֱזִידוּנוּ, וַיָּרֵעוּ אוֹתָנוּ הַמְּצָרִים וַיַּעֲנוּנוּ.[8] וַנִּמְצָא תַּנְחוּמִים לְלִבּוֹת נִדְהָמִים בְּסִפְרֵי הַקָּמִים[s] וּבְדִבְרֵי הַיָּמִים. כִּי מִשְׁלֵי הַתּוֹרָה נִסְתָּרִים, וּמִכָּל־סִיג נִשְׁמָרִים, וְדִינֶיהָ עֲמֻקִּים כֻּלָּם צַדִּיקִים, יוֹנַת אֵלֶם רְחוֹקִים.[9] וְאֵיךְ יִהְיוּ שְׁמוּעָה אוֹ אַגָּדָה,[t] לַאֲשֶׁר לֹא יְעָדָהּ?[u] וּבַמֶּה יִזְכֶּה אֶל הַחִידָה אֲשֶׁר עֲדִי הַבִּין לֹא עָדָה וַאֲשֶׁר צָדָה?[v] וּכְשָׁמְעִי דִּבְרֵיהֶם, מַחֲלָתָם וְצִירֵיהֶם, נִתְגַּלְגְּלוּ עֲלֵיהֶם הֲמוֹן רַחֲמַי,[w] יַחַד נִכְמְרוּ נִחוּמָי. וָאֹמַר לָהֶם: שִׁמְעוּ שָׁמוֹעַ,[x] וְתִמְצְאוּ לְנַפְשְׁכֶם מַרְגּוֹעַ.[y] שְׁמוּעָה טוֹבָה תְּדַשֵּׁן[z] כָּל־נִרְדָּם וְיָשֵׁן, כִּי מִשְּׁנַת מַחֲלָתוֹ תְּעִירֵהוּ, וּמִתַּרְדֵּמַת תַּאֲוָתוֹ תְּסִירֵהוּ, וּשְׁבוּיֵי הַזְּמָן[10] חָפְשִׁי תְּשַׁלַּח, וְלִבּוֹת הַזֵּדִים בְּחִצֶּיהָ תְּפַלַּח, וְנֶפֶשׁ דּוֹדִים בְּדַעְתָּהּ תְּשַׂמַּח, הִנְנִי בוֹרֵא חֲדָשָׁה עַתָּה תִצְמַח,[a] וְתִרְאוּ מָשָׁל וְחִידָה לִהְיוֹת לִי לְעֵדָה.[b] וְעַתָּה סֹלּוּ סֹלּוּ[c] הַמְּסִלָּה, בַּחֲרוּ

19 ⟨והנוה⟩] codd. *edd.* והנאוה
20 ודעת] O_2 ובדעתה
22–32 כי . . . ניחומי] ^O_2
22 הזידונו] G הזירונו
32 ואמר] O_2 ואמרתי
36 הזמן] G הדמיון
38 בדעתה] G כדעתה, M כרועתה **בורא**] codd. *edd.*; MT עשה

---

[7] The term תפלה (‘prayer’) refers specifically to the Eighteen (strictly, Nineteen) Benedictions recited standing (hence also called *ʿamidah*) in every weekday service, as also, in abbreviated or modified form, on other days: see ‘Amidah’, *EJ* ii. 838 f. (J. Heinemann). Once the pattern had become systematised by rabbinic ordinance (תקנה) as regards the order and general content, stress was laid on maintaining these, and in due course the text itself became fixed; Mishnah, *Berakhoth* 4: 3 (Danby, p. 5); BT *Berakhoth* 28*b*–29*b*.

[8] Deut. 26: 6, with substitution of *meṣarim*, ‘constricting [circumstances]’, for *miṣrim*, ‘Egyptians’.

[9] Ps. 56: 1 (title). As part of a psalm heading, these words apparently cite some well-known song, to the melody of which the psalm was set.

[10] זמן (a late biblical loan-word from Persian), meaning in Hebrew strictly ‘occasion’, but also generalised to mean ‘time’, was applied by the medieval Sephardi poets to express the temporal and negative aspects of the human situation (‘the world, the flesh, and the devil’); as indicating the inexorability of circumstances, it sometimes comes as near to meaning ‘fate’ as is compatible with a belief in providence. Somewhat similar, but not identical, is the 19th-cent. colloquial English ‘enemy’ (= ‘time’); *OED* s.v. ‘enemy’, A.I.3.c.

Come, choose your words, a causeway hither raise,[c]
From me receive these tales of ancient days,[d]
My cherished, golden treasure; ye shall find
Thereto appended parables, designed
To mirror daily life, in which oblique
Hints to develop understanding speak;
The Torah's holiness lies near its heart
That angels, climbing up and down, impart.[e]
Con it each month, each day: pious folk treat
Their common food as sacred when they eat.[11]
Animals it describes, and birds of prey,
And beasts that live in islands far away.
Upon no Christian[12] treatises I lean,
Nor aught from books in Arabic[13] did glean,
Their early forebears' fables, nor the ones
That later generations told their sons.
I grant that these preceded me in date,
But against Talmud and Torah no weight
Attaches to chronology; for I
Can on the prophets' precedent rely,
Their wondrous parables and signal acts,
All gems, a master-craftsman's artefacts.[f]
When Jotham, Gideon's son, became obsessed
By envious ambition, he expressed
In high-flown speech and parable his ire—
A story of the trees,[g] and their desire
To choose a king. Isaiah's riddle showed
The vineyard that his friend in love had hoed
Grown rank.[h] Ezekiel's florid figures use
A mighty eagle's plumage of rich hues.[j]
Daniel, too, beloved[k] of God, did look
For parables, and used them in his book,
Likewise the early prophets, who became
The holy spirit's vesture,[l] did the same.
In riddles, purely posed,[m] age after age
Was recognised the teaching of the sage.'
So, noting all these precedents, my heart[n]
Found fresh resolve based firm in me[o] to start;
I wrote a book of fables, meant to teach
General truths, and instances of each

[c] Isa. 57: 14
[d] 1 Sam. 24: 13
[e] Gen. 28: 12
[f] S. of S. 7: 2
[g] Judg. 9: 6–20
[h] Isa. 5: 1–6
[j] Ezek. 17: 3–10
[k] Dan. 10: 11
[l] Cf. Judg. 6: 34
[m] Ps. 12: 7(6)
[n] Eccles. 8: 9
[o] Cf. Ps. 51: 12(10)

לָכֶם לָשׁוֹן וּמִלָּה, קְחוּ לָכֶם מְשַׁל הַקַּדְמוֹנִי,[d] חֶמְדַּת זְהָבִי וְחֵשֶׁק מַטְמוֹנִי, וְתִמְצְאוּ מִשְׁלֵי חֹל תּוֹלִים עַל גַּבּוֹ, וְרֶמֶז פְּנִימִי וּתְבוּנָה בְּקִרְבּוֹ, וְדִבְרֵי קֹדֶשׁ וְתוֹרָה סְגוּרִים בְּלִבּוֹ, וּמַלְאֲכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ.[e] וְהִתְבּוֹנְנוּ לָכֶם בְּכָל־יוֹם וּבְכָל־חֹדֶשׁ, כְּחֻלִּין שֶׁנַּעֲשׂוּ עַל טָהֳרַת הַקֹּדֶשׁ.[11] וְהִנֵּה הוּא מְתוֹאָר אֶל הַחַיּוֹת, וְאֶל הָעוֹפוֹת הַמִּדְבָּרִיּוֹת, וְלִשְׁאָר בַּעֲלֵי חַיִּים הַשּׁוֹכְנִים בָּאִיִּים. וְלֹא נִשְׁעַנְתִּי עַל הַמַּאֲמָרִים, אֱדוֹם[12] וְיִשְׁמָעֵאל מוֹאָב וְהַגְרִים,[13] וְלֹא עַל מִשְׁלֵיהֶם הַקַּדְמוֹנִים, עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים. וְאַף אִם קַדְמוֹנִי קְדִימָה בִּזְמָן, לֹא קְדִימַת תּוֹרָה וְתַלְמוּד נֶאֱמָן. אָמְנָם נִשְׁעַנְתִּי עַל דִּבְרֵי הַנְּבִיאִים, וּמַעֲשֵׂיהֶם הַנּוֹרָאִים וּמִשְׁלֵיהֶם הַנִּפְלָאִים, מַעֲשֵׂה יְדֵי אָמָּן[f] חֲלָאִים. כַּאֲשֶׁר מָצִינוּ יוֹתָם בֶּן־יְרֻבַּעַל, יוֹם גָּבְרָה קִנְאָתוֹ וַתַּעַל, כָּתַב מְשָׁלִים נִמְלָצִים, הָלוֹךְ הָלְכוּ הָעֵצִים.[g] וְחִידַת יְשַׁעְיָהוּ וְנָאֳמוֹ, שִׁירַת דּוֹדִי לְכַרְמוֹ,[h] וּמְלִיצַת יְחֶזְקֵאל בְּנֶשֶׁר גְּדוֹל הָעָצְמָה, מְלֵא הַנּוֹצָה אֲשֶׁר לוֹ הָרִקְמָה.[j] וּמִלְּבַד אֵלֶּה מְשָׁלִים וְחִידוֹת, בְּדָנִיֵּאל אִישׁ חֲמֻדוֹת,[k] וּשְׁאָר מִשְׁלֵי הַנְּבִיאִים הַקַּדְמוֹנִים, אֲשֶׁר בְּרוּחַ הַקֹּדֶשׁ לְבוּשִׁים[l] וְלָנִים, וְחִידוֹת חַכְמֵי הַדּוֹרוֹת, אֲמָרוֹת טְהֹרוֹת,[m] אַךְ זֶה רָאִיתִי וְנָתוֹן אֶל לִבִּי,[n] וְרוּחַ חָדָשׁ נָכוֹן בְּקִרְבִּי.[o] וְכָתַבְתִּי סֵפֶר מְשָׁלִים, פְּרָטִים וּכְלָלִים,

48 **מתואר**] codd. *sv*; *z* מתאר

---

[11] BT *Ḥagigah* 19*b*, referring to those whose diet (in Temple times) normally consisted of consecrated foodstuffs and who, when occasionally consuming comestibles not thus designated, observed the same purity rules as are requisite for consecrated food, in order not to confuse the members of their household.

[12] See Prologue, n. 3.

[13] See Ps. 83: 7(6).

By heroes in their mighty deeds[p] displayed.
Five chapters have I of the matter made,
Bipartite each, as though a cynic sneers
At virtue, then the confutation hears
The author speak, whom moralist I call:
One builds, and one demolishes his wall.[q]

⁂

Wisdom takes pride of place, intelligence
Is praised, that so the simple may show sense.[r]
The *second* chapter praises those that leave
Backsliding, and true penitence achieve.
The *third* extols that prudence which applies
Insight, from knowledge[s] counsel to devise.
The *fourth*, its theme humility, commends
What logic (as applied in law)[14] contends.
Godfearingness is all that there remains[t]
To treat: its praises *chapter five* contains.
And there is found in every man alive
Something to make him mindful of these five,
For they are like the senses' silent haste
To posts by intellect for battle placed;
Resembling, too, five faculties, disposed
Within,[15] their site inside the brain enclosed,
Which intellect has to deploy aright
Since they are all his arms wherewith to fight.[u]
I have therefore arranged each part to show
Two characters, that old and young may know
The defects of the one; the other's fate
Wisdom and faith[16] as virtues vindicate.
Both persons speak to praise their cause, like spies,
Consistently maintaining their disguise.[17]
Lest any by my book should feel bemused,
Lost vagrant-like, the scheme that I have used
I here make manifest, as if I brought
A case for judgement to the royal court.[v]
Likewise, methinks, the pictures which conjoint
I place with texts they illustrate, should point

[p] Cf. 1 Chr. 11: 22

[q] Cf. Isa. 5: 5, 58: 12

[r] Prov. 1: 4

[s] Cf. Exod. 35: 31

[t] 2 Kgs. 19: 4

[u] Num. 21: 26; Judg. 11: 5

[v] Ps. 45: 2(1)

---

[14] See Ibn Sahula's Introduction, n. 5. קל וחמר ('light and heavy') is the formula for the argument from minor to major case (*a fortiori*). This and גזרה שוה stand as the first two of the thirteen exegetical principles.

אִישׁ חַיִל וְרַב פְּעָלִים.[p] וְחִלַּקְתִּיהוּ לַחֲמִשָּׁה שְׁעָרִים, וְכָל־שַׁעַר וָשַׁעַר לִשְׁנֵי סְדָרִים, הָאֶחָד כְּאִלּוּ הוּא מַקְשֶׁה וְהַשֵּׁנִי קְרָאתִיו בְּשֵׁם מְחַבֵּר וּמְתָרֵץ, זֶה גּוֹדֵר וְזֶה פּוֹרֵץ.[q]

❧

הַשַּׁעַר הָרִאשׁוֹן בְּמַהֲלַל הַשֵּׂכֶל וְהַחָכְמָה, לָתֵת לִפְתָאִים עָרְמָה.[r] הַשַּׁעַר הַשֵּׁנִי בְּמַהֲלַל הַתְּשׁוּבָה מִדֶּרֶךְ הַמְּשׁוּבָה. הַשַּׁעַר הַשְּׁלִישִׁי בְּמַהֲלַל הָעֵצָה הַנְּכוֹנָה, בְּדַעַת וּבִתְבוּנָה.[s] הַשַּׁעַר הָרְבִיעִי בְּמַהֲלַל הָעֲנָוָה, מִקַּל וָחֹמֶר וּמִגְּזֵרָה שָׁוָה.[14] הַשַּׁעַר הַחֲמִישִׁי בְּמַהֲלַל הַיִּרְאָה הַנּוֹרָאָה, הַשְּׁאֵרִית הַנִּמְצָאָה.[t] אֵלֶּה הֵם חֲמִשָּׁה שְׁעָרִים, בְּכָל־אָדָם נִזְכָּרִים, כִּי הֵם דִּמְיוֹן לַחֲמִשָּׁה חוּשִׁים אֲשֶׁר לְמִלְחֶמֶת הַשֵּׂכֶל חָשִׁים, וְהֵמָּה מַחְשִׁים, וְדִמּוּיָן לַחֲמֵשׁ כֹּחוֹת פְּנִימִיּוֹת[15] אֲשֶׁר בַּמֹּחַ מְצוּיוֹת, וְצָרִיךְ הַשֵּׂכֶל אֶל נָכוֹן לַהֲשִׁיבָם, וְהוּא נִלְחַם בָּם.[u] וְלָכֵן חִבַּרְתִּי בִּשְׁנֵי דִּמְיוֹנִים כָּל־שַׁעַר וָשַׁעַר, לְמַעַן יָבִין כָּל־זָקֵן וָנַעַר, כִּי הָאֶחָד חֶסְרוֹן וְהַשֵּׁנִי מַעֲלָה, אַיֶּלֶת אֲהָבִים וְיַעֲלָה.[16] וּשְׁנֵי הַדִּמְיוֹנִים הָאֵלֶּה אִישׁ כְּפִי מַהֲלָלוֹ יִשְׁמֹר, שְׁנַיִם אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ[17] לֵאמֹר. וּלְמַעַן לֹא יִהְיֶה בְּחִבּוּרִי הֵלֶךְ, אֹמֵר אֲנִי מַעֲשַׂי לַמֶּלֶךְ.[v] וְרָאִיתִי לְצַיֵּר בּוֹ צוּרוֹת, לְהָבִין וּלְהוֹרוֹת, לִשְׁקֹד בּוֹ הַקְּטַנִּים וְיָנוּחוּ בְּיָפְיוֹ הַמְּעֻנִּים, וְאוּלַי יִמְשְׁכוּ לִבָּם אֶל

69 ורב] codd. *edd*.; MT רב **פעלים**] M פועלים

73–5 השער הראשון . . . המשובה] ^A

75 התשובה] O_2 החשובה ודרך נקיית מעלת התשובה **מדרך המשובה**] G לדרך החשובה

78 החמשי] A הששי

92 לשקד] G לשקדו

---

[15] The ultimate source is Aristotle, *De anima*, 3. 10. 433*b* (continued in Appendix 2).

[16] The young wife of Prov. 5: 18–19 was allegorised as the Torah (BT *ʿErubin* 54*b*), with which 'wisdom', eulogised in Prov. 8, was identified, since 'the beginning of wisdom is the fear of the Lord', Ps. 111: 10, Job 28: 28, Eccles. 12: 23.

[17] Josh. 2: 1. Since the statement that Joshua sent spies 'silently' (חרש), i.e. secretly, seems to state the obvious, it generated midrashic elaboration to the effect that they went disguised, either as carpenters (so Rabbi Judah: חרש = 'cut', 'engrave', etc.), or as 'pot-sellers' (so Rabbi Nehemiah: חרס = 'earthenware'). *Midrash Ruth Rabbah* 2: 1, ed. Vilna, fo. 3*b*, col. ii; Ginzberg, *Legends*, iv. 5; vi. 171 n. 11.

The moral, and retain the interest
Of children, while for those that are oppressed
By cares, providing light relief through art;
Thus peradventure they shall find their heart
Drawn to essentials by my goad, and lay
Aside their Homer,[18] and will put away
What heretics[19] and what free-thinkers[20] say.

❧

So, masters, sprung from holy stock, to you
It is that I appeal, our brothers, who
Can forward our redemption,[21] since renown
Drapes you in praise,[w] and royal is your gown;[x]
Let me, I pray, find favour in your eyes
As judges,[y] and your praise light up the skies,
Your wisdom's lustre witness be,[z] to bring
Aid when I meet disaster threatening.[a]
Correct my errors, any faults remove,
So that my tongue no stumbling-block[b] may prove;
Regard my parables without disdain,
But equably, nay, in indulgent vein,
Since you schooled me to con a text, then turn
Expositor, as humble trackers[22] learn.
And in your wisdom, pray, judge me not proud,
Hold me not arrogantly brazen-browed.[c]
Take no machine-thresher to crush a seed,[23]
To crack a nut no sledge-hammer you need.
My fault is, though my mind has been applied
To Bible study,[24] I have left aside
The rabbis' canon law[25]—I kept no ear
Attuned, the sages' nuances to hear.[d]
Fate,[26] and my own ebullience, conspired
To send me globe-trotting, and left me tired.[e]
Fate distances me far from friends, alone,
Nor interlude from harrying has known;[f]
Physique[27] and wealth it taxes to excess,

[w] Isa. 61: 3
[x] Esther 8: 15
[y] Mishnah, *'Aboth* 1: 6
[z] Job 16: 19
[a] Sam. 22: 19
[b] Isa. 8: 14
[c] BT *Qiddushin* 70*b*
[d] Prov. 5: 13
[e] Job 16: 7
[f] Lam. 2: 8

---

[18] Homer (perhaps standing for the Greek classics and Greek popular literature treated as one) is contrasted to Scripture in Mishnah, *Yadayim* 4: 6 (Danby, p. 784). See Lieberman, *Hellenism*, 106 f.

[19] See above, Ibn Sahula's Introduction, n. 1.

[20] The name of the philosopher Epicurus became, in Jewish usage, the regular term for a (generally Jewish) agnostic or unbeliever. Epicurus' philosophy was reprobated not as atheistic, but because of his insistence that interest in human affairs is beneath the notice of any conceivable godhead. See 'Apikoros', *EJ* iii. 277 (L. Rabinowitz).

הָעִקָּר, כְּמַלְמַד הַבָּקָר, וְיָסִיר מִלִּבָּם סִפְרֵי
הָמִּירוֹס[18] מִינִים[19] וַאֲפִיקוֹרוֹס.[20]

❧

וְהִנְנִי מִתְחַנֵּן לִפְנֵיכֶם רַבּוֹתֵינוּ, וְזֶרַע
הַקְּדוֹשִׁים אֲבוֹתֵינוּ, אַחֵינוּ אַנְשֵׁי גְּאֻלָּתֵנוּ,[21]
הָעוֹטִים מַעֲטֵה תְהִלָּה[w] וּלְבוּשׁ מַלְכוּת,[x]
לָדוּן אוֹתִי לְכַף זְכוּת.[y] וְיִהְיֶה אוֹר שִׁבְחֲכֶם
בַּשָּׁמַיִם עֵדִי וְהוֹד חָכְמַתְכֶם בַּמְּרוֹמִים
שַׂהֲדִי,[z] יְקַדְּמוּנִי בְּיוֹם אֵידִי.[a] וּשְׁגִיאוֹתַי
תְּיַשְּׁרוּ וְתָמִירוּ, וְאֶבֶן נֶגֶף[b] מִלְּשׁוֹנִי תָּסִירוּ.
וְהַבִּיטוּ אֶל מְשָׁלַי בְּעֵין עֲנָוָה, וְנֶפֶשׁ רְצוּיָה
וְשָׁוָה, כַּאֲשֶׁר לִמַּדְתּוּנִי לִהְיוֹת מֵבִין וְסַבָּר,
כַּעֲנָוִים בַּמִּדְבָּר.[22] וְאַל תְּדִינוּנִי בְּחָכְמַתְכֶם
לְעַזּוּת מֵצַח,[c] כִּי לֹא בֶחָרוּץ יוּדַשׁ קֶצַח.[23]
כִּי בַּעֲוֹנוֹתַי אִם קָרִיתִי,[24] לֹא שָׁנִיתִי,[25] וְאֹזֶן
אֶל חָכְמָה לֹא הִטִּיתִי,[d] כִּי הַזְּמָן[26] בִּזְדוֹנִי
הֱנִיאַנִי, וְאֶל בֵּית הַנִּדּוֹד הֱבִיאַנִי, אַךְ עַתָּה
הֶלְאַנִי.[e] וְהִרְחִיק מִמֶּנִּי כָּל־חָבֵר וְכָל־רֵעַ,
וְלֹא הֵשִׁיב יָדוֹ מִבַּלֵּעַ.[f] וַיַּעֲשֹׁק חֵילִי
וְסִכְלִי,[27] מַאֲוַיֵּי נַפְשִׁי וְשִׂכְלִי. וְנִתְרַחֵק

95 המירוס] AMGO$_2$ מרוס

96 מתחנן] A מתבקש

104 ושוה] AM שוה

111 ויעשק] GO$_2$ ויעסק, O$_2$ + גם **חילי**] G חלי

112 וסכלי] AR *edd.*; O$_2$ סכלי, G וסבלי

---

[21] There is possibly a play on words in the appeal to אנשי גאלתנו, 'men of our redemption', viz. grandees who are both in a position to assist humbler folk as their patrons (an extension of the biblical גואל הדם, 'blood-avenger' > 'next of kin'), and supposedly able, by virtue of their standing, to promote at a political level conditions ethically fit for messianic redemption.

[22] כענוים במדבר ('like modest ones in the wilderness') is obscure; although כיענים במדבר, Lam. 4: 3, is obviously the model, the point eludes me. עניו במדבר, 'like the meek one [i.e. Moses, Num. 12: 3] in the wilderness', would make good sense in the context. Ibn Sahula uses the combination מבין וסבר again in I. 185 etc.

[23] Isa. 28: 27 adduces several agricultural examples of disproportionate effort, on the lines of the English saying here introduced for clarification. קצח = '[seed of] black cumin'.

[24] The verb קרא ('call, read') has a specialised sense: to 'study Scripture' (מקרא), or to acquire a competent knowledge of the Hebrew Bible.

[25] The verb שנה means 'repeat' > 'teach, learn [by repetition]', cf. Mishnah, and refers idiomatically to the primary study of halakhic (i.e. jurisprudential) texts.

[26] See above, Ibn Sahula's Introduction, n. 10.

[27] [ו]סכלי, 'my foolishness', seems out of place in this context; although no variant reading is attested, it is possibly a corruption of כסלי, 'my [brute] strength' (cf. כסלים, 'loins'). Although this latter word can also mean 'folly' ('brawn, muscle' > 'crass stupidity': Eccles. 7: 25), it has the meaning of '[ethically acceptable] confidence [based on strength]', Job 31: 34.

Aye, all that mind and soul long to possess.
Victims are left, when iron fists retire;
The lover dies, outlived by his desire.[28]
I am as one[29] marooned, who longs to find
Love in the fellowship of humankind,
But light on none prepared support to lend
As I roam on, towards no journey's end,
Unless, by verbal tricks that I parade—
Enigmas, epigrams—I win his aid.
And so it is that I, turned author, seek
Now for the first time publicly to speak
Through this, my book of fables: and repose
My hope[30] in you, my lords. And thus, I close,
With your permission, all I have to say
Of what I had in mind. And now, I pray,
Attend my text, peruse each single part;[31]
[g] Jer. 11: 5; cf. Lam. 1: 20 This final word comes from a whirling heart:[g]

The soul's perfection did all lust reject
With shudders, begging it be kept away
From her gate-posts. Mark thou, my soul,[32] *the way,*
With heart intent to mount aloft, direct
[h] S. of S. 8: 5 *Thy course: on heaven's*[33] *door lean,*[h] *to effect*
An entrance. Once within the palace, say
'Return, thou Hebrew tongue, return, display
[j] S. of S. 7: 1(6: 13) *Thy vantage! We would gaze on thee,*[j] *unchecked*
Our eyes of admiration, to inspect
Thine excellence, the tribute thou dost pay
To God—thy fables, splendour of word-play
That thou in song and riddle dost affect.
Long mayest thou great feats of intellect
Perform;[34] *may discipline and wisdom stay*
With thee, then shalt thou (with[35] *such friends as they)*
Spurning all fools, leave folly's castle wrecked.'

---

[28] These lines read like proverbial sayings, but I have not found any source.

[29] If יבקש (third person) is the correct reading, נפרד ('separated') must be construed substantivally: 'one who is isolated'. מבקש (participle) would render this unnecessary, but it has no textual support.

[30] At Ps. 55: 23, יהבך, 'thy lot' (NEB 'fortunes', AV 'burden'), is rendered by the Targum סברך = 'thy hope'. The Hebrew word is rare, and Ibn Sahula's understanding of it is likely to have been based on the targumic rendering.

[31] Isa. 62: 10. *Sha'ar*, 'gate', is a term regularly used in medieval Hebrew for a section or chapter of a book. See Appendix 2, V n. 185.

הָעוֹשֵׁק וְנִשְׁאַר הֶעָשׁוּק, נִסְתַּלֵּק הַחוֹשֵׁק וְנִשְׁאַר הֶחָשׁוּק.[28] וַאֲנִי נִפְרָד יְבַקֵּשׁ[29] לְתַאֲוָה, דֶּרֶךְ חֶבְרָה וְאַהֲבָה, וְלֹא מָצָאתִי אִישׁ מְעוֹדְדִי מַחֲזִיק עִמִּי בִּנְדוֹדִי, זוּלָתִי אִם אֶמְשְׁכֶנּוּ בְּדֶרֶךְ תַּחְבּוּלוֹת, בְּחִידוֹת וּמְלִיצוֹת וּמְשָׁלוֹת. וּמִפְּנֵי זֶה הַחִלּוֹתִי לְדַבֵּר, וְסֵפֶר מְשָׁלִים לְחַבֵּר. וְהִשְׁלַכְתִּי עֲלֵיכֶם רַבּוֹתַי יְהָבִי,[30] וּבִרְשׁוּתְכֶם אֶגְמֹר מַחֲשָׁבִי. וְעַתָּה שִׁיתוּ לִבְּכֶם לַדְּבָרִים, עִבְרוּ עָבוֹר בַּשְּׁעָרִים.[31] וְאַעַן וָאֹמַר, וְלִבִּי חֳמַרְמָר:[g]

– – – –   – ˘ – –   – ˘ – –
– ◡ – –   – ◡ – –   – ◡ – –

נֶפֶשׁ שְׁלֵמָה תַּאֲוָה בּוֹחֶלֶת
לִשְׁמֹר מְזוּזוֹת הָיְתָה שׁוֹאֶלֶת.

שִׁיתִי[32] לְבָבֵךְ לַמְסִלָּה, וַעֲלִי
אֶל רוּם זְבוּל,[33] הִתְרַפְּקִי[h] עַל דֶּלֶת.

שׁוּבִי וְנֶחְזֶה־בָּךְ[j] שְׂפַת תּוֹעֶלֶת
טוּבֵךְ אֲשֶׁר גַּם אַתְּ לְצוּר גּוֹמֶלֶת,

חִידוֹת מְשָׁלַיִךְ וְשִׁירַיִךְ וְהוֹד
שֵׂכֶל פְּעָלַיִךְ תְּהִי פּוֹעֶלֶת.[34]

חָכְמָה וּמוּסָר לַעֲזֹר דּוֹדִים ⟨וּ⟩בָם[35]
תִּבְזִי סְכָלִים תַּהַרְסִי אִוֶּלֶת.

121 עבור] *z*; MT, codd., *svv*$_2$ עברו

122 חמרמר] O$_2$ + ואשא משלי אשרי שומע לי

123 בוחלת] GM כוחלת **היתה**] A הייתי, GM היפי, O$_2$ היפה

124 לבבך למסלה] GMO$_2$ לבך מסילה **ועלי**] O$_2$ נועלת

125 שפת] ^GO$_2$ **תועלת**] G(M)O$_2$ מעל(ו)ת **גם (את)**] ^A(GMO$_2$)

126 ושיריך] O$_2$ ושיר **פעליך**] (MG) פ(ו)עלים **תהי**] G תהיי, AMO$_2$ תהיה

127 ⟨ו⟩בם] GMR; *edd.* בם, O$_2$ וגם **סכלים**] O כסלים **תבזי . . . תהרסי**] M תבזה תהרס, O$_2$ תזכו ותהרסו

---

[32] The poem first refers to the soul (in the third person) in its pristine, pure state. Thereafter the poet apostrophises his own soul in the actuality of its predicament, beset by sin and worldly concerns. In what follows there is possibly a tacit identification of Hebrew, 'the language that enjoys special advantages', with the soul's ideal, perfect state.

[33] זבול ('palace') is identified in BT *Ḥagigah* 12*b* with the fourth of the seven heavens, on the basis of Isa. 63: 15.

[34] The allusion is to the rational soul which, unlike the vegetative (i.e. nourishing) and animal (parts of the) soul as described by Aristotle, which are also possessed by humankind, is the prerogative of man and the angels. See above, Ibn Sahula's Introduction, n. 15.

[35] בם is metrically defective; ובם (see critical note) is correct.

Preface to the First Part[1]

A man may order his thoughts, but
the LORD inspires the words he utters[a]

[a] Prov. 16:1

I, ISAAC, SON OF SOLOMON, DECLARE:

At the outset of any enterprise
It is one's duty first to eulogise[2]
His name who is unique, concealed, His reign
As living God o'er all things sovereign.[b]
Ere time was,[3] He, all-merciful, for aye
Israel's own glory, He will not betray
Nor change His mind:[c] to Him is apposite
Existence, mantled in majestic might,[d]
Perfect His princely primacy, decreed
By His will,[e] who of other has no need,
For, self-substantive, His existence fits
Not what potentiality admits.
His own eternity[f] gives life to all
Forms in the cosmos, yea, He holds in thrall
Each thing.[g] His knowledge, none can plumb:[h] no hap
Of chance affects Him, naught His strength can sap
With weariness,[j] cause of all causes He,
Whether remote, or such that man can see.
Through His inherent wisdom is He wise,
Whose power with power to act identifies.
He deigns—nay, chooses—praise to hear,[4] though none
Was born His brother, and He sired no son.[5]

[b] Jer. 10:10
[c] 1 Sam. 15:29
[d] Ps. 93:1
[e] 1 Chr. 29:11
[f] Dan. 12:7
[g] 1 Chr. 29:12
[h] Isa. 40:28
[j] Isa. 40:28

* * *

---

[1] Despite the heading, what follows is in fact an alternative introduction to the whole work. After a conventional exordium in praise of God, the author turns to an autobiography in which a few factual details are fused with fantasy. Whereas the Introduction which now stands first (although probably composed after this one) deals with Ibn Sahula's motivation and literary method, this more introspective record permits us to glimpse his personality and his attitude towards his environment, both Jewish and general.

הקדמה אל השער הראשון[1]

לְאָדָם מַעַרְכֵי־לֵב וּמֵיְיָ מַעֲנֵה לָשׁוֹן[a]

אָמַר יִצְחָק בֶּן שְׁלֹמֹה:

תְּחִלַּת כָּל־דָּבָר וְרֵאשִׁית כָּל־מַעֲבָר לְפָאֵר וּלְנַצֵּחַ, לְהַלֵּל וּלְשַׁבֵּחַ,[2] לַשֵּׁם הָאֶחָד וְהַנֶּעֱלָם, אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם,[b] הַקַּדְמוֹן[3] וְהָרַחֲמָן הַמְרַחֵם, נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם,[c] הוּא הָרָאוּי לַמְּצִיאוּת, הַמֶּלֶךְ הַלּוֹבֵשׁ עֹז וְגֵאוּת,[d] הַמִּתְנַשֵּׂא[e] בְּתַכְלִית הַנְּשִׂיאוּת, אֲשֶׁר לֹא נִסְמַךְ לְזוּלָתוֹ, וְאֵין אֶפְשָׁרוּת בִּמְצִיא⟨וּ⟩תוֹ, חֵי הָעוֹלָם[f] וְצוּרָתוֹ, מוֹשֵׁל בַּכֹּל בִּגְבוּרָתוֹ,[g] וְאֵין חֵקֶר לִתְבוּנָתוֹ.[h] וְלֹא יַשִּׂיגֵהוּ מִקְרֶה וָפֶגַע, וְלֹא עָמָל וְלֹא יֶגַע.[j] הוּא סִבַּת הַסִּבּוֹת, רְחוֹקוֹת אוֹ קְרוֹבוֹת, הֶחָכָם בְּעַצְמוֹ הַיָּכוֹל בְּתַעֲצוּמוֹ, הֶחָפֵץ בְּמַהֲלָלוֹ,[4] גַּם בֵּן וָאָח אֵין לוֹ.[5]

* * *

Heading אל השער] G אל שער, A לשער, O$_2$ ועתה הקדמה אל השערים

7 הראוי] *z*; codd. *edd.* ראוי

10 אפשרות] O$_2$ אפשר **במציא⟨ו⟩תו**] AO$_1$O$_2$*sv*$_2$; GM במציאתו, R מוציאותו, *vz* במציאת

---

[2] For this series of verbs expressing praise, cf. the doxology beginning *bemaqhaloth ribeboth ʿammekha* which follows the psalmody in the early morning service for sabbaths and festivals, e.g. Singer, *Prayer Book*, 127. Commencement of a treatise with the praise of God was a medieval literary convention. Ibn Sahula's exordium echoes, in several points, that of Ibn Gabirol to his *Kether malkhuth*, *Shirey haqodesh*, ed. Jarden, i. 37 f.; Loewe, *Ibn Gabirol*, 119 f.

[3] This is the first of six echoes in the next twenty lines of the thirteen credal principles (*ʿiqqarim*) of Judaism formulated by Maimonides in his commentary to the mishnaic tractate *Sanhedrin*, known as his *Pereq ḥeleq*, and, more briefly, at the beginnning of his halakhic code *Mishneh torah*, 'Laws of the Foundations of the Torah', 1 (Eng. trans., Hyamson, pp. 34 f.), and summarised in the popular hymn *Yigdal ʾelohim ḥai*, e.g. Singer, *Prayer Book*, 2 f.

[4] The doxology referred to above in n. 2 concludes בא״ה הבוחר בשירי זמרה, 'Blessed art Thou . . . who choosest songs of psalmody.'

[5] Eccles. 4: 8. This verse was frequently bandied in anti-Christian polemic.

Something of His own glory He distilled,[6]
A glorious emanation that He willed
Should in His mystery yet find its base;
These are those favoured souls[7] which, in their place,
Through the empyrean atmosphere may coast,
[k] Cf. Dan. 7: 10 Mustered by thousand myriads[k] their host.
His utterance and will they comprehend
Whose essence, and whose glory, must transcend
Their comprehension—He it is contains
The cosmos, unconfined Himself remains.[8]
Into mankind, likewise, a form[9] to fill
[l] Job 4: 19 Their dust-compounded frame[l] does He instil,
A lofty form, its glory of a class
Terrestrial creation must surpass;
[m] Eccles. 3: 19 That man superior to beast[m] must rate
His soul makes clear, being articulate:[10]
The crown of this sublunar[11] world, alone
Immortal—in all else decay is shown.
Therefore her duty is, with praise and prayer
To face her King, as David did declare
[n] Jer. 32: 19 (In act, as counsel, great),[n] with his last chord
‘Let all in whom a soul is, praise the Lord.’[12]
May God, then, in His mercy, hold us quit
Of error, cleansing faults, where we omit,
And sins which, arrogant, we did intend:
[o] Ps. 19: 13–15(12–14) For Scripture says,[o] *What man can comprehend*
What causes him to err? Prithee, withhold
Thy humble servant from those overbold,
And may my words, O Lord, acceptance find
With Thee, likewise the musings of my mind.

◆

[p] Gen. 25: 19 Here follows Isaac’s history,[p] whose heart
Loves fables, and the story-teller’s art;
Their threshold he would haunt, since they commend
Discernment, and reck common sense their friend,

---

[6] Cf. Num. 11: 25. The term *’aṣiluth*, ‘emanation’, i.e. the process whereby an entity is deemed to permit some part of itself to achieve, or to adopt, a semi-independent status, is integral to Neoplatonism, which makes use of it to explain the relationship of form to matter. See Sirat, *Jewish Philosophy*, 60 f.; Altmann and Stern, *Israeli*, 99 etc.; ‘Emanation’, *EJ* vi. 694 f. (J. Kraemer, G. Scholem); briefly, Loewe, *Ibn Gabirol*, 46, etc.

[7] i.e. the angels, which, *qua* separated intelligences, lack material substance.

[8] *Midrash tehillim*, ed. Buber, on Ps. 90: 1, fo. 195*b* (Eng. trans., Braude, *Midrash on Psalms*, ii. 93);

וַיָּאצֶל[6] מִכְּבוֹדוֹ אֲצִילוּת נִכְבֶּדֶת, בְּסוֹד עַצְמוֹ עוֹמֶדֶת, וְהֵם הַצּוּרוֹת הַנֶּאֱהָבוֹת[7] בְּרוּם עוֹלָם נִצָּבוֹת, לַאֲלָפִים וְלִרְבָבוֹת,[k] מַשִּׂיגוֹת חֶפְצוֹ וְנָאֳמוֹ, וְאֵינָם מַשִּׂיגִים כְּבוֹדוֹ וְעַצְמוֹ, כִּי הוּא מְקוֹמוֹ שֶׁל עוֹלָם וְאֵין עוֹלָמוֹ מְקוֹמוֹ.[8] וּמַשְׁפִּיעַ[9] עַל כָּל־אָדָם אֲשֶׁר בֶּעָפָר יְסוֹדָם,[l] צוּרָה נִכְבֶּדֶת וְרָמָה, הִיא הַיִּתְרוֹן אֲשֶׁר עַל יְצוּרֵי הָאֲדָמָה. וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה[m] הִיא הַנֶּפֶשׁ הַמְדַבֶּרֶת[10] אֲשֶׁר בָּאָדָם נִכֶּרֶת, וְהִיא תַּכְלִית עוֹלַם הַשְּׁפָלִים,[11] כִּי הִיא נִשְׁאֶרֶת וְהֵם כָּלִים. לָכֵן הִיא צְרִיכָה לְהַלֵּל וְלִפְנֵי מַלְכָּהּ לַעֲמֹד וּלְפַלֵּל, כַּאֲשֶׁר כָּתַב גְּדֹל הָעֵצָה וְרַב הָעֲלִילִיָּה,[n] כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ.[12] וְהָאֵל בְּרַחֲמָיו יְנַקֵּנוּ מִשְּׁגִיאוֹת, וִיטַהֲרֵנוּ מִזְּדוֹנוֹת וּשְׁגָגוֹת וַחֲטָאוֹת, כַּכָּתוּב,[o] שְׁגִיאוֹת מִי יָבִין וְגוֹמֵר, וְאוֹמֵר, גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ. וְאוֹמֵר, יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי וְגוֹמֵר.

⁂

אֵלֶּה תּוֹלְדוֹת יִצְחָק,[p] אֲשֶׁר חֵשֶׁק הַמְּשָׁלִים בְּלִבּוֹ חָשָׁק, וַיִּשְׁקֹד עַל דַּלְתוֹת הַמְּלִיצִים, אֲשֶׁר חֵפֶץ הַבִּין וְהַתּוּשִׁיָּה חֲפֵצִים,

20 משיגות . . . משיגים] ^R **משיגים**] משיגות AGMO$_1$O$_2$

36 אלה] codd. *edd.*; MT ואלה

Montefiore and Loewe, *Rabbinic Anthology*, 19 f. The assertion was probably intended, when it was first formulated, to combat the Stoic view that God is to be equated with the energy within the universe.

[9] משפיע (שפע, 'abundant flow'), like *'aṣiluth* (see above, n. 6), is a technical term for (causing) emanation.

[10] מדברת ('[endowed with] speech') is the technical term in medieval Hebrew for the rational soul (see Ibn Sahula's Introduction, n. 15), corresponding to the Arabic *natiqa*.

[11] According to the Ptolemaic scheme of nine spheres with the earth at the centre, everything sublunary (ὑποσελήνιος) is reckoned the 'lower' world (in Hebrew שפל, 'low-lying'). The earth itself is conceived as consisting of four notionally concentric spheres corresponding, in descending order, to the elements of fire, air, water, and earth. For a diagram, see Loewe, *Ibn Gabirol*, 114–15, where the tenth sphere (that of intelligence) is Ibn Gabirol's own postulate: it is there that he locates the angels (separated intelligences, see above, n. 7).

[12] Ps. 150: 6, where *neshamah* means 'breath', i.e. all animate beings. In post-biblical Hebrew it means the soul, as distinct from the body.

Praising the Lord with reverence, as ought
Those who, when justice they dispense in court,
Expound their reasoning in terms forthright,
Smooth-running as fresh milk.[13] He kept his sight
Trained on the portals of intelligence,
Watching them, both at their own residence,
And when they took the field. He could descry
Wise words engraved above where they would lie,
And on their domicile.[q] Wherever they
Journeyed,[r] he followed, that he might allay
His thirst for what they said. Devotion turned
To passion: he, infatuated, spurned
Pretensions, each distraction[s] to ignore;
For ornament, his golden aim he wore.
Conspicuous for wit, knowledge his dress,
From strength to strength[t] each day did he progress.

* * *

Amazed, the world[14] observed his appetite
For learning; but his manifest delight
At the majestic lustre[u] he thus earned
Led it to misconstrue all that concerned
Him, heart and soul. Probing his every word
In scales of guile,[v] it weighed what it had heard,
Which he with thought had weighed (there was no shred
Of moral leprosy in all he said).[w]
And so he spoke, as though a knight, to fire
With words of commendation his esquire:[x]

'A lion's heart thou hast, my friend,
And brazen bones—an ironside;[y]
Gird up thy loins,[z] *thine efforts bend*
To seek out gems, the world's chief pride.

Hoard gold and silver for the day
Appointed:[a] *travel far and wide,*
Banking all it will make thee pay,
Put it against that date aside.'

The lad heard his lord's will, expressed
So charmingly, and set his stride
Upon the road,[b] *to roam with zest*
On paths no predecessor tried.

[q] Zech. 5: 11
[r] Gen. 12: 9
[s] Ps. 40: 5(4)
[t] Ps. 84: 8(7)
[u] Esther 1: 4
[v] Hos. 12: 8(7)
[w] Lev. 13: 4
[x] 1 Sam. 14: 1
[y] Job 40: 18
[z] Job 38: 3
[a] Lam. 2: 22
[b] Ps. 85: 14(13)

מְשַׁבְּחִים הַשֵּׁם וּמַעֲרִיצִים, יוֹשְׁבֵי עַל מְלֵאת וּבֶחָלָב רוֹחֲצִים.[13] וַיִּשְׁמֹר מְזוּזוֹת פֶּתַח תְּבוּנָתָם, וַיַּרְא יִשּׁוּב מוֹשְׁבוֹתָם וְתַחֲנוֹתָם, וְדִבְרֵי שֵׂכֶל וְחָכְמָה חֲקוּקִים בִּמְעוֹנָתָם וְהֵנִיחוּ שָׁם עַל מְכֻנָתָם.[q] וַיֵּלֶךְ הָלוֹךְ וְנָסוֹעַ[r] אַחֲרֵיהֶם, וַיִּשְׁתֶּה בְּצָמָא אֶת־דִּבְרֵיהֶם. וַיְהִי הָאִישׁ מִתְעַנֵּג בַּאֲהָבִים, וְלֹא־פָנָה אֶל־רְהָבִים,[s] וַיַּעְדֶּה עֲדִי זְהַב הַמְּזִמָּה, וּמַלְבּוּשׁ בֵּין דַּעַת וְעָרְמָה.

❧

וְכָל־יוֹם מֵחַיִל אֶל חַיִל[t] הוֹלֵךְ וּמִתְרָאֶה, וְהַזְּמָן[14] מִשְׁתָּאֶה. וַיַּרְא אֶת־נֶפֶשׁ תְּשׁוּקָתוֹ, וְתִפְאֶרֶת גְּדוּלַּת[u] חֶמְדָּתוֹ, וְכָל־עִנְיְנֵי נַפְשׁוֹ בְּמֹאזְנֵי מִרְמָה[v] שְׁקָלָן וַחֲצָבָן, וַיַּרְא תּוֹכֶן אֲמָרֶיהָ כַּאֲשֶׁר שְׁקָלָן וַחֲשָׁבָן, וּשְׂעָרָה לֹא הָפַךְ לָבָן.[w] וַיָּחֶל לְדַבֵּר דְּבָרָיו וּמַהֲלָלָיו אֶל־הַנַּעַר נוֹשֵׂא כֵלָיו:[x]

יְדִיד נִמְשָׁל כְּאַרְיֵה בַּעֲצָמָיו
נְחוּשָׁה אוֹ מְטִיל בַּרְזֶל גְּרָמָיו,[y]

אֱזָר־נָא אֶת־חֲלָצֶיךְ כְּגֶבֶר[z]
לְבַקֵּשׁ מִזְּמָן דֵּי יַהֲלוֹמָיו.

לְיוֹם מוֹעֵד[a] צְבֹר כֶּסֶף וְזָהָב
וּבִנְדוּדָ[י]ךְ תְּמַלֵּא אֶת־אֲסָמָיו.

וְנַעַר בִּשְׁמֹעַ קוֹל מְלִיצָיו
לְחֶפְצוֹ שָׂם אֱלֵי דֶּרֶךְ פְּעָמָיו,[b]

43 והניחו] *v*; MT והניחה, codd. *edd.* והונחו

55 בעצמיו] AGO_1O_2 ועצמיו **נחושה**] O_1 כנחושה **או מטיל**] O_2 ומטיל

56 אזר] M ואזור **את**] $^GMO_1$ **כגבר**] O_2 כגיבור **די**] G זרת, O_2 דר

57 ליום] O_1 + צור **ובנדוד[י]ך**] $(G)O_2$ (וב)גדודיך, O_1 + תכלת

58 ונער] AGO_1O_2 והנער **בשמע**] AM בשמעות, GO_1O_2 כשומעו

---

[13] For a discussion of this phrase, see Appendix 2.

[14] See Ibn Sahula's Introduction, n. 10.

Knowing by now the world plays tricks,[c]
'For all my wanderings', he cried,
'It filled my net with naught but kicks,
And my regret did but deride.'[15]

So God set him to roam the world:[d] he went,
He fumed and railed; nor was his heart content
Unless it urged him on, and on again—
Such is the road of those all set on gain.[e]
His mind prevailed,[f] insisting that he bore
His burdens, native wit imposed yet more
Exhaustion; pain and shrieking overcame
His muse, the wounds he suffered did the same
For hopes he nursed. His raiment, once so fair,
Was soiled, changed into rags.[g] Nor did he spare
His soul—the crowning insult was a crime:
He went to Egypt, where he passed some time.[h]

❧

Trade filled the place; well-aired bazaars he saw
Upstairs, in market halls.[16] He felt the draw
Of trash, and joined the rabble, as they chased
Phantoms that howl in spiritual waste.[j]
Licentiousness, while months dragged into years,[k]
Engrossed him, all oblivious of fears
Of excommunication, till, at last,
Seven and thirty birthdays[l] were now past
Since first the self-assertive drive, its reign
Begun, thenceforth lodged in his heart had lain:
Five thousand years and forty-one the date[17]
From when the world and nature, actuate,
Left their potentiality behind.[18]
Spirit again came o'er him,[m] he repined,
Aware that evil were his deeds. His course,
So long refractory, caused him remorse
That he, before, approved. 'Alas!' he said,
'An iron stylus wrote my sin in lead.[n]
Whither shall I betake me?[o] Overgrown
With thorns my heart, concealed, all sin-bestrown,

[c] Exod. 21: 8
[d] Gen. 20: 13
[e] Prov. 1: 19
[f] Hos. 12: 5(4); Judg. 9: 22
[g] Cf. Zech. 3: 4; Gen. 41: 14
[h] Deut. 26: 5
[j] Deut. 32: 10
[k] Gen. 26: 8
[l] Cf. Exod. 12: 41
[m] Cf. Num. 5: 14
[n] Job 19: 24; Jer. 17: 1
[o] Gen. 37: 30

---

[15] The Hebrew—the brevity of which I have not been able to match—plays on the paronomasia of derivatives of the roots נ(ד)ד, 'move, wave', whence נדוד, vague 'wandering', and נוד, 'nod, shake [the head] in grief'.

וְשָׁת חֶשְׁקוֹ וְחִבָּתוֹ לְשׁוֹטֵט
אֳרָחוֹת לֹא לְמָדָן מִקְּדוּמָיו:

הֱנִידוֹ הַזְּמָן הַיּוֹם בְּבִגְדוֹ[c]
לְבַדּוֹ הַנִּדּוֹד[15] לוֹ בַּחֲרָמָיו.

וַיְהִי כַּאֲשֶׁר הִתְעוּ אוֹתוֹ אֱלֹהִים,[d] וַיֵּלֶךְ אֶל אֶרֶץ צוֹעֵק וּמֵהִים. וְלִבּוֹ מִנְּדוֹד אֶל נְדוֹד נוֹסֵעַ, כֵּן אָרְחוֹת כָּל־בּוֹצֵעַ.[e] וַיָּשַׂר[f] שִׂכְלוֹ עַל סִבְלוֹ, וְנִכְלוֹ עַל נִבְלוֹ, וְצִירוֹ עַל שִׁירוֹ, וְשִׁבְרוֹ עַל סִבְרוֹ. וַיְחַלֵּף בְּגָדָיו הַנָּאִים בִּבְגָדִים צוֹאִים,[g] וַיַּרְבֶּה עַל נַפְשׁוֹ פֶּשַׁע וְאָשָׁם, וַיֵּרֶד מִצְרַיְמָה וַיָּגָר שָׁם.[h]

⁂

וְהִנֵּה עִיר סְחוֹרָה, עֲלִיַּת הַמְּקֵרָה,[16] וַיִּתְעַסֵּק בְּהַבְלֵי הֶהָמוֹן וּבְתֹהוּ יְלֵל יְשִׁימוֹן,[j] וְאָרְכוּ לוֹ שָׁם הַיָּמִים[k] בִּשְׁחִיתוּת וַחֲרָמִים. וַיְהִי מִקֵּץ שְׁלֹשִׁים וָשֶׁבַע שָׁנָה[l] לְמַלְכוּת הַיֵּצֶר אֲשֶׁר בְּלִבּוֹ חָנָה, בִּשְׁנַת חֲמֵשֶׁת אֲלָפִים וְאַחַת וְאַרְבָּעִים[17] לְצֵאת לַפֹּעַל עוֹלָם וּטְבָעִים,[18] וַיַּעֲבֹר רוּחַ עָלָיו,[m] וְהֵבִין רֹעַ פְּעָלָיו, וַיַּרְא אֶת־אָרְחוֹ הַמְּשׁוּבָה, אֲשֶׁר הָיְתָה מִקֶּדֶם חֲשׁוּבָה. וַיֹּאמַר: אוֹי, כִּי חַטָּאתִי בְּעֵט בַּרְזֶל כְּתוּבָה,[n] וְעַתָּה אָנָה אֲנִי־בָא,[o] כִּי עָלָה לִבִּי

59 למדן] GMO$_1$ למדו

62 ארץ] *edd.*; codd. הארץ

63 וישר] G וישור

68 והנה] codd. pref. וירא **עיר**] O$_2$ מקום

---

[16] Judg. 3: 20. Ibn Sahula probably had in mind a building like the principal bazaar of Cairo, the *khan al-khalil*, which was, however, only erected under the Mameluke Al-ashraf Khalil (1290–3). Retail trade was conducted in the bazaar (Arabic *suq*, cf. Hebrew שוק), but also to a minor extent, for travellers' needs, in the *khan* ('caravanserai, inn'). See Sims, 'Trade and Travel', 99 f., modern plans and pictures of historic bazaars, pp. 108–9, pls. 3, 29, 31–2, 34–5, 39.

[17] According to the Jewish era 'from the creation' (ליצירה), which rests upon a necessarily subjective reading of biblical chronology, formulated in the *Seder ʿolam rabbah* (see 'Seder Olam', *EJ* xiv. 1091 f. (J. M. Rosenthal)). 5041 in that era corresponds to 1280/1 CE.

[18] For the philosophical concept (and theological implications) of changes from potentiality (כח) to actuality (פועל), see Maimonides, *Guide*, ii, Introduction, proposition 18 (Eng. trans., Friedländer, p. 147; Pines and Strauss, p. 238). This may be presumed to be Ibn Sahula's source.

My face,[p] the splendour of my soul is marred
With pox of mine own arrogance, and scarred
By evil's grasp![q] Nor is mine intellect
Able alone their onslaughts to deflect
And lead back heart and soul to what is right,
While, all the time, my hair is turning white.[r]
Alack and welladay! Best were, for me,
If from the yoke of sin I mean to flee,
To go from Eden forth, and to confess,
A hermit in the east,[s] my headstrongness.
The city I resolve to leave, and I
Will spread my palms out before God on high.'[t]
And thereupon I rose, and made my way
Into the valley,[u] and began to pray,
Confessing my presumptuous acts; aside
I laid my sackcloth,[v] and my mind applied
Once more to poesy and my resource
Of rhetoric, through these to add more force
To my attempts at self-control, and guide
Myself with counsel, lest the sin of pride
By prowess of the intellect be fired;
I sang, as though a prophet new inspired:[w]

'Who,[19] *when his closest friend departs,*
At separation feels no pain?
Fire's secret force in lonely hearts[20]
As if in brushwood[21] *burns amain,*

Like evil coals of fierce desire
Lust's crucibles white heat sustain;
Their essence, unconsumed[x] *by fire*
Must, like the burning bush, remain,

And all the while his thoughts—the best
And noblest he might entertain
As though they were by moth possessed[y]
Disintegrate beneath the strain.

[p] Prov. 24: 31
[q] Judg. 20: 41
[r] Lev. 13: 20
[s] Gen. 3: 24
[t] Exod. 9: 29; Lam. 3: 41
[u] Ezek. 3: 23
[v] Esther 4: 4
[w] Num. 23: 7
[x] Exod. 3: 2
[y] Ps. 39: 12(11)

---

[19] The main difficulty in understanding this poem is occasioned by the frequent change of reference of the third-person masculine singular suffix *-o* ('him, his, it[s]'). נדוד, 'wandering' (away: see above, n. 15) means, in the present context, 'separation, distance, absence, alienation' (ll. 91, 94, 97); נודד (l. 98]), the 'roving traveller', refers to the author himself. For the interpretation underlying my rendering, see the supplementary note, Appendix 2.

[20] אש נדוד, 'the fire [of *Sehnsucht*, caused by] wandering away and becoming separated' (not yet 'alienated').

קִמְּשׁוֹנִים, כֵּסוּ פָּנַי עֲוֹנִים,[p] וְתִפְאֶרֶת נַפְשִׁי בִּזְדוֹנִי מְנֻגַּעַת, וְהָרָעָה אֶל נַפְשִׁי נוֹגַעַת,[q] וְלֹא יָכוֹל שִׂכְלִי אֶל נָכוֹן לַהֲשִׁיבָן, וּשְׂעַר רֹאשִׁי הָפַךְ לָבָן.[r] וְעַתָּה אוֹי לִי וְאַלְלַי, אוֹיָה לִי אֲהָהּ עָלַי, כִּי אֵין לִי טוֹב רַק לְהִמָּלֵט מֵעֹל עֲוֹנַי, וְאֵשֵׁב מִקֶּדֶם לְגַן־עֵדֶן[s] וְאֶתְוַדֶּה עַל זְדוֹנַי, בְּצֵאתִי מִן הָעִיר אֶפְרֹשׂ כַּפַּי אֶל אֲדוֹנָי,[t] וָאָקוּם וָאֵצֵא אֶל הַבִּקְעָה,[u] וָאֶעֱרֹךְ תְּפִלָּה וְשַׁוְעָה, וָאָחֵל לְהִתְוַדּוֹת עַל זְדוֹן מַעֲלָלַי, וּלְהָסִיר שַׂקִּי מֵעָלַי.[v] וָאֶתְבּוֹנֵן לְחַדֵּשׁ שִׁירִי וּמְלִיצַת חֵילִי לְחַזֵּק אֶת־מוּסָרִי, וְעֵצָה עַל עֲוֹן מַעֲלִי וְשִׂכְלִי, וָאֶשָּׂא מְשָׁלִי:[w]

הֲיַעֲמֹד[19] אִישׁ בְּסוֹד רֵעוֹ וְדוֹדוֹ
וְלֹא שָׂרַף לְבָבוֹ אֵשׁ[20] נְדוֹדוֹ?

הֲלֵב[21] כִּסְנֶה וְהַלַּהַב בְּסוֹדוֹ
כְּכוּר הָאֵשׁ בְּיִצְרוֹ רַע יְקוֹדוֹ?

וּבוֹ בּוֹעֵר וְלֹא אֻכַּל[x] יְסוֹדוֹ,
אֲבָל יִמַּס כְּעָשׁ[y] מֵיטַב חֲמוּדוֹ.

וְהוֹסִיף הַנְּדוֹד לִדְרֹךְ לְנֶגְדּוֹ
וְעִם קַשְׁתּוֹ יְפַלַּח חֵץ כְּבֵדוֹ,[z]

84 מן] AM *edd.*; MT, GO_1O_2R את
85 אדוני] *z*; MT יהוה, AGO_1O_2 השם
91 לבבו] GO_1O_2 לבנו
92 הלב] O_2 בלב
כסנה] G בסנה, O_2 הסנה
והלהב] GO_2 והלבה, AO_1R והלכה, M והלהבה
בסודו] *edd.*; AMO_1 סגורו, O_2R סגודו, G סגודה
ככור] vv_2z; A*s* כבוד, M בעדן, O_1 בעדו, GO_2R בערו
האש] $AGMO_1O_2$ אש
ביצרו] GMO_1O_2 ויצורו, A ויצרו
93 אכל] codd. אוכל
ימס] O_2 ימיס
כעש] O_1 כעס
מיטב] ^GMO_2 ~~~
94 ועם] ^GMO_1O_2
קשתו] A קשתות, O_2 + עד

---

[21] The interrogative ה, vocalised with *ḥataph pathaḥ*, is essential to the metre. הֲלֵב כשנה, ‘Is the heart like the bush?’, is clearly intended to invite assent, not rebuttal; so that strictly speaking the negative interrogative particle, [הלב] הלא, is required here. Metrical pressure has led to the use of the positive in its place, despite some awkwardness.

And absence bends its bow, yet more
Bolts shoots at him, and all attain
[z] Prov. 7: 23 *Within his guts their target,*[z] *nor*
Will from fresh harassments refrain,

[a] 1 Kgs. 14: 2 *So that, disguised*[a] *by change each day*
It may yet prove its victim's bane:
Therefore lend strength, O Muse, and stay
My hopes, nor, prithee, show disdain.

[b] Job 31: 29 *Disaster*[b] *strikes; my hopes defies,*
That yet their vital force retain.
And wandering at last descries
[c] Job 16: 19 *What heaven's witness*[c] *would maintain.*

The world[22]*—a thug, frustrated—can*
But wring its hands,[23] *since, home again,*
Our traveller, a happy man
At last, springs promiseful as grain.'

[d] Cf. Gen. 24: 45 Scarcely had I begun to muse, in prayer[d]
To pour my very being forth, when there
[e] 1 Sam. 17: 23 Before me stood a challenger,[e] equipped
[f] Cf. Ps. 10: 9 With toils, wherein he sought to have me tripped,[f]
None other than Goliath, come to vaunt
[g] 1 Sam. 17: 23 (Philistine that he was),[g] and thus did taunt:
'Thine intellect', said he, 'leave thou behind.
Far hast thou journeyed, and as yet thy mind
Bears not our customs' impress. Prophesy
Not unto Israel, nor with preaching try
[h] Amos 7: 16 The patience of thy kinsfolk.'[h] I recked naught
Of all his barbs and snares, but rather sought
To blunt his teeth.[24] And thereupon the Muse
[j] Cf. 1 Sam. 17: 10 As champion arose, and did abuse,[j]
Hurling words, chased him off. He rallied: back
He came again, to finish his attack
Beginning his harangue. My Muse stepped in,
[k] Cf. Ezra 9: 3 And left no hair upon his scalp and chin.[k]

---

[22] See Ibn Sahula's Introduction, n. 10.

[23] יתנודד, see above, n. 15. The *qal* of the stem נוד means to 'shake [the head] in grief', and similarly the *hiphʿil*; the *hithpalel* means to 'bemoan oneself', Jer. 31: 17(18).

[24] Jer. 31: 28(29). Cf. in the Passover Haggadah the response to the wicked son's self-exclusion, הקהה את שיניו, 'blunt his teeth' (lit. 'set them on edge'); see e.g. Gaster, *Book of Prayer*, v. 25.

וְיוֹם וָיוֹם תְּלָאוֹתָיו מְשַׁנֶּה
וּמִשְׁתַּנֶּה[a] לְמַעַן הַֽכְחִידוֹ.

וְעַתָּה הַחֲזֵק שִׁירִי בְּסִבְרִי,
אֲשֶׁר נִשְׁאַר וְאַל תִּשְׂמַח בְּפִידוֹ.[b]

וְיַשְׂכִּיל הַנִּדּוֹד הֵיטֵב, וְיֵדַע
אֲשֶׁר ⟨אַתָּה⟩ בְּרוּם שַׁחַק לְעֵדוֹ,[c]

וְיִתְנוֹדֵד[23] זְמָן[22] שׁוֹדֵד, וְנוֹדֵד
נְדוֹד יִשְׂמַח, וְאָז יִצְמַח כְּבוֹדוֹ.

אֲנִי טֶרֶם אַתְחִיל לְדַבֵּר עַל לִבִּי,[d] לִשְׁפֹּךְ דָּמִי וְחֶלְבִּי, וְהִנֵּה אִישׁ הַבֵּינַיִם[e] מְשָׁכַנִי בְּחֶרְמוֹ,[f] גָּלְיָת הַפְּלִשְׁתִּי שְׁמוֹ.[g] וַיְרִיבֵנִי וַיֹּאמֶר לִי לָשׁוּב מֵאַחֲרֵי שִׂכְלִי. הֲלֹא אַתָּה בָּא מִמֶּרְחָק, וּדְרָכֵינוּ וְחֻקֵּינוּ בְּנַפְשְׁךָ לֹא הוּחָק. לָכֵן אַתָּה לֹא תִנָּבֵא עַל בֵּית יִשְׂרָאֵל וְלֹא תַטִּיף עַל־בֵּית יִשְׂחָק.[h] וַאֲנִי לֹא נִשְׁמַרְתִּי מִפַּחָיו וְצִנָּיו, וָאַקְהֶה אֶת־שִׁנָּיו.[24] וַיָּקָם שִׁירִי עָלָיו וַיְחָרְפֵהוּ,[j] יִשְׁלַח דְּבָרָיו וַיִּרְדְּפֵהוּ. וַיִּתְחַזֵּק וַיָּשָׁב לְהַשְׁלִים אֲמָרָיו, וַיִּפְתַּח אֶת־כָּל־דְּבָרָיו. וַיָּקָם עָלָיו שִׁירִי וַיִּמְרֹט אֶת־שְׂעָרָיו.[k]

95 ויום ויום] GMO$_2$R ומיום ויום, A ויום יום
הכחידו] GM הרחיבו, O$_1$ הרעידו, O$_2$R החרידו
96 בסברי] O$_2$ כסברי
נשאר] GO$_1$O$_2$ pref. נשמע
97 וישכיל] A וישכול
היטב] ∧AGMO$_1$R
⟨אתה⟩] AGMR; O$_1$ עתה, *edd.* אתם
98 ישמח] GMO$_2$R ישכח
104 לא] A אל **על**] ∧*vz*
בית] MO$_1$R; ∧MT, *edd.*
104–5 ישראל ולא תטיף] ∧A, *edd.*
105 על] *vv*$_2$ ועל
ישחק] GMO$_1$ תשחק
107 ויחרפהו] O$_1$ ויהר(ו)ס, G(O$_2$) והדפהו פיהו
108 ויתחזק . . . אמריו] ∧O$_2$
109–10 את . . . שעריו] G(O$_2$) ויפתח ספרי (ספרו) לרדפהו (וירדפהו) ויתחזק וישב להשלים אמריו יפתח את כל אמריו (דבריו) O$_2$ + וישא משלו בשיריו מידי תבקשנו לחוקקו בספריו
109–10 ויקם . . . וימרט את שעריו] ∧M
שעריו] O$_1$ ויפתח ספרו וירדפהו

'To God on high[l] my debt I pay
Of thanks; in Him they refuge find
Who must, to poverty resigned,
Onward pursue their weary way:

Moved by His awesome deeds, we lay
Before Him praises,[m] and He deigns
To take our tribute,[25] music's strains,
Our meditations[n] when we pray.

I sing to Him: and yet, each day
Remember that I sinned; perchance
That way redemption I advance.
Verses I send my friends, that they

Heralds may prove of thought, to say
That with these I will harry sin
And those who, poor of faith within,
After their hearts' devices stray.'

The Philistine approached: he judged absurd[o]
My song, since worthless the defence conferred.
And so, a bowshot's range[p] he then withdrew
To plan his stratagem, and nets to strew.
I stood my ground, and faced him. A surprise,
When I looked in the distance,[q] met my eyes.
Four chariots appeared[r]—not to befriend
The right, for clearly ill did they intend.
Gathering round the Philistine, they gave
Him food,[s] and formed a square, thereby to save
Him from defeat.[t] 'God bless you Sirs,' he said,
'That pitying me[u] hither ye have sped.
And now, by hook or crook, get you beyond
Yon watercourse,[v] bring anguish and despond
Upon morality, until no more
Be left; against its folk we go to war.[w]
Haste ye, with four allies a siege impose,[x]
Friends of Philistia and Israel's foes.'[y]

* * *

When I saw this, a quaking overtook
My limbs, as though with childbed pangs I shook.[z]

[l] Gen. 14: 20
[m] Exod. 15: 11; Pss. 9: 12(11), 66: 5
[n] Pss. 19: 15(14), 92: 4(3)
[o] 1 Sam. 17: 16, 42
[p] Gen. 21: 16
[q] Gen. 31: 10
[r] Zech. 6: 1
[s] Cf. 2 Sam. 3: 35
[t] Jonah 4: 6
[u] 1 Sam. 23: 21
[v] Deut. 2: 13
[w] Cf. Judg. 11: 6
[x] Cf. Deut. 28: 53
[y] Ps. 83: 8(7)
[z] Ps. 48: 7(6); Isa. 21: 3

---

[25] Cf. the conclusion of the doxology referred to above in n. 2.

– – ˘ – – – ˘ – – –
אוֹדֶה עֲלֵי חַסְדּוֹ לְאֵל עֶלְיוֹן[l]
מִשְׂגָּב לְכָל־הֵלֶךְ וְכָל־אֶבְיוֹן,

נוֹרָא תְּהִלּוֹת בַּעֲלִילוֹתָיו,[m]
בּוֹחֵר[25] בְּמֵיטַב שִׁיר וְהִגָּיוֹן.[n]

אָשִׁיר וְאֶזְכּוֹר אֶת־יְמֵי מַעְלִי
אוּלַי בְּזָכְרִי אֶמְצָא פִּדְיוֹן.

אֶשְׁלַח מְלִיצִים אֶל מְיֻדָּעַי,
הֵם מַחְשְׁבוֹת לֵב מַלְאֲכֵי רַעְיוֹן,

115 בָּם אֶרְדֹּף פֶּשַׁע וְכָל־רֶשַׁע
הֵלֶךְ וְהוֹלֵךְ אַחֲרֵי דִּמְיוֹן.

וַיִּגַּשׁ הַפְּלִשְׁתִּי וַיַּרְא אֶת־הַשִּׁיר וַיִּבְזֵהוּ,[o] כִּי
הֶבֶל מַחְסֵהוּ. וַיֵּלֶךְ וַיָּשֶׁת לוֹ תַּחְבּוּלוֹת
וָרֶשֶׁת, הַרְחֵק כִּמְטַחֲוֵי קֶשֶׁת.[p] וָאֶעֱמֹד
כְּנֶגְדּוֹ וָאֶשְׁתָּאֶה, וָאֶשָּׂא עֵינַי וָאֶרְאֶה,[q] וְהִנֵּה
120 אַרְבַּע מֶרְכָּבוֹת יוֹצְאוֹת,[r] אוֹהֲבוֹת הָרָעוֹת
וְהַטּוֹבוֹת שׂוֹנְאוֹת, וַיִּתְלַקְּטוּ אֶל הַפְּלִשְׁתִּי
לְהַבְרוֹתוֹ,[s] לְהַצִּיל לוֹ מֵרָעָתוֹ.[t] וַיֹּאמֶר:
בְּרוּכִים אַתֶּם לַאדֹנָי כִּי חֲמַלְתֶּם עָלַי[u]
בְּבוֹאֲכֶם אֵלַי, וְעַתָּה עִבְרוּ לָכֶם אֶת־נַחַל
125 זָרֶד,[v] אִם בְּמַעַל וְאִם בְּמֶרֶד, וְתַפִּילוּ חַלְחָלָה
עַל הַמּוּסָר עַד תֻּמּוֹ, וְנִלְחֲמָה בִּבְנֵי עַמּוֹ.[w]
וּמַהֲרוּ לַהֲבִיאוֹ בְּמָצוֹק וּבְמָצוֹר,[x] גְּבָל
וַעֲמָלֵק פְּלֶשֶׁת עִם־יֹשְׁבֵי צוֹר.[y]

❧

וַאֲנִי בִּרְאוֹתִי אֲחָזַתְנִי רְעָדָה, צִירִים אֲחָזוּנִי
130 כְּצִירֵי יוֹלֵדָה.[z] וָאֹמַר: הֲכָלָה אַתָּה עוֹשֶׂה,[b]
צוּר מָעוֹז וּמַחְסֶה.[a] וַיֵּהָפֵךְ לִי רוּחַ אַחֵר

111 משגב] GO$_1$O$_2$ + לכל הלך **לבך**] GO$_2$ לכל חילך, O$_1$ לכל מלך

113 את] ^M

114 מליצים] GMO$_1$ מניני, O$_2$ מציני, A(?) **מחשבות**] אל מנבי GM מחשבותי, A **לב**] ^G(?M) חשבות

115 דמיון] O$_2$ הדמיון

119 ואשתאה] M ואשתואה **ואשא**] GMO$_1$ ואשימה

123 לאדני] MT ליהוה; AGO$_1$R reg.

[a] Pss. 31: 3(2), 46: 2(1) Said I, ‘Thou Rock and Refuge,[a] can it be
[b] Cf. Jer. 46: 28 Thy will, forthwith to make an end of me?’[b]
But then, with changing mood, another thought
[c] Prov. 11: 27 Counted my assets, and God’s favour sought.[c]
I took my moral tracts, my songs of praise,
My fables and my epigrams, to raise
A fighting force. Exhorting them, I spoke,
[d] Isa. 59: 17 And gave them vengeance as their martial cloak[d]
[e] Ps. 25: 3 To fight the traitors.[e] Each a sword did wield
[f] Cf. Ps. 7: 13(12) [g] 1 Sam. 17: 2 Of keenest steel,[f] and thus they took the field,[g]
Four champions, versus five sent by the foe.[26]
[h] 2 Sam. 21: 19 Each man of ours his sturdy spear did throw[h]
[j] Num. 14: 45 Harrying them, nay, crushing their retreat[j]
[k] Judg. 11: 33 Soundly as Jephtah Ammon did defeat.[k]
[l] Gen. 14: 10 Still, their survivors[l]—an anarchic lot,
All mankind will rejoice to see them rot[27]—
[m] Num. 17: 10 That we, in one fell blow, might be destroyed,[m]
Five kinglets (mercenaries all) employed
[n] Num. 31: 8 [o] S. of S. 3: 8 From Midian,[n] each brandishing his sword[o]
[p] Isa. 59: 17 And sheathed in breastplates[p] all of them. This horde
[q] Cf. Judg. 1: 9 Marched forth to battle[q] with me, fists raised high
[r] Exod. 14: 8, 6: 6 Defiantly.[r] My sons rose, to deny
Them passage—all alone, wore they not aught
[s] 1 Kgs. 11: 29 Save a new garment,[s] yet all day they fought
[t] Neh. 4: 15 From dawn until the stars appeared.[t] Next day
[u] Cf. Exod. 2: 13 They sallied forth[u] to fight again, but they
[v] Judg. 8: 3 Summoned no strength; their spirits drooped,[v] their brow
Showed trouble’s plague-spot flowering.[28] By now
I understood the crisis, and I yelled
[w] Cf. Ezek. 27: 30 In bitter anguish,[w] like a woman held
[x] Jer. 4: 31 In pangs of her first childbed.[x] And I prayed
Faced by calamity, and as I made
[y] Deut. 3: 23 My supplication,[y] in the cloud’s ogee
The Lord (rather, his angel[29]) could I see.
[z] Jer. 11: 16 Fair was his form, a fruitful olive’s grace[z]
He had, with ne’er a blemish to his face,
[a] Judg. 13: 6 A man of God[a] indeed, from Zion’s mound
[b] Ps. 50: 2 That is with beauty of perfection crowned.[b]

---

[26] Cf. Gen. 14: 9, with מלאכים (‘agents, representatives’) substituted (though see critical note) for מלכים, ‘kings’. The four correspond to the four genres of Ibn Sahula’s literary activity listed in ll. 132–3 f. The five are identified with the anti-Israelite league, including the Philistines, mentioned in Ps. 83: 8(7), quoted above, l. 128, and—proleptically—with the successive challengers in the moral debate in Parts I–V.

יְבַקֵּשׁ רָצוֹן וְטוֹב שׁוֹחֵר,[c] וָאֶקַּח מוּסָרִי וְשִׁיר מַהֲלָלִי, וּמְלִיצַת חִידוֹתַי וְאֶת מְשָׁלִי, וָאַחֲזִיקֵם וָאַלְבִּישֵׁם נָקָם,[d] עַל הַבּוֹגְדִים רֵיקָם.[e] וַיַּעַרְכוּ מִלְחָמָה[g] בִּכְלֵי חֶרֶב לְטוּשָׁה,[f] אַרְבָּעִים מַלְאָכִים אֶת־הַחֲמִשָּׁה.[26] וַיַּכּוּם וַיַּכְּתוּם[j] בְּעֵץ חֲנִית[h] מֵעֲרוֹעֵר בּוֹאֲכָה מַנִּית,[k] וְהַנִּשְׁאָרִים[l] בָּהֶם בְּאֵין מוּסָר אֲשֶׁר הָיוּ דֵרָאוֹן לְכָל־בָּשָׂר,[27] שָׂכְרוּ עָלַי לְכַלּוֹתֵנִי כְּרֶגַע[m] אֶת־אֱוִי וְאֶת־רֶקֶם וְאֶת רֶבַע, חֲמֵשֶׁת מַלְכֵי מִדְיָן,[n] כֻּלָּם אֲחֻזֵי חֶרֶב[o] מְלֻבְּשֵׁי שִׁרְיָן.[p] וַיֵּרְדוּ אֵלַי לַמִּלְחָמָה,[q] בִּזְרוֹעַ נְטוּיָה וְרָמָה.[r] וַיָּקוּמוּ יְלָדַי לְנֶגְדָּם, מִתְכַּסִּים בְּשַׂלְמָה חֲדָשָׁה וְהֵם לְבַדָּם,[s] וַיַּעַרְכוּ כָּל־הַיּוֹם הַהוּא מִלְחָמָה אֶת־הָאוֹיְבִים, מֵעֲלוֹת הַשַּׁחַר עַד צֵאת הַכּוֹכָבִים.[t] וַיֵּצְאוּ בַּיּוֹם הַשֵּׁנִי,[u] וְהִנֵּה תָּשַׁשׁ כֹּחָם וְרָפְתָה רוּחָם,[v] וְהַצָּרָה פָּרְחָה בְמִצְחָם.[28] וָאֶתְבּוֹנָן וָאֶצְעַק מָרָה,[w] צָרָה כְּמַבְכִּירָה,[x] וָאֶתְפַּלֵּל עַל שִׁבְרִי וָאֶתְחַנָּן,[y] וְהִנֵּה אֲדֹנִי נִרְאָה בֶּעָנָן,[29] יְפֵה פְרִי־תֹאַר זַיִת רַעֲנָן,[z] אִישׁ אֱלֹהִים[a] בְּלִי מוּם וָדֹפִי, מִצִּיּוֹן מִכְלַל יֹפִי.[b] וַיַּעֲבֹר הַיּוֹם בַּעֲדַת

136 מלאכים] vv_2z; AGMO$_1$O$_2$R*s* מלכים

140 אוי] O$_2$ ח״וי

ואת 1°] A את

ורקם] MT AGMO$_2$R*s* + (ו)את; O$_1$ + את צור ואת חור, צור

142–Pt. I, l. 116 בזרוע . . . ומכבוד] ^A

142 למלחמה] G

נטויה] O$_2$ + המלחמה וביד

146 ויצאו] O$_2$ ויהי

148 פרחה] codd., *edd.*; MT זרחה

149 על] M אל

150 והנה] MT codd. *s* + כבוד

אדני] codd. *edd.* reg.

---

[27] דראון, '[object of] abhorrence', was fancifully etymologised as די + ראון, 'sufficiency, surfeit' of 'seeing', cf. Targum to Isa. 66: 24 (מסת חזינא) and Vulgate (*satietatem visionis*); and this text thus became, in both Judaism and Christianity, the *locus classicus* for the alleged propriety of future gloating by the righteous at the tortures of the damned in hell.

[28] 2 Chron. 26: 19, with the substitution of צרה ('trouble') for צרעת ('leprosy'). The biblical text has the verb זרחה ('rose', i.e. like the sun) instead of פרחה ('blossomed', used of plague-spots, Lev. 13: 20), perhaps introduced here by confusion with that passage.

[29] Exod. 16: 10. In Zamora's text here the spelling אדני is substituted, and vocalised correspondingly, i.e. *ʾadonay* ('[divine] Lord') instead of *ʾadoni* ('my [human] lord'). Since, in what follows, a superhuman champion other than the Deity is clearly envisaged, Ibn Sahula may have intended the vocalisation *ʾadoni*. In any case, the use of this quotation is very bold: the figure here described (l. 151) as the 'Man of God' reappears at the end of the book (V. 1617), where it seems clear that he represents the ghost of Maimonides.

A company of warriors[c] he brought
That day as he passed by, to give support
To our folk, with his heroes.[d] He could peer
(Through glorious powers) into men's souls, a seer
Who all those pure in heart identified,
And stablished the Torah as Israel's pride
With all its testimonies.[e] Brilliant light,
As he kept marching past[f] us, met our sight.
He bade his henchmen, 'Go ahead,[g] prepare
The Lord's way.'[h] Then, my figure met his stare.
Said he, 'Who is that man, who yonder stands
To meet us in the field,[j] and would join hands
With our inheritance?'[k] Came the reply,
'Isaac is he, as lightning[30] bold and spry,
But now, emaciated,[l] he would fain
Resign his life this day.[m] His sons complain,
To God they cry,[n] in terror of their foes
Who sleep not, save first evil they impose.[o]
And yet, oppressed by fear, all day they fight,
Dumbfounded by their enemies, whose spite
Shoots[31] terror from their bows: their strength gives out,
A by-word[p] for a struggling, stumbling rout.'

❧

Then said the man: 'Must, then, for aye the sword
Devour[q] men's guts and hearts? As I record,
Thine ancestor was Isaac, who, once bound
Upon the altar, now keeps watch around
The portals of the Muse and elegance
Of letters. Let men of intelligence,
All who betimes rise to give folly chase,
Come, and with him debating, state their case.
Tender the issue is, their minds beget;[r]
Let them go forth to him, their speeches set,
Precisely argued, striving to persuade
With all they have.[s] He will not be afraid,
Nor falter, nay, each will he pair,[t] to rate
His skill against some other advocate.
When his own eloquence its hand on high
Shall raise,[u] will he, to his own, signify

[c] Ps. 68: 31
[d] Judg. 5: 23
[e] Ps. 78: 5
[f] 1 Kgs. 4: 8
[g] Gen. 32: 17(16)
[h] Isa. 40: 3
[j] Gen. 24: 65
[k] Cf. 1 Sam. 26: 19
[l] Job 16: 8
[m] 1 Kgs. 19: 4
[n] Job 38: 41
[o] Prov. 4: 16
[p] Deut. 28: 37
[q] 2 Sam. 2: 26
[r] Gen. 33: 13
[s] Gen. 34: 23
[t] Ezek. 37: 17
[u] Exod. 17: 11

אַבִּירִים[c] לְעֶזְרַת הָעָם בַּגִּבּוֹרִים,[d] וַיַּרְא בִּכְבוֹדוֹ כָּל־נֶפֶשׁ נְקִיָּה וּבָרָה, וַיָּקֶם עֵדוּת בְּיִשְׂרָאֵל וְתוֹרָה.[e] וַיְהִי מִדֵּי עָבְרוֹ[f] וְעֵת נִגְלָה יְקָר אוֹרוֹ, וַיֹּאמֶר אֶל עֲבָדָיו: עִבְרוּ לְפָנַי,[g] פַּנּוּ דֶּרֶךְ אֲדֹנָי.[h] וַיַּרְא אֶת־תָּאֳרִי וְלֹא הִכִּירַנִי, כִּי לֹא יָדַע מִי הֱמִירַנִי. וַיֹּאמֶר: מִי הָאִישׁ הַלָּזֶה[j] הַמִּסְתַּפֵּחַ בְּנַחֲלָתֵנוּ,[k] הָעוֹמֵד בַּשָּׂדֶה לִקְרָאתֵנוּ. וַיֹּאמְרוּ: הִנֵּה הוּא יִצְחָק הֶחָזָק כְּמַרְאֵה הַבָּזָק,[30] וְהַיּוֹם קָם בּוֹ כַּחֲשׁוֹ,[l] וַיִּשְׁאַל אֶת־נַפְשׁוֹ.[m] וּמֵחֶרְדַּת צָרִים לֹא יִשְׁנוּ אִם לֹא יָרֵעוּ,[o] יְלָדָיו אֶל־אֵל יְשַׁוֵּעוּ,[n] וְכָל־הַיּוֹם הֵם נִלְחָמִים, מְעֻנִּים וְנִדְהָמִים, מֵחֶרְדַּת הַקָּמִים וְקֶשֶׁת הָ⟨ר⟩ֹמִים[31] עֲלֵיהֶם אֵימִים, וְכֹחָם כָּשַׁל, וְעֻזָּם נֶחֱשַׁל, וְהֵמָּה לְמָשָׁל.[p]

◆

וַיֹּאמֶר הָאִישׁ: הֲלָנֶצַח תֹּאכַל חֶרֶב[q] כָּל־לֵב וְכָל־קֶרֶב, הֲלֹא אֲבִיכֶם יִצְחָק הַנֶּעֱקָד, אֲשֶׁר עַל דַּלְתֵי הַמְּלִיצָה שָׁקָד, וְעַתָּה יִתְוַכַּח עִמּוֹ כָּל מַשְׂכִּיל אֶל הַשִּׂכְלוּת מַשְׂכִּים, כִּי הַיְלָדִים רַכִּים.[r] וְיֵצְאוּ אֵלָיו בְּדִקְדּוּק לְשׁוֹנָם, מִקְנֵהֶם וְקִנְיָנָם,[s] כִּי לֹא יִירָא מֵהֶם וְלֹא יִפְחַד, וְקָרַב אוֹתָם אֶחָד אֶל־אֶחָד.[t] וְהָיָה כַּאֲשֶׁר יָרִים יַד[u] מְלִיצָתוֹ

157 **אדני**] codd. *edd.*; MT יהוה

159 **העומד**] codd. *edd.*; MT ההלך

162 **וישאל**] O_2 + למות **ומחרדת**] codd. *z*; *edd.* ואחות **לא**] ^GO_2R *edd.*; **לא ישנו**] ^MO_1

163 **אם לא**] MT *z*; M ואל, codd. *edd.* ולא

165 **ה⟨ר⟩מים**] O_1vv_2 (M הראים ?); GO_2Rsz הדמים

170 **משכיל**] GMO_1 מסכים

---

[30] In Ezek. 1: 15 הבזק is probably corrupt for הברק (‘lightning’: so Targum and AV). בזק occurs nowhere else in the Bible, and although rabbinic tradition (BT *Ḥagigah* 13*b*) explains it as the colour of flames passing through a goldsmith’s grille, it seems likely that Ibn Sahula here followed the Targum’s rendering.

[31] In place of הדמים [קשת], ‘[the bow of] bloodshed’, which is a somewhat forced expression, read הרומים, ‘the archers’, cf. Jer. 4: 29, Ps. 78: 9 (see critical note). Spelling without *waw* would enhance the probability of corruption.

(As though to share the spoil)[v] that they prevail;
But when his hand droops, they it is who fail,
And Amalek, their arch-foe, must succeed.’[w]
With this proposal all who heard agreed,
Learned and lout alike. All came to court
For judgement: of what he had spoken, naught
Was missing.[x] Thereupon this writer took
Some pebbles from an ever-flowing brook,[y]
And whensoe’er a cynic’s ire did spout[z]
Hoping to wipe the intellect right out
Or gulp it down, Isaac, his anger hot,[a]
Would choose himself a stone, and, on the spot,
Sling it, to sink deep in his brow,[b] and kill.
So dealt he with a second wretch, and still
A third, and all who tagged on in the rear
Of vanity; for cynics slight and sneer,
Seeking whatever they can vilify,
As from another each takes up the cry.[32]

[v] Gen. 49: 27
[w] Exod. 17: 11
[x] 1 Kgs. 8: 56
[y] 1 Sam. 17: 40; Deut. 21: 4
[z] Cf. Jer. 10: 25
[a] Ezek. 3: 4
[b] 1 Sam. 17: 49

---

[32] Isa. 6: 3. The rendering follows the Targum’s elaboration ומקבלין דין מן דין ואמרין, ‘then some [angels] respond antiphonally to others, saying . . .’, with which Ibn Sahula will have been familiar from its liturgical citation in the morning service (*uba’ leṣiyyon go’el*, see e.g. Singer, *Prayer Book*, 73).

שָׁלָל יְחַלֵּק,[v] וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עֲמָלֵק.[w] וַיִּיטְבוּ דְּבָרָיו בְּעֵינֵי כָּל־שׁוֹמֵעַ, בֵּין סָכָל וּבֵין יוֹדֵעַ. וַיִּגְּשׁוּ אֶל הַמִּשְׁפָּט לַעֲשׂוֹת מַאֲמָרוֹ, לֹא נָפַל דָּבָר אֶחָד מִכָּל־דְּבָרוֹ.[x] וַיִּקַּח הַמְחַבֵּר אֲבָנִים מִנַּחַל הָאֵיתָנִים,[y] וְהָיָה אִם בָּא הַמַּקְשֶׁה בִּלְשׁוֹנוֹ וְשָׁפַךְ אֶת־חֲרוֹנוֹ,[z] וּמָחָה אֶת־הַבִּין וְאֶת־הַשֵּׂכֶל בָּלַע, וַיִּקַּח יִצְחָק אֶבֶן וַיְקַלַּע, וַיַּכֵּהוּ שָׁם בַּחֲמַת רוּחוֹ,[a] וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ.[b] כֵּן עָשָׂה לַשֵּׁנִי וְלַשְּׁלִישִׁי הָאֻמְלָלִים, גַּם אֶת־כָּל־הַהוֹלְכִים אַחֲרֵי הַהֲבָלִים. וַיָּקָם הַמַּקְשֶׁה וַיְקַלֵּל וַיִּבְזֶה, וְקָרָא זֶה אֶל־זֶה.[32]

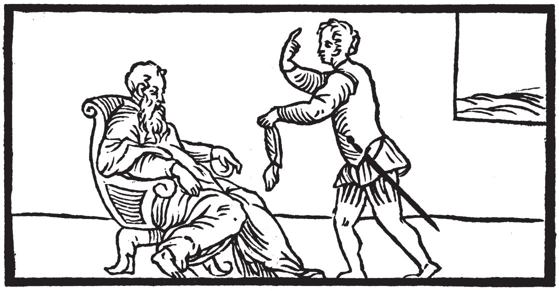
THE
FIRST PART

השער הראשון

The First Part

Through praise of wisdom and intelligence
Shall grant the simple wit and sapience[a]

[a] Prov. 1: 4



Cynic and Author here are seen
Discussing: their debate is keen

THE CYNIC[1] cites the world's hard saw,[2] to taunt
Those who would wisdom's might o'er evil vaunt,
And reckon penury is all the pay
That fools earn. 'Highbrows', he goes on to say,
'Though ne'er so wise, wear out; no scholar's skill
Saves him from exile, or from falling ill;
A child born poor, whose birthright is his wit,
Must lead an uneventful life, for it
Will not protect, nor knowledge riches yield:[b]
Want darkens wisdom's light, its shading shield
Poverty takes away[c]—all must await
(Wise though they be, or fools) a single fate.[d]

[b] Cf. Jer. 9: 22(23)
[c] Cf. Num. 14: 9
[d] Eccles. 2: 14

* * *

In Holy Writ the evidence we find
Clear to be seen, by one in his right mind;
Townsfolk a poor man's sound advice contemned,[e]
A king in Babylon to death condemned
All his wise men, whose fault was, they could not
Explain the dream that he himself forgot.[f]

[e] Eccles. 9: 16
[f] Dan. 2: 3–24

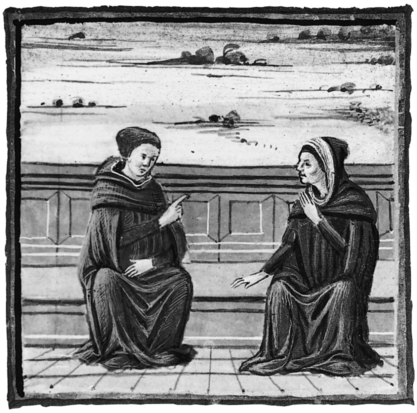
---

[1] המקשה, lit. 'one who raises difficulties'. As used throughout by Ibn Sahula as the title of the challenger, it indicates the cynical questioning of accepted values and traditional teaching.

[2] The phrase משל הדיוט, 'commonplace' (i.e. Greek ἰδιωτής, 'individual' > 'normal, common, unofficial, proverb'), is used to introduce a most cynical adage in *Genesis Rabbah* 96: 5, ed. Vilna, fo. 178*a*, col. i; ed. Theodor and Albeck, 1196.

השער הראשון

בְּמַהֲלַל הַשֵּׂכֶל וְהַחָכְמָה, לָתֵת לִפְתָאִים עָרְמָה, וָדַעַת וּמְזִמָּה[a]



צורת המקשה והמחבר   זה אל זה ידבר

אָמַר הַמַּקְשֶׁה:[1] מָשָׁל הֶדְיוֹט[2] וְקָשֶׁה, מַה תִּתְהַלֵּל הַגִּבּוֹר בְּרָעָה, בְּחָכְמָה וְהַשְׂכֵּל וִידִיעָה, וְתַחֲשֹׁב לַעֲנִיּוּת סִכְלוּת וּפְתַיּוּת. הֲלֹא הֶחָכָם יִכְלֶה, וְהַמַּשְׂכִּיל יִבְלֶה, וְהַיּוֹדֵעַ יֶחֱלֶה, וְהַמֵּבִין יִגְלֶה. וְאִם בְּחָכְמָתוֹ נוֹלַד רָשׁ, יִשְׁקֹט וְיֶחֱרַשׁ, וְלֹא תַּצִּיל חָכְמָה וְלֹא תּוֹעִיל עָרְמָה. וְלֹא יִתְעַשֵּׁר חָכָם בְּחָכְמָתוֹ,[b] וְלֹא מַשְׂכִּיל בִּתְבוּנָתוֹ וְלֹא יוֹדֵעַ בִּידִיעָתוֹ. וְהָרִישׁ יַחֲשִׁיךְ הִלָּם, וְהַחֹסֶר יָסִיר צִלָּם,[c] שֶׁמִּקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם.[d]

❧

וּמָצָאנוּ כְּתוּבִים מַגִּידִים וְעַל זֶה מוֹדִים וּמְעִידִים, וְהִנֵּה יָדוּעַ לְכָל־נֶפֶשׁ רְצוּיָה, וְחָכְמַת הַמִּסְכֵּן בְּזוּיָה,[e] וּבְמֶלֶךְ גָּדוֹל אֲשֶׁר צִוָּה לְחַבֵּל כָּל־חַכְמֵי בָבֶל.[f] וְהִנֵּה הַכְּסִילִים הֵם בַּחֲצַר הָאֲצִילִים, וּבְאַרְמוֹן הַגְּדוֹלִים,

Heading] ^R; **ודעת ומזמה**] ^GMO$_1$O$_2$; MT לנער דעת ומזמה

7 חכם] O$_2$ החכם

8 ולא 1°] ^GMO$_1$ **משכיל**] O$_2$ המשכיל, GMO$_1$ והמשכיל

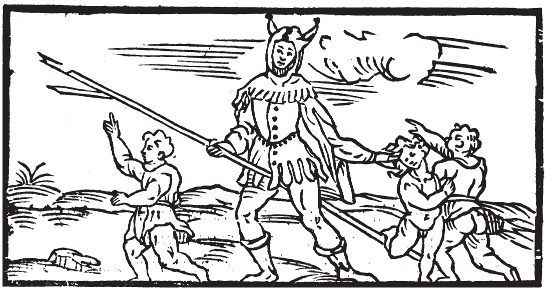
Fools, on the other hand, at court reside
Or in some magnate's house, who will provide
Their commons—each street-corner[g] is the haunt
Of dolts who, roistering, their valour vaunt,
And, careless, eat away. Wouldst thou, forsooth,
Make boast of knowledge, or the love of truth,
Know that thine own lot must the fool's equate,[h]
And hear this story of his tragic fate.

[g] Prov. 7: 12
[h] Eccles. 2: 15

* * *

An ancient parable, I have heard tell,
Records that once in Egypt[3] there did dwell
A man who, shrewd enough in his affairs—
Not modest, nor one given much to prayers—
Had fallen on ill times:[4] though sons he had,
At making ends meet, they were just as bad,[j]
For all his honesty and intellect.
Things hid from science[k] strove he to detect,
Scant though his food and drink, midst moans and groans,
Knowing the Lord's affliction in his bones.[l]
His lads the while would go from house to house[5]
Begging a crust, with many a sigh and grouse[m]
To see their neighbours smirk, self-satisfied
At his ill fortune. "Fie on him", they cried,
"And his philosophy, that would expose
Life's secret! Long ago, as he well knows,
The prophet warned, in words of Holy Writ,
Let not the wise man boast him of his wit."[n]

[j] BT *Berakhoth* 10*a*
[k] Job 11: 6
[l] Isa. 53: 4
[m] Ezek. 9: 4
[n] Jer. 9: 22(23)



Amongst the lads and knaves
The Fool blethers and raves

---

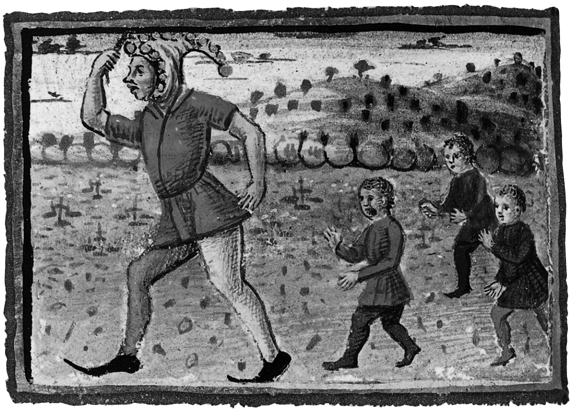
[3] Hebrew צען (Isa. 19: 11, etc.), i.e. Tanis (modern San) in the north-west of the Nile Delta.

23 דח[י]קא] GMO_1O_2R דחיקא *edd.* **ליה**] O_2 ליא

יוֹשְׁבִים יוֹרְדִים וְעוֹלִים. וְהַפֶּתִי יַעֲבֹר בְּרִנָּה אֵצֶל כָּל־פִּנָּה,[g] מִתְהַלֵּל וּמִשְׁתַּבֵּחַ, אוֹכֵל וְשָׂמֵחַ. וְאַתָּה, אִם תְּהַלֵּל בְּדַעְתְּךָ וְיָשְׁרֶךָ, כְּמִקְרֵה הַכְּסִיל גַּם אַתָּה יִקְרֶךָּ.[h] וְזֶה הַמִּקְרֶה אֲשֶׁר קָרָהוּ, וְהַיָּגוֹן אֲשֶׁר מְצָאָהוּ.

⁂

אָמְרוּ הַקַּדְמוֹנִים וּפוֹתְרֵי הַדִּמְיוֹנִים, כִּי הָיָה בְּאֶרֶץ צֹעַן[3] אִישׁ מַשְׂכִּיל בְּעִנְיָנָיו, אִי חָסִיד אִי עָנָו, וַהֲוָת שָׁעֲתָא דָּחְ[י]קָא[4] לֵיהּ, וּבְנֵי דְּלָא מַעֲלֵי,[j] וְלֹא הָיָה מַשִּׂיג דֵּי מַחְסוֹרוֹ, בְּרֹב חָכְמָתוֹ וְיָשְׁרוֹ. וְהָיָה חוֹקֵר כָּל־תַּעֲלוּמָה,[k] בְּרָעָב וּבְצָמָא, וְכָל־הַיּוֹם צוֹעֵק וּמֵהִים, נָגוּעַ וּמֻכֵּה אֱלֹהִים.[l] וּבָנָיו חוֹזְרִים עַל הַפְּתָחִים,[5] נֶאֱנָקִים וְנֶאֱנָחִים,[m] וְהָיוּ שְׁכֵנָיו שְׂמֵחִים לְאֵידוֹ וּמִתְעַנְּגִים בְּפִידוֹ, כִּי אָמְרוּ מַה לוֹ וְלַחָכְמָה, וְלַחְקֹר תַּעֲלוּמָה, וּכְבָר קָדַם הַנָּבִיא בִּנְבוּאָתוֹ, אַל יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ.[n]



צורת הכסיל מתהלל בניבו   והנערים הולכים סביבו

---

[4] The text reads דחיקא (passive), but the context requires the active participle דחקא. For the Aramaic idiom, in Hebrew form but with another sense than that apposite here, cf. BT *Berakhoth* 64*a*.

[5] Cf. Mishnah, *Kethubboth* 13: 3 (Danby, p. 262).

His pains increased, [o] from bad to worse his plight.
That year, the summer's crown[p] was touched with blight
Through an extended drought,[q] which left his brain
So parched that, tinder-dry, from him did drain
His memory; his mental powers all ceased,[r]
And he was left no better than a beast.[s]
Poor man! All appetite for learning gone,[t]
He raved; what simple raiment he had on
He rent—twelve pieces[u] should his grief proclaim.
A riff-raff crowd, attracted by his fame,
Gathered around him:[v] rogues, thieves of the night,[w]
And jeering urchins, relishing the sight,
To hear the blethering of one distressed
And use him as the butt of all their jest.[x]
Clutching his staff,[y] he reached the palace gate.[z]
The king on his verandah sat,[a] in state,
The queen beside him,[b] and conceived the wish
To hear the muttered load of gibberish
The loon was uttering;[c] he had him brought
To him forthwith,[6] in order that the court,
Indulged by folly's turns, might be amused.[d]
His antics left the royal pair enthused;
The king gave him his robe, his servants bade
Bring him refreshment, and an order made
That he should join the peerage,[e] and should wear
Ermine,[f] his noble rank thus to declare.
Always thenceforth the daintiest fare was his,[g]
Attending daily on their majesties.
The king likewise granted his sons and wife
Endowments to maintain them all their life.
So he amongst the courtiers did stay,
And the seed royal loved to watch him play,
Making them merry with the things that rule
The conduct proper in a licensed fool.
And all the townsfolk, young and old, did see
No harm befell him, by the king's decree,

[o] Cf. Jer. 2:13
[p] Cf. Ps. 89:40(39)
[q] Exod. 9:34
[r] Judg. 16:19
[s] Cf. Eccles. 3:19
[t] Ps. 107:9
[u] 1 Kgs. 11:30
[v] Judg. 9:4
[w] Cf. Obad. 1:5
[x] Isa. 3:4
[y] 2 Sam. 3:29; Prov. 31:19
[z] Esther 4:2
[a] Judg. 3:20
[b] Neh. 2:6
[c] 2 Kgs. 9:20
[d] Eccles. 2:3
[e] Num. 22:15
[f] Zech. 3:5
[g] Neh. 8:10; Lam. 4:5

---

[6] ברגילות, 'with [expertise born of] custom', seems improbable here; I conjecture that it is a corruption of בבהילות, 'in frenzied haste'.

וַיְהִי כַּאֲשֶׁר גָּדַל כְּאֵבוֹ וְצַעֲרוֹ,[o] וְהַקֵּיץ חִלֵּל נִזְרוֹ.[p] וַיִּתְחַזֵּק בַּשָּׁנָה הַהִיא חֹם גָּדוֹל וְהַיֹּבֶשׁ רָד, כִּי חָדַל הַמָּטָר וְהַבָּרָד.[q] וַיֶּאֱרַע לוֹ חֳלִי הַיֹּבֶשׁ בְּמֹחוֹ, סָר כֹּחוֹ,[r] וְהוּא חֳלִי הַמַּחֲשָׁב וְהַזִּכָּרוֹן, וְאֵין לוֹ עַל הַבְּהֵמָה מַעֲלָה וְיִתְרוֹן.[s] וַיָּחֶל הַיֶּגַע הוֹלֵךְ וּמִשְׁתַּגֵּעַ, וַתִּסָּתֵר מִלִּבּוֹ הַחָכְמָה וְהַתְּשׁוּקָה, וְנֶפֶשׁ שׁוֹקֵקָה,[t] וַיַּחֲזֵק בִּבְגָדָיו הַצְּנוּעִים, וַיִּקְרָעֵם לִשְׁנֵים עָשָׂר קְרָעִים.[u] וַיִּתְלַקְּטוּ אֵלָיו אֲנָשִׁים רֵיקִים וּפֹחֲזִים,[v] שׁוֹדְדֵי עֶרֶב[w] וּבוֹזְזִים, וַיְסוֹבְבוּהוּ הַנְּעָרִים בְּרִיבוֹ בְּשָׁמְעָם צַעֲקוֹ וְנִיבוֹ, וְתַעֲלוּלִים מָשְׁלוּ בוֹ.[x] וַיָּבֹא עַד לִפְנֵי שַׁעַר הַמֶּלֶךְ,[z] מְצַחֵק וְתוֹמֵךְ בְּפֶלֶךְ,[y] וְהַמֶּלֶךְ יוֹשֵׁב בַּעֲלִיַּת הַמְּקֵרָה אֲשֶׁר לוֹ,[a] וְהַשֵּׁגָל יוֹשֶׁבֶת אֶצְלוֹ.[b] וַיִּתְאַו לִשְׁמֹעַ רִבּוּי אֲמָרָיו אֲשֶׁר לָהַג, כִּי בְשִׁגָּעוֹן יִנְהָג.[c] וַיְצַו לַהֲבִיאוֹ בִּרְגִילוּת,[6] וְלֶאֱחֹז בְּסִכְלוּת,[d] וַיִּשְׁתַּעְשַׁע הַמֶּלֶךְ בְּמַהֲלָלָיו, וְהַשֵּׁגָל בְּמַעֲלָלָיו. וַיִּתֵּן לוֹ הַמֶּלֶךְ כֻּתָּנְתּוֹ, וְלֶחֶם אָמַר לוֹ לְהַבְרוֹתוֹ, וַיִּפְקְדֵהוּ עִם שָׂרָיו הַנִּכְבָּדִים[e] וַיַּלְבִּישֵׁהוּ בְּגָדִים.[f] וַיְהִי לִפְנֵיהֶם כָּל־הַזְּמַנִּים, שׁוֹתֶה מַמְתַּקִּים וְאוֹכֵל מַעֲדַנִּים.[g] וּכְמוֹ כֵן צִוָּה לָתֵת לְאִשְׁתּוֹ וּלְבָנָיו מַשְׂאֵת. וַיְהִי יוֹשֵׁב בְּמוֹשַׁב הַשָּׂרִים, עִם בְּנֵי הַמֶּלֶךְ וְהַנְּעָרִים, כִּי הָיָה מְשַׁעְשְׁעָם בְּדִבְרֵי הִתּוּל וּשְׂחוֹק, כְּמִשְׁפַּט כָּל־כְּסִיל וְכַחֹק. וְכָל־יוֹשְׁבֵי הָעִיר, יַחַד יָשִׁישׁ וְצָעִיר, יְשִׂימוּן עַיִן עָלָיו לְשָׁמְרֵהוּ, כִּי מִצְוַת הַמֶּלֶךְ הוּא. וַיֹּאמְרוּ כָּל־יוֹדְעָיו כַּאֲשֶׁר רָאוּ מַעֲלָתוֹ, בַּחֲצַר הַמֶּלֶךְ עַל

Whilst all his whilom friends, marking his rise,[h]
To hob-nob with the court before their eyes,
Declared, "His was indeed a blessing in disguise!"[7]

[h] Esther 1: 8

◆

Two years went by,[j] and God did smile again[8]
On earth's inhabitants and their demesne.[k]
The rains returned, their blessing-laden showers[l]
Spaced to cause plenty, and bring out the flowers,[m]
For all to see, blossom on trees hung fair,
The young vine's fragrance wafted on the air.[n]
For Old Man Drought had gone—at such a pace
That one might think he wished to win a race.[o]
Before spring's month of joy all sighing flees[p]
What time the sun moves into *Aries*,
Hailed,[q] as he summons fresh grass-shoots to peep,
"See how his gentle arm enfolds the sheep."[r]
First, love's embrace balanced together locks[s]
Night's length and day's, paired by the equinox;[t]
Soon, light surpasses darkness shot with blood
To tinge once more youth's features with its flood,
White turning pink, whilst black bile,[9] meeting scorn,
Retires, to sit upon the ground and mourn.[u]
For Mother Nature's wit dispels despair,
And brings together every well-matched pair,
Whilst those who toiled in grief forget their woe,
Resolved that joy within once more shall glow.

[j] Gen. 41: 1
[k] Ezek. 36: 34; Ps. 33: 14
[l] Ps. 68: 10(9)
[m] Exod. 34: 24
[n] S. of S. 2: 13
[o] Ps. 19: 6(5)
[p] Isa. 35: 10
[q] Jer. 12: 6
[r] Isa. 40: 11
[s] Job 41: 9(17)
[t] Cf. Prov. 27: 15; Ezek. 1: 16–18
[u] Isa. 3: 26

◆

At such a season, foolishness must end,
Its plague-spot exorcised;[v] and so, our friend
Regained his wits, as once, riven in twain,
The Red Sea turned, to flood its depths again.[w]
And when at sundown, shadows lengthening[x]
Began to cast their gloom upon the king,
He sought his fool, to change his mood to fun;
But of diversion he could offer none.[y]
The lords and ladies quizzed him, knowing all

[v] 2 Kgs. 5: 11
[w] Exod. 14: 27
[x] 2 Sam. 11: 2
[y] Gen. 32: 26(25)

---

[7] Lit. 'It turned out to his advantage that his cow broke her leg.' See JT *Horayoth* 3: 4, which records how an impoverished man was ploughing his last unsold field when his cow broke her leg; on going to her assistance he found buried treasure.

[8] מכון and ערבות are the names of two of the seven heavens, BT *Ḥagigah* 12*b*; cf. Ps. 33: 14

כָּל־רַב בֵּיתוֹ,[h] ״לְטוֹבָתוֹ נִשְׁבְּרָה רֶגֶל פְּרָתוֹ״.[7]

❧

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים[j] וַיֵּעָתֵר אֱלֹהִים לָאֲדָמָה, תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה,[k] וְהִשְׁגִּיחַ עַל כָּל־יוֹשְׁבֶיהָ מִמְּכוֹן עֲרָבוֹת,[8] וַיּוֹרֶד גִּשְׁמֵי נְדָבוֹת,[l] לְטוֹבָה לָשֹׂבַע וְלִבְרָכָה, שְׁמוּרָה בַּכֹּל וַעֲרוּכָה. וַיָּחֵלּוּ הַנִּצָּנִים לְהִתְנָאוֹת, לַעֲלוֹת וְלֵרָאוֹת,[m] וְלִהְיוֹת כָּל־עֵץ פּוֹרֵחַ, הַגְּפָנִים וְהַסְּמָדַר נָתְנוּ רֵיחַ.[n] וַיָּקָם הַיָּבֵשׁ וַיִּבְרַח, וַיָּשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח.[o] וַיָּבֹא חֹדֶשׁ הָאָבִיב בְּשִׂמְחָה, וְנָסוּ יָגוֹן וַאֲנָחָה,[p] וַיִּכָּנֵס הַשֶּׁמֶשׁ בְּמַזַּל טָלֶה, וְקָרְאוּ אַחֲרָיו מָלֵא,[q] בִּהְיוֹתוֹ מַעֲלֶה דְשָׁאִים, בִּזְרֹעוֹ יְקַבֵּץ טְלָאִים.[r] וְהַיּוֹם וְהַלַּיְלָה בְּאַהֲבָה נֶחְבָּקוּ, אִישׁ בְּאָחִי⟨ה⟩וּ יְדֻבָּקוּ,[s] וְנִשְׁתַּוּוּ בְּמַעֲלָתָם וְגָבְהָם, בְּמַרְאֵיהֶם וְגֹבַהּ לָהֶם.[t] וַיִּרְבֶּה הַזַּךְ וְהַנָּקִי מִן הַדָּם, וַיָּשֶׁב עֵין כָּל־בָּחוּר מְאָדָּם, וְנִרְאָה כָּל־לָבָן אֲדַמְדָּם, וְהַמָּרָה הַשְּׁחוֹרָה[9] לֹא תֵחָשֵׁב, וְנִקְּתָה לָאָרֶץ תֵּשֵׁב.[u] וְהַטֶּבַע הֶחָכָם מֵסִיר הַדְּאָגוֹת, וּמַשְׁוֶה הַזּוּגוֹת, וְהָעֲמֵלִים מִתְחַזְּקִים לִשְׂמֹחַ, וַעֲמָלָם לִשְׁכֹּחַ.

❧

וַיֶּחְסַר בָּעֵת הַהִיא הַכֶּסֶל וַיִּגְוַע, וְאָסַף הַמְּצוֹרָע.[v] וַיָּשָׁב הַכְּסִיל לְדַעְתּוֹ וּלְעִנְיָנוֹ, לִפְנוֹת בֹּקֶר לְאֵיתָנוֹ.[w] וַיְהִי לְעֵת עֶרֶב,[x] בְּהִתְעַצֵּב כָּל־לֵב וָקֶרֶב, וַיִּדְרֹשׁ הַמֶּלֶךְ בְּעַד סְכָלוֹ, וַיַּרְא כִּי לֹא יָכֹל לוֹ.[y] וַיִּשְׁאָלוּהוּ

76 באחי⟨ה⟩ו] MT; codd. *edd.* באחיו

---

[9] מרה שחורה ('bitter black') renders 'black bile', and also 'melancholy'. For a brief description of the four humours—a late antique and medieval commonplace—as applied by Ibn Gabirol in his *Islaḥ al-aẖlaq* (*The Improvement of Moral Qualities*), see Loewe, *Ibn Gabirol*, 32 f. Cf. below, I. 322 f., V. 1663 f.

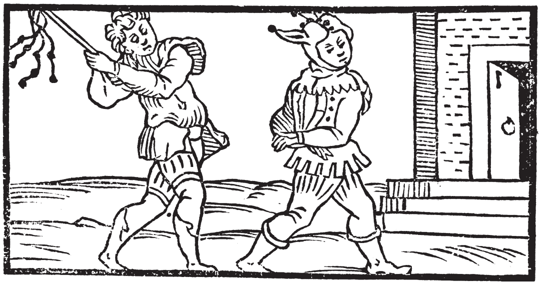
Strange wives can prove an honest man's pitfall,[z]
Mimicked his ravings—not one word he spoke
To foster falsehood as an empty joke.[a]
They badgered, railed, quite unrestrained they vexed.
Then he began to preach, upon this text:
For princes Egypt has but knaves, there sit
In Pharaoh's council men devoid of wit.[b]
He sounded like a stranger,[c] speaking bold,
His meaning clear, in periods that rolled,
And ended with this song,[d] his audience to scold:

[z] Prov. 22:14
[a] Ps. 40:5(4)
[b] Isa. 19:11
[c] Gen. 42:7
[d] Num. 23:7

"Words that could charm, I hide;
Is this the fault you chide,
And seek you thoughts from me that sin would praise?[10]
Madman and fool allied
Against me, eagle-eyed
Lunacy, bend on me their hostile gaze.
School taught my youth to glide
On eloquence: as guide
Intelligence I had, from boyhood's days."

His words annoyed the company, who claimed
That he, in breach of contract,[e] had but aimed
To trick them—an impostor, not a fool,
Come to expose them[f] all to ridicule.
"'Twas but a mask", they said, "that face he wore,[g]
Just like the royal minstrel did of yore,
Ranting like any madman, meaningless,
And foaming at the mouth, his chin a mess.[h]
The fellow's guilty of a tasteless hoax,
And must be whipped: his sentence—forty strokes."

[e] Num. 30:3(2)
[f] Gen. 42:12
[g] 2 Sam. 13:32
[h] 1 Sam. 21:14

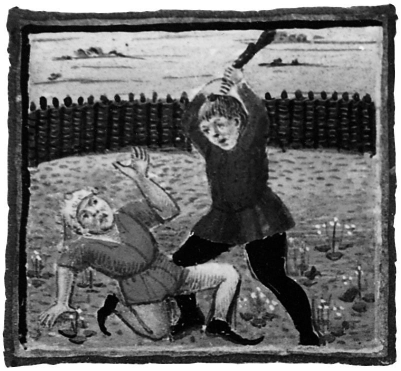


The flogger, holding in his hands
The lash, behind his victim stands

הַשָּׂרִים וְהַשָּׂרוֹת, שׁוּחָה עֲמֻקָּה פִּי זָרוֹת,[z] וַיִּתְהַלְּלוּ עִמּוֹ וְלֹא עָנָה, וְאֶל שָׂטֵי כָזָב לֹא פָנָה.[a] וַיְהִי כַּאֲשֶׁר הֶאֱלִיצוּהוּ, וּבְדִבְרֵי פַּחֲזוּתָם הֶאִיצוּהוּ, וַיָּרֶם קוֹלוֹ וַיִּקְרָא בְּשַׁוְעוֹ, אַךְ אֱוִילִים שָׂרֵי צֹעַן חַכְמֵי יֹעֲצֵי פַרְעֹה.[b] וַיִּתְנַכֵּר[c] אֲלֵיהֶם בְּמִלּוּלוֹ, וּבֵאֵר שִׂחוֹ הֵרִים קוֹלוֹ, וַיִּפְתַּח פִּיו וַיִּשָּׂא מְשָׁלוֹ:[d]

תְּרִיבוּנִי עֲלֵי חֶמְדַּת אֲמָרַי   וּתְבַקְשׁוּ[10] חֲטָאת מִדְּבָרַי
הֲלֹא סָכָל וְאִישׁ הוֹלֵל בְּצָרַי   בְּנֵי הֶבֶל אֲשֶׁר שׂוֹנְאַי וְעָרַי
לִמְּדוּנִי מְלִיצָה מִנְּעוּרַי   וְהַשֵּׂכֶל וְהַבִּין מִבְּחוּרַי.

וַיִּתְעַצְּבוּ הָאֲנָשִׁים עַל מַאֲמָרוֹ, כִּי חִלֵּל דְּבָרוֹ.[e] וַיֹּאמְרוּ: לֹא בָּא זֶה אֶלָּא לְרַמּוֹתֵנוּ, לִרְאוֹת עֶרְוָתֵנוּ,[f] וְכָל־סִכְלוּתוֹ הָיְתָה בְּעָרְמָה, עַל פִּיו הָיְתָה שׂוּמָה,[g] כַּאֲשֶׁר הֶאֱרִיךְ הַמְּשׁוֹרֵר נְאֻמוֹ וַיְשַׁנֶּה אֶת־טַעְמוֹ, וַיּוֹרֶד רִירוֹ עַל זְקָנוֹ,[h] וַיִּתְהוֹלֵל בִּרְצוֹנוֹ. וְהִנֵּה הוּא חַיָּב מַלְקוּת אַרְבָּעִים כְּמִשְׁפַּט



צורת המוכה בחבליו   והמכה עומד עליו

96 תריבוני] O_2 תריבו **ותבקשו**] *edd.*; codd. תבקשו **חטאת**] *edd.*; GMO_1O_2R חטא, R + וסכלות **מדברי**] G מדבורי

97 סכל] O_2 שכל **הולל**] O_2 חולי, G הוללי **בני**] G כצרי **בצרי**] G אני **וערי**] G ועדי

98 למדוני] (ed[d.] vocalises *lemaduni*) R והורוני, M(?) ואורוני, O_1 והותוני, G(?) וקיודוני, O_2 וקוטפי **מנעורי, מבחורי**] ~GMO_1O_2

103 וישנה] MT; GO_1O_2 וישנו

104 על] codd. *edd.*; MT אל

---

[10] The metrical faults (I. 98 לִמְּדוּנִי and I. 96 ותבקשו) are due to textual corruption and the author's own error; see critical note.

They told the officer he should proceed
To give him forty lashes, as decreed.[j]

⁂

The King's word stripped his finery:[k] for shift
They gave him rags,[l] and then cast him adrift
Abhorred,[m] and drove him off;[n] so he made tracks
For home, worn out,[o] his face a battle-axe.[p]
He told his wife and children how his mind
Had been confused, and he had been confined,
And then—recovered, and no more befogged[q]—
The peerage ordered that he should be flogged
(Just for his discipline).[r] Said he, "My dear,
I know[s] what's what: the reason's chrystal clear.
Ecclesiastes did indeed propound
A truth, based on philosophy profound,
Writing, *A little folly is more worth*
Than honour such as wisdom gains on earth."[t]

⁂

This parable I offer,[u] that you may
Not stumble, and so fall upon your way
Mixed up with intellectuals, or held
By those whose innocence proclaims their eld.[v]
Fools, to be sure, can never counsel you
What, on the day of wrath,[w] you ought to do.
Their envy, like their love or hate, achieves
Nothing—its future blank,[x] their clamour leaves
No mark;[y] so, to my words incline your ear[z]
And ponder what you are about to hear.
Write down[a] the poem I shall now rehearse[b]
In your collection of true-spoken verse:

Thou feeble man, why should thy soul demean
Herself to science, before wisdom's shrine?
When thou art right,[11] *calamity is thine;*
When sly, thy soul's perfection's made unclean.

Pity the heart, for it has ever been
(And shall be) prey to sicknesses malign:

[j] Cf. Deut. 25: 3
[k] Cf. Zech. 3: 4
[l] Jer. 38: 11
[m] Isa. 14: 19
[n] Ps. 34: 1 (title) [o] Deut. 25: 18 [p] 1 Kgs. 21:4
[q] Isa. 38: 9
[r] Exod. 1: 11
[s] Ps. 20: 7(6)
[t] Eccles. 10: 1
[u] Isa. 14: 4
[v] Ps. 107: 32
[w] 2 Kgs. 19: 3
[x] Cf. Mishnah, *Sanhedrin* 10: 1 [y] Ps. 19: 4(2) [z] Prov. 4: 20
[a] Cf. Deut. 31: 19
[b] Exod. 6: 29; Num. 23: 7

הַמַּטְעִים. וַיֹּאמְרוּ אֶל הַשּׁוֹטֵר לְהַלְקוֹתוֹ,
וְכַמִּסְפָּר הַזֶּה לְהַכּוֹתוֹ.[j]

❧

וַיְצַו הַמֶּלֶךְ לְהָסִיר מֵעָלָיו הַמַּחֲלָצוֹת
הַטּוֹבוֹת,[k] וַיַּלְבִּישֵׁהוּ בְּלוֹיֵי סְחָבוֹת,[l] וּכְנֵצֶר
נִתְעָב מִבֵּיתוֹ הָשְׁלַךְ,[m] וַיְגָרְשֵׁהוּ וַיֵּלַךְ.[n] וַיֵּלֶךְ
הָאִישׁ אֶל בֵּיתוֹ סָר וְזָעֵף,[p] יָגֵעַ וְיָעֵף,[o] וַיַּגֵּד
לְאִשְׁתּוֹ וּלְבָנָיו מַחֲלָתוֹ וְשִׁבְיוֹ, בַּחֲלוֹתוֹ וַיְחִי
מֵחָלְיוֹ,[q] וְאֶת־כָּל־אֲשֶׁר אָמְרוּ הַשָּׂרִים
לְהַכּוֹתוֹ לְמַעַן עַנּוֹתוֹ.[r] וַיֹּאמֶר: עַתָּה יָדַעְתִּי[s]
וּסְבָרָתִי סָבַרְתִּי, כִּי הֶעֱמִיק הֶחָכָם
בְּמִשְׁפָּטוֹ אֲשֶׁר שָׁפַט, יָקָר מֵחָכְמָה וּמִכָּבוֹד
סִכְלוּת מְעָט.[t]

❧

וְנָשָׂאתִי אֵלֶיךָ זֶה הַמָּשָׁל,[u] לְמַעַן לֹא תִפֹּל
וְתִכָּשֵׁל, וְתִתְחַבֵּר אֶל הַחֲכָמִים וְאֶל מוֹשַׁב
זְקֵנִים[v] וְתָמִים. כִּי סְכָלִים לֹא יִתְּנוּ עֵצָה,
יוֹם עֶבְרָה וּנְאָצָה,[w] כִּי אֵין אַחֲרִית בְּקִנְאָתָם
גַּם אַהֲבָתָם גַּם שִׂנְאָתָם, וְחֵלֶק אֵין לָהֶם
לְעוֹלָם,[x] בְּלִי נִשְׁמָע קוֹלָם.[y] וְעַתָּה לַאֲמָרַי
הַט אָזְנֶךָ,[z] וְלִדְבָרַי שִׂים רַעְיוֹנֶךָ, וּכְתֹב[a]
הַשִּׁירָה בִּמְשָׁלֶיךָ, אֲשֶׁר אֲנִי דֹּבֵר אֵלֶיךָ.
וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר:[b]

מַה לְּךָ אֱנוֹשׁ אָנוּשׁ וְנַפְשְׁךָ[11] כּוֹרַעַת
אֶל מוּל פְּנֵי חָכְמָה וְאֶל הַדַּעַת,
יוֹם תִּצְדְּקָה תִּשֹּׁם, וְיוֹם תִּתְחַכְּמָה
תָּשִׂים שְׁלֵמוּת נַפְשְׁךָ מִגְרַעַת.

126 **וישא משלו ויאמר**] ^GMO$_1$R*v*; O$_2$ ו״אשא א״ת מש״לי

127 **אנוש** 2°] ^GMO$_1$O$_2$R **ונפשך**] codd.; A נפשך **כורעת**] GMO$_2$ בוערת **אל**] ^O$_2$ **חכמה**] M החכמה **הדעת**] O$_2$ והדעת

128 **תשם**] O$_1$ תשוב **תתחכמה**] O$_2$ החכמה

---

[11] As printed, the metre is faulty in the first hemistich of I. 127, ונפשך כורעת; for an intact text, see critical note. תתחכמה, תצדקה (I. 128) are anomalous forms (Gesenius, *Hebrew Grammar*, 130, §48*d*), not attested in any biblical passage; they have been introduced in order to accommodate the metre.

Pity the eye,[12] *whose weeping is the sign*
That, generous, she has subjection seen.

Better that thou some jollity[c] *shouldst glean*
Thy fortune thereon squandered by design;
To maidens' singing[d] *lend thine ear: combine*
The world's[13] *goods, wound to make thy turban's sheen.'*[e]

[c] Cf. Eccles. 2:10
[d] Ps. 46:1 (title)
[e] Isa. 22:18

So far the Cynic's words—none of them missed
By one who was all ears[f] (a moralist),
Who said: 'Whoever gives a fool his say
Is worse off than an infant snatched away
Dead from the womb;[g] fools' talk is idle, vain,
Their fables rubbish that can cause but pain.[h]
Jurists insist (it is but common sense)
That what a fool says is not evidence.[j]
Nevertheless, my duty it must be
To make reply to raving blasphemy,[k]
And fain would not leave thee in any doubt
That wit and self-control are not without
Advantages. Discernment can repair
The roof,[l] and maintain justice everywhere.[m]
What's more, your eloquence it can direct,[n]
And dress you so that you command respect;[o]
Through understanding, men their mark can make
In history; counsel keeps safe, awake
By reason roused. To those whom fortune's slings
Make victims, intellect redemption brings,
Setting them up, till all their foes cry "Peace!"[p]
From worldly pressures it affords release,[q]
To see one's enemies in evil case
Fallen, to quake and writhe[r] in their disgrace.

[f] Gen. 24:52
[g] Eccles. 6:3
[h] Isa. 13:8
[j] BT *Shabbath* 104*b*; cf. *Niddah* 31*b*
[k] Isa. 14:11
[l] 2 Kgs. 12:6(5)
[m] Ps. 96:13
[n] Cf. Prov. 4:25
[o] Zech. 3:4
[p] Prov. 16:7
[q] Nahum 2:11(10)
[r] Deut. 28:25

❧

That this is true, for testimony turn
To beasts—how much more, then, should man discern,
To whom have been vouchsafed visions divine?[s]
Now, therefore, to this tale thine ear incline,
Attend and marvel,[t] how the hart secured
Escape through use of wits, and also lured
Through cleverness the lion to defeat:

[s] Num. 24:4
[t] Ps. 142:5(4)

---

[12] Read לעד ועל \ עין (I. 129), and ואל (I. 130).

[13] Cf. Ibn Sahula's Introduction, n. 10.

חוּסוּ עֲלֵי לֵב יֶחֱלֶה לָעַד וְ⟨ ⟩[12]
עֲלֵי עַיִן נְדִיבָה בִּבְכִי נִכְנַעַת.
טוֹב לְךָ נְתֹן חֶלְקְךָ לְכָל־שִׂמְחָה[c] ⟨וְ⟩אֶל
שִׁיר הָעֲלָמוֹת[d] אָזְנְךָ שׁוֹמַעַת.
תִּזְכֶּה לְהוֹן יָקָר, וּמִטּוּב הַזְּמָן[13]
תִּצְנֹף צְנֵפָה[e] תַּעֲשֶׂה מִגְבַּעַת.

וַיְהִי כַּאֲשֶׁר שָׁמַע[f] הַמְחַבֵּר, אֶת־הַדְּבָרִים אֲשֶׁר דִּבֶּר, וַיֹּאמֶר: כָּל־שׁוֹמֵעַ שִׁיר כְּסִילִים וּמִשְׁלֵי סְכָלִים, צִירִים וַהֲבָלִים,[h] טוֹבִים מִמֶּנּוּ הַנְּפָלִים.[g] וּכְבָר אָמְרוּ דִּבְרֵי מִשְׁפָּטִים, אֵין מְבִיאִין רְאָיָה מִן הַשּׁוֹטִים.[j] וְעִם כָּל־זֶה אֲשִׁיבְךָ עַל מַהֲלָלֶיךָ, וְהֶמִית נְבָלֶיךָ,[k] לְמַעַן תֵּדַע כִּי בְּחָכְמָה וּבְמוּסָר טוֹב לֹא יֶחְסַר, וְהַבִּין יְחַזֵּק כָּל־בֶּדֶק,[l] כִּי יִשְׁפֹּט תֵּבֵל בְּצֶדֶק,[m] וְיַיְשִׁיר[n] אֶת־הַמְּלִיצוֹת, וְהַלְבֵּשׁ אוֹתוֹ מַחֲלָצוֹת.[o] וְהַתְּבוּנָה תַּזְכִּירֵהוּ, וְהָעֵצָה תִּשְׁמְרֵהוּ, וְהַשֵּׂכֶל יְעוֹרְרֵהוּ, וּמִמִּקְרֵה הַזְּמָן יִפְדֵּהוּ. וְיָכִין כִּסְאוֹ וְשִׁבְתּוֹ, גַּם כָּל־אוֹיְבָיו יַשְׁלִם אִתּוֹ,[p] וִימַלְּטֵהוּ מִכָּל־צוּקָה, בּוּקָה וּמְבֻלָּקָה,[q] וְשׂוֹנְאוֹ יִפֹּל בְּרָעָה וְהָיָה רַק זְוָעָה.[r]

❧

וְכָל־בַּעֲלֵי חַיִּים יָעִידוּ עַל זֶה, כָּל־שֶׁכֵּן הָאָדָם הַלָּזֶה אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה.[s] וְעַתָּה שִׂים פָּנֶיךָ וְהִשְׁתָּאֵה, הַבֵּט יָמִין וּרְאֵה,[t] אֵיךְ נִמְלַט הַצְּבִי בְּעָרְמָתוֹ, וְהִכָּה אֲרִי בְּדִבְרֵי

129 חוסו] GO_1O_2 חושה **יחלה**] O_1 + הלב **לעד ו⟨ ⟩ עלי**] *z*; GMO_1R לעד ועל עין, *As* לעד על עין, *v* לעד ועל הלב, O_2 עלי עין

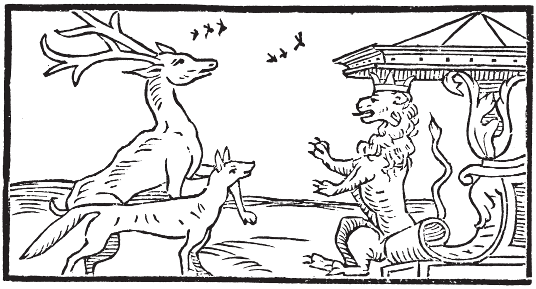
130 לכל] O_2 כל **⟨ו⟩אל**] codd.; *edd.* אך

131 צנפה] O_2 צופה

150 ארי] $AGMO_2$ pref. את, GO_1O_2 האריה

Whereas the fox, whose tongue contrived[u] deceit
Through crime[v] and arrogance, his end did meet.[w]
The hart in dignity increased,[x] and glory,
And I will not withhold from thee the story.

[u] Cf. Ps. 15: 3
[v] Num. 27: 3
[w] Ezek. 3: 18
[x] Isa. 52: 13



Behold the Lion, upon whom attend
Companions—each his counsellor and friend

Men say that in some distant mountain-chain[y]
A lion lurked:[z] he ruled by might and main,[a]
Yet kept his bonded word.[14] Friends had he twain,
Loyal as if his sons, they were his pride:[b]
One was a fox, so shrewd, and so sharp-eyed
As never before known.[c] His counterpart
Was a most handsome and most winsome hart,
Quite guileless.[d] Both of these the Lion chose
As ministers,[e] with their portfolios.[15]
Each morning, by the cross-roads[16] lay the Fox
Peeping from cover, underneath the rocks,[f]
To spy each animal go on its way
From farm or forest-lair, or sett, or drey,[g]
And then would tell the Lion where to find
The camping-ground of every single kind.[h]
Leo would then go on the prowl, until,
Snarling, he leapt, to make a juicy kill[j]
Midst general panic,[k] and would eat his fill,
And sprawl at ease,[l] to sleep, his roaring done.

[y] Deut. 32: 49
[z] Lam. 3: 10
[a] Ps. 66: 7
[b] Prov. 17: 6
[c] 2 Kgs. 23: 25
[d] Job 37: 16
[e] Exod. 1: 11
[f] S. of S. 2: 9
[g] 1 Sam. 14: 11
[h] 2 Kgs. 6: 8
[j] Ps. 78: 31; cf. 22: 14(13)
[k] 2 Sam. 17: 10
[l] Ruth 3: 7

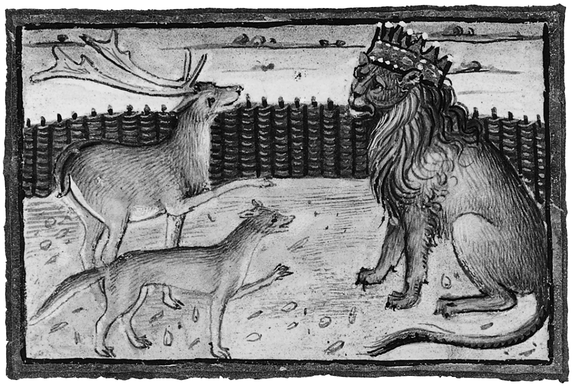
---

[14] Cf. the benediction to be said on seeing a rainbow: see Singer, *Prayer Book*, 290, and see Gen. 9: 12–17, Deut. 7: 9.

[15] שרי מסים in its original context (Exod. 1: 11) means 'taskmasters' ('chiefs of corvées'). In post-biblical Hebrew מס means 'tribute' or 'tax'. For possible satirical allusion here, see my Introduction, Section 6.1, Part I.

[16] Mishnah, *Ḥullin* 4: 7 (Danby, p. 520).

תְּבוּנָתוֹ, וְהַשּׁוּעָל אֲשֶׁר רָכַל בִּלְשׁוֹנוֹ[u] מֵת בְּחֶטְאוֹ[v] וּבִזְדוֹנוֹ, הוּא רָשָׁע בַּעֲוֹנוֹ[w] וְהַצְּבִי עוֹלֶה לְמַעֲלַת הַכָּבוֹד וְהַהוֹד, יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד.[x] וּמִמְּךָ לֹא אֲכַסֶּה, וְכָךְ הָיָה הַמַּעֲשֶׂה.



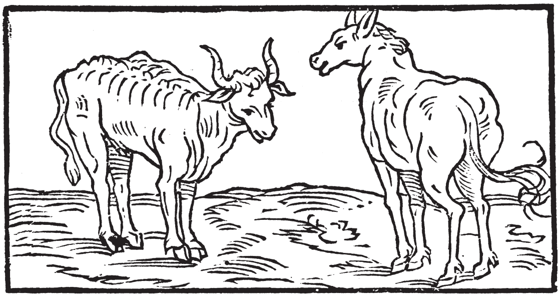
צורת הארי ושני רעיו יודעיו לפניו ומידעיו

אָמְרוּ כִּי הָיָה בְּהָרֵי הָעֲבָרִים,[y] אֲרִי בְּמִסְתָּרִים,[z] וְהָיָה מוֹשֵׁל בִּגְבוּרָתוֹ[a] וְנֶאֱמָן בִּבְרִיתוֹ.[14] וְהָיוּ לוֹ שְׁנֵי רֵעִים נֶאֱמָנִים, תִּפְאֶרֶת בָּנִים,[b] הָאֶחָד שׁוּעָל פִּקֵּחַ בְּכָל־עִנְיָנָיו, וְכָמוֹהוּ לֹא הָיָה לְפָנָיו.[c] וְהַשֵּׁנִי צְבִי נֶחְמָד וְנָעִים, תְּמִים דֵּעִים.[d] וְהָיוּ לוֹ שְׁנֵי שָׂרֵי מִסִּים,[e,15] וְזֹאת הַמְּלָאכָה אֲשֶׁר הֵם עוֹשִׂים. בְּכָל־יוֹם וָיוֹם הַשּׁוּעָל הוֹלֵךְ עַל פָּרָשַׁת דְּרָכִים,[16] מַשְׁגִּיחַ מִן הַחַלֹּנוֹת מֵצִיץ מִן הַחֲרַכִּים,[f] וַיְחַפֵּשׂ אַחֲרֵי הַבְּהֵמוֹת וְהַחַיּוֹת לְדָרְשָׁם, מִן הַחֹרִים אֲשֶׁר הִתְחַבְּאוּ שָׁם.[g] וַיַּגֵּד לָאֲרִי מְקוֹם מוֹשְׁבוֹתָם, אֶל מְקוֹם פְּלֹנִי אַלְמֹנִי תַּחֲנֹתָם.[h] וַיָּקָם הָאֲרִי וַיִּרְדֹּף אַחֲרֵיהֶם, וַיַּהֲרֹג בְּמִשְׁמַנֵּיהֶם,[j] וְשָׁאַג וְטָרַף וְחָמַס [וְכָל־לֵב] הִמֵּס יִמָּס,[k] וַיֹּאכַל וַיֵּשְׁתְּ וַיִּיטַב לִבּוֹ,[l] וַיָּנַח מֵרָגְזוֹ וּמֵעָצְבּוֹ.

167 מקום] ^A

170 וכל־לב] bracketed by *z*; ^codd. *sv*

The Hart's role in the chase had been to run,
His lord's outrider, far beyond the game,
[m] Ezek. 1: 14 — Twisting and turning like a darting flame.[m,17]
The Lion and his faithful friends were seen
[n] 1 Sam. 27: 11 — To be in league—hunting was their routine.[n]



The honest Ox upon his plan dilates:
Silently listening, the Wild Ass waits

[o] Exod. 2: 23 — As the years passed,[o] the beasts groaned in their plight;
[p] Exod. 2: 23 — Their anguished cry ascended[p] heaven's height,
[q] 1 Chr. 12: 18; cf. Judg. 6: 34 — Inspiriting the upper crust[q] to wake
[r] Exod. 6: 4 — And soundings in each settlement[r] to take,
Resulting in a meeting. All were there
[s] Cf. Ps. 123: 3 — Whom Leo's haughtiness drove to despair,[s]
Fed up with so much slaughter—quadruped
[t] Gen. 3: 14; Lev. 11: 27 — Or reptile,[t] all whose blood the Lion shed.
[u] 1 Sam. 20: 41 — First, sympathy brought tears,[u] and kisses drew
Friend close to friend. Then someone said, "We few
[v] Deut. 1: 13; Judg. 20: 7; 2 Kgs. 19: 4 — Must for our remnant counsel take,[v] all ours
This wanton Lion harries and devours."[18]
By chance, an ox was there—a schoolman, taught
How to present an argument in court,[19]
[w] Jer. 2: 24 — Also a wild ass, full of country lore.[w]
The rest, marking how these their wisdom bore,
To leave to them decision were content:
Whatever was agreed, they'd implement.

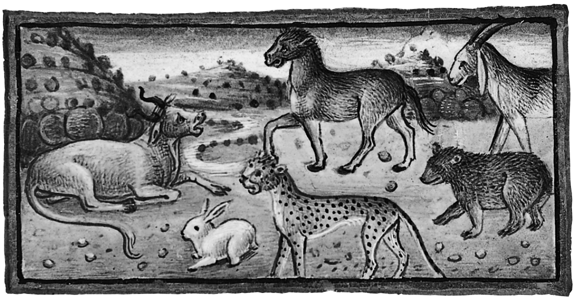
❧

---

[17] See Ibn Sahula's Preface to Part I, n. 30.

[18] Jer. 51: 34. הֱדִימנו, here prefixed, appears to echo both the following הדיחנו and 8: 14, הֲדִמנו ('has reduced us to silence', from דמם). הדימנו is doubtless intended to suggest דם, 'blood' ('he sheds our blood'),

וַיְמַהֵר הַצְּבִי לָרוּץ לְפָנָיו הִתְחַזָּק, רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק.[m,17] זֶה עִנְיַן הָאַרְיֵה וּשְׁנֵי רֵעָיו הַתְּמִימִים, וְכֹה מִשְׁפָּטָם כָּל־הַיָּמִים.[n]



צורת השור יועץ לפי תומו והפרא מחריש עד תומו

וַיְהִי בַּיָּמִים הָרַבִּים הָהֵם וַיֵּאָנְחוּ[o] בְּנֵי הַבְּהֵמוֹת וְהַחַיּוֹת, וַתַּעַל שַׁוְעָתָם[p] אֶל רוּם עֲלִיּוֹת. וְרוּחַ לָבְשָׁה[q] אֶת־אַדִּירֵיהֶם, וַיִּדְרְשׁוּ בְּכָל־אֶרֶץ מְגֻרֵיהֶם,[r] וַיִּקָּבְצוּ כָּל־אִישׁ אֲשֶׁר מִבּוּז הָאֲרִי וּפִידוֹ שָׂבַע,[s] כָּל־הוֹלֵךְ עַל גָּחוֹן וְכָל־הוֹלֵךְ עַל אַרְבַּע.[t] וַיִּבְכּוּ אִישׁ אֶל רֵעֵהוּ,[u] וַיִּשְּׁקוּ אִישׁ אֶת־אוֹהֲבֵהוּ, וַיֹּאמְרוּ: הָבוּ לָכֶם דָּבָר וְעֵצָה, עַל כָּל־הַשְּׁאֵרִית הַנִּמְצָא.[v] הֲלֹא הָאֲרִי בִּזְדוֹנוֹ הֱדִימָנוּ, אֲכָלָנוּ הֲמָמָנוּ?[18] וְשָׁם נִקְרָה שׁוֹר אֶחָד מֵבִין וְסַבָּר,[19] וּפֶרֶא לִמֻּד מִדְבָּר.[w] וַיִּסְמְכוּ כֻּלָּם עֲלֵיהֶם לְטוּב חָכְמָתָם, וַיְקַבְּלוּ לַעֲשׂוֹת כְּפִי עֲצָתָם.

◆

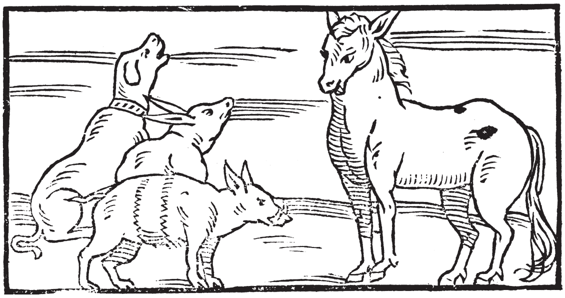
---

but the form implies a stem דום, which is not used in this sense. (Ben-Yehuda, *Thesaurus*, ii. 964 records a *pi'el* form, מדמם, from the Hebrew recension of the King Arthur legend recorded by Geoffrey of Monmouth (*melekh 'arṭush*), but I have failed to find it in the text published by C. Leviant.)

[19] For the phrase מבין וסבר see Ibn Sahula's Introduction, n. 22. The casting of the Onager, rather than the Ox, as the more sophisticated counsellor and as the exponent of the rights of a constitutional monarch is of course ironic. For a possible further allusion, see Appendix 2.

The Ox spoke first, insisting they must go
To war, well armed, and make courageous show
Of strength; they should foregather at the hour
The Lion liked to rage, and kill, and glower.[x]
Those beasts possessed of horns[y] should form a ring,
Lying in wait, and cause him suffering[z]—
Gashes and gore, and blows of mortal harm[a]
With strength of hand, and with an outstretched arm[b]
All, young and old, should dart into the fray
Eager to strike, and take his crown away.
Thus he, of royal dignity bereft,
Punished for reckless, sacrilegious theft,
Would die, and all the animals would fling
Aside the yoke of their bloodthirsty king.[c]

[x] Lam. 1: 12
[y] Dan. 8: 6
[z] Cf. Lam. 2: 5
[a] Isa. 1: 6
[b] Deut. 5: 15
[c] Cf. Isa. 10: 27

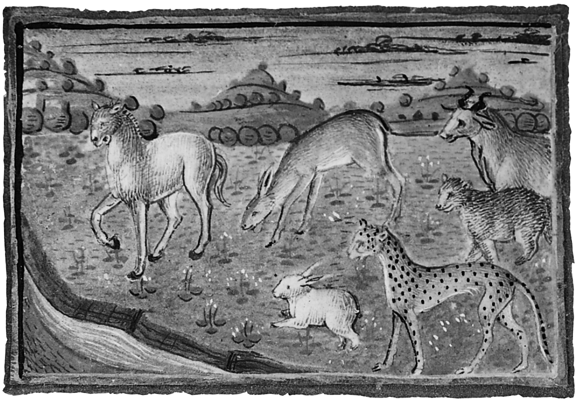


The Onager with his address proceeds
About him are the beasts, and each one heeds

In answering, the Onager began.
"That seems to me", he said, "not a good plan,[d]
Being flawed morally. Granted, the Sage
Said cryptically that one has to wage
War using stratagems[e]—but he referred
To that much harder warfare,[f] of the word,
Whose laws are graven on the intellect:
The cut and thrust of scholars, who subject
Scripture's words to debate.[g] That battlefield
To vast horizons stretches,[h] where men wield
Weapons to conquer passion,[j] in the fight
To rout disaster and put shame to flight.[k]
Those ancients who the science have addressed
Of morals, have pronounced that man the best

[d] 2 Sam. 17: 7
[e] Prov. 20: 18
[f] 1 Sam. 14: 52
[g] BT *Megillah* 15*b*
[h] Deut. 1: 19
[j] Cf. Mishnah, *'Aboth* 4: 1
[k] Cf. Isa. 25: 8

וַיַּעַן הַשּׁוֹר וַיִּיעַץ לְהָכִין כְּלֵי מִלְחָמָה, בְּכֹחַ וּבְעָצְמָה, וְלִהְיוֹת כֻּלָּם מְקֻבָּצִים בְּעֵת טָרְפּוֹ בְּיוֹם חֲרוֹן אַפּוֹ,[x] וְלִסְבֹּב אוֹתוֹ כָּל־בַּעֲלֵי קְרָנַיִם[y] בִּצְדִיָּה, לְהַרְבּוֹת בּוֹ תַּאֲנִיָּה,[z] וּפֶצַע וַחֲבוּרָה וּמַכָּה טְרִיָּה,[a] בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה,[b] וּלְמַהֵר כָּל־רָב וְצָעִיר לְצַעֲרוֹ, וּלְהָסִיר מֵעָלָיו הוֹד תִּפְאַרְתּוֹ וְנִזְרוֹ, וְיָמוּת בְּפַחֲזוּתוֹ וּמַעֲלוֹ, וְיָסוּר מֵעַל שִׁכְמָם עֹל סֻבֳּלוֹ.[c]



צורת הפרא הולך ובני חיות אחריו
סובבים אותו מכל עבריו

וַיֹּאמֶר הַפֶּרֶא: לֹא טוֹבָה הָעֵצָה,[d] כִּי יֵשׁ בָּהּ דֹּפִי וְשִׁמְצָה. וְאָמַר הֶחָכָם מִלָּה נַעֲלָמָה, בְּתַחְבּוּלוֹת תַּעֲשֶׂה לְךָ מִלְחָמָה,[e] הִנֵּה הוּא רָמַז אֶל הַמִּלְחָמָה הַחֲזָקָה,[f] אֲשֶׁר הִיא בְּשֵׂכֶל מְחֻקָּקָה, וְהִיא מִלְחַמְתָּהּ שֶׁל תּוֹרָה,[g] הַמְּדַבָּר הָגָּדוֹל וְהַנּוֹרָא,[h] מִלְחֶמֶת הָאָדָם עִם יִצְרוֹ,[j] לְהָסִיר חֶרְפָּתוֹ[k] וְשִׁבְרוֹ. וְאָמְרוּ הַקַּדְמוֹנִים, אֲשֶׁר עַל אוֹפַנֵּי הַמּוּסָר חוֹנִים, אֵיזֶהוּ הַזָּרִיז בִּבְנֵי הָאָדָם, בְּטוּב מַעְבָּדָם, הוּא הַמַּגִּיעַ לְעֹמֶק חַטְּאֹתָיו וּמַעֲבִיר עַל

199 בתחבולות] GMO$_2$ *edd.*; ובתחבולו׳ R **בתחבולות . . . מלחמה**] ^O$_1$

Equipped who, having reached sin's vale within
Himself, observes, and turns away from sin.[20]
They likewise said,[21] 'Who is the slave of lust
Makes merchandise of loyalty and trust.[l]
Passions, if clasped, uprightness compromise:
One unrestrained by moral scruples, dies.'[m]
They counselled, 'Sharpness from the heart extrude,
One's self-assertiveness to hold subdued.
Perish not, serving passion's mad *mêlée*:
A two-faced man's act[n] matches not his say,
Ill-met as form and matter's interplay.[22]
Combat thy lust, and thou thy soul shalt so
Make queen, which otherwise wilt thou bring low.
A hero he, who can his lust suppress,[o]
And thereby show the world his uprightness.'[p]
Save his soul wake him, man no sort of gain
Through scrutineer or rouser shall obtain:
Therefore, against his instincts must he show
Cunning[q] in battle, to defeat the foe.
Worldly affairs ought be with patience faced,
Nor anger's bearing-rein relaxed in haste:
Self-trust[r] upon self-discipline is based.
Against men's talk[s] one needs one's own defence,
Not lulled to sleep[t] by foolish negligence,
For rashness is a flame, that can inspire
Rumour to spark a ring of fearful[u] fire.

◆

Why, then, should we, to our great hurt, expose
Ourselves to slander,[v] where folk's gossip goes?
Was not the Lion's sire liege-lord long since
Of our sires who now have his son for prince?[23]
Repression on himself he needs must bring[w]
Who insurrection moves against his king.
Was ever there a subject raised his arm
Against the Lord's anointed, without harm?[x]

[l] Ps. 98: 3
[m] Prov. 5: 23
[n] Job 22: 28
[o] Cf. Mishnah, *'Aboth* 4: 1
[p] Job 33: 23
[q] Exod. 21: 14
[r] Exod. 17: 12
[s] Eccles. 3: 18
[t] Jonah 1: 5
[u] Jer. 6: 25, 20: 10
[v] Num. 13: 32; Eccles. 2: 21
[w] Ps. 66: 11
[x] 1 Sam. 26: 9

---

[20] מעביר על מדותיו (lit. 'causing [himself] to pass over (i.e. forgo) [the promptings of] his own qualities') means to refrain from retaliation; BT *Rosh Hashanah* 17*a*: 'Rab said, Whoso forbears to retaliate finds that [heaven] treats his sins with lenience.' The introductory formula איזה הוא זריז, 'Who is the [most] eager [of men]?', has been modelled, presumably by Ibn Sahula himself, on the adages of Ben Zoma (Mishnah, *'Aboth* 4: 1; Danby, p. 453).

מִדּוֹתָיו.[20] וְאָמְרוּ,[21] הָעוֹבֵד יִצְרוֹ וְתַאֲוָתוֹ, מָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ.[l] וְהַדָּבֵק בְּיִצְרוֹ יָשְׁרוֹ יֶחְסַר, זֶה יָמוּת בְּלֹא מוּסָר.[m] וְאָמְרוּ טוֹב אָדָם הַמּוֹצִיא חֲרִיצוּת מִלְּבָבוֹ, לְהַכְנִיעַ יִצְרוֹ וּמַחֲשָׁבוֹ. וְהָעוֹבֵד יִצְרוֹ יֹאבֵד, וְעוֹבֵד סִכְלוּת וְהוֹלֵלוּת יִהְיֶה אֹבֵד. וְאָמְרוּ אָדָם אֲשֶׁר בִּשְׁנֵי פָּנִים גָּמַר אוֹמֶר,[n] כְּצוּרָה עֲרוּכָה בְּחֹמֶר.[22] וְאָמְרוּ אִם תִּמְרֹד בְּיִצְרְךָ תַּמְלִיךְ נַפְשְׁךָ וְתַעֲלֶנָּה, וְאִם תַּעַבְדֶנּוּ תַּשְׁפִּילֶנָּה. וְאָמְרוּ אֵיזֶהוּ גִבּוֹר? הַכּוֹבֵשׁ אֶת־יִצְרוֹ,[o] לְהַגִּיד לְאָדָם יָשְׁרוֹ.[p] כִּי אִם לֹא יִהְיֶה לְאָדָם נַפְשׁוֹ מְעוֹרֵר, לֹא יוֹעִילֵהוּ מֵעִיר וּמְבָרֵר. עַל כֵּן צָרִיךְ לַעֲרֹךְ כְּנֶגֶד יִצְרוֹ מִלְחָמָה, וּלְהָרְגוֹ בְּעָרְמָה.[q] וְאָמְרוּ צָרִיךְ אָדָם בְּעִנְיְנֵי הָעוֹלָם לְהִזָּהֵר, וְאַל יְשַׁלַּח רֶסֶן חֲמָתוֹ וְאַל יְמַהֵר, וְיָכִין עִנְיָנָיו בְּהַמְתָּנָה, וִיהִיוּ יָדָיו אֱמוּנָה.[r] וְיִשָּׁמֵר מִדִּבְרַת בְּנֵי אָדָם,[s] פֶּן יִשְׁכַּב בְּסִכְלוֹ וְיֵרָדַם.[t] כִּי אֵשׁ הַמְּהִירוּת וְהַשְׁבִּיב דִּבַּת רַבִּים מָגוֹר מִסָּבִיב.[u]

❧

וְעַתָּה אֵיךְ נוֹצִיא עַל נַפְשׁוֹתֵינוּ דִּבָּה, וְרָעָה רַבָּה?[v] הֲלֹא הָאֲרִי אֲדוֹנֵינוּ מִלְּפָנִים, אָבִיו עַל אֲבוֹתֵינוּ וְהוּא עַל הַבָּנִים.[23] מֵקִים עַל מַלְכּוֹ וְשָׂם בְּנַפְשׁוֹ מוּעָקָה,[w] מִי הוּא שָׁלַח יָד בִּמְשִׁיחַ הַשֵּׁם וְנִקָּה?[x] וְאִם נָקוּם עָלָיו מִי

223 מדברת] O$_2$ + של

אדם] codd. *edd.*; MT האדם

229 הוא] MT codd. + אשר

230 השם] *edd.*; MT יהוה, codd. reg.

---

[21] I have been unable to locate the immediate source for the following adages. For the general notion, cf. Mishnah, *ʾAboth* 4: 1, quoted by Ibn Sahula below, I. 216. They may well come from one of the collections (Arabic or Hebrew) of moral maxims, such as the *Choice of Jewels* (מבחר הפנינים) compiled (or translated) by Ibn Gabirol; but I have not traced them in that particular anthology.

[22] The reference to form and matter is probably a reminiscence of Ibn Gabirol's Neoplatonic *summa* entitled *Fount of Life* (מקור חיים); see Loewe, *Ibn Gabirol*, 29 f., 43 f. For the sentiment, cf. BT *Yoma 72b*: 'A [soi-disant] scholar whose interior and exterior are not of a piece is no [true] scholar.'

[23] The ensuing statement of the right of a (non-Jewish) constitutional sovereign to his subjects' loyalty perhaps stems from, *inter alia*, BT *Yebamoth 46a*, where Raba states that the documentary registration (of all those liable to pay poll-tax) is held by the (Sassanid) ruler of Persia (continued in Appendix 2).

If we now rise, who is there on our side
Could match his might? Hearts he has terrified
Stay all a-shiver: he confounds with fear
Resolve, and best-laid plans, until each ear
Tingles,[y] teeth chatter,[z] all eyes' lustre fails:[a]
Each herbivore, as if in childbed, quails,[b]
Their knees give way,[c] loins shudder uncontrolled,[d]
Exactly as the Prophet spoke, of old,
A lion calls, set as God's sentinel.[e]
Our sages, too, repeatedly did spell
Their admonition—'No less fear accord
Than you show heaven, to your earthly lord.'[f]
And, furthermore, since we within his land
Reside, as subjects of his realm we stand.
This kingdom is the Lion's, down a chain
Of sires, passed to their sons: long may he reign!
If you make war on him in treason, know
That all spears will he snap, and break each bow.[g]

❧

Nay, on no better plan could we decide
Than to leave provocation on one side,
And, to be rid of harsh constraints,[h] repair
To some[j] far distant territory, where
Are rivers,[k] and for beasts rich yield of grass[l]
Through which no haughty carnivores do pass,[m]
No bears, or lions—nothing but release;[n]
An ample land,[o] of plenty and of peace,
Where, wanting naught,[p] securely we may lie,
And sleep, to wake refreshed,[q] no anguished cry
Shall signal raiding bands within our fold.[r]
Thus shall the Lion and his captains bold
Be left chagrined: the stormy blast shall lash[s]
The bears and wolves, whilst Leo's royal sash
Gives place to halter.[t] Either God will smite
Him dead, or he one day must face time's spite,
Or he will go to war, and perish in the fight."[u]

❧

The beasts could see that the advice he pressed
Was honest, and no whisper did suggest

[y] Jer. 19:3 [z] Jer. 31:29(30) [a] Gen. 27:1
[b] Isa. 13:8 [c] Job 4:4
[d] Nahum 2:11(10)
[e] Isa. 21:8
[f] Mishnah, *ʾAboth* 4:12
[g] Ps. 46:10(9)
[h] Isa. 30:6
[j] Deut. 29:28
[k] Isa. 33:21
[l] Ps. 104:14
[m] Job 28:8
[n] Exod. 8:11(15)
[o] Gen. 34:21
[p] Cf. Deut. 8:9
[q] Prov. 3:24
[r] Ps. 144:14
[s] Cf. Isa. 29:6
[t] Isa. 3:24
[u] 1 Sam. 26:10

יוּכַל לְהִלָּחֵם עִמּוֹ, לְגֹדֶל כֹּחוֹ וְתַעֲצוּמוֹ? הֲלֹא בְּכֹחוֹ יַרְעִיד הַלְּבָבוֹת, וִישַׁבֵּשׁ מַחֲשָׁבוֹת, וְכָל־שֹׁמְעוֹ תְּצַלְנָה אָזְנָיו[y] וְתִכְהֶינָה עֵינָיו,[a] וְתִקְהֶינָה שִׁנָּיו.[z] וְכָל־אֲשֶׁר עֲשָׂבִים יֹאכֵלוּ כַּיּוֹלֵדָה יָחִילוּ,[b] וְהֶכְרַע בִּרְכַּיִם,[c] וְחַלְחָלָה בְּכָל־מָתְנַיִם.[d] וּכְבָר הֵעִיד הַנָּבִיא בְּמִשְׁלֵי חֶזְיוֹנַי, וַיִּקְרָא אַרְיֵה עַל מִצְפֶּה אֲדֹנָי.[e] וְהִזְהִירוּנוּ רַבּוֹתֵינוּ פַּעַם וּפַעֲמַיִם, מוֹרָא רַבְּךָ כְּמוֹרָא שָׁמַיִם.[f] וְעוֹד, אָנוּ בְּאַרְצוֹ וּבְמַמְלַכְתּוֹ, תַּחַת מֶמְשַׁלְתּוֹ, וְהָאַרְיֵה לוֹ יְרֻשָּׁה מַמְלָכָה, וּמֵאָבוֹת עַל בָּנִים נִמְשָׁכָה. וְאִם תֵּצְאוּ לְהִלָּחֵם עִמּוֹ בְּתַרְמִית, קֶשֶׁת יְשַׁבֵּר וְקִצֵּץ חֲנִית.[g]

❧

וְעַתָּה אֵין לָנוּ טוֹב כִּי אִם לְהִשָּׁמֵר מִקְּטוֹב, וּלְהִנָּצֵל מִצָּרָה וְצוּקָה,[h] אֶל אֶרֶץ אֲחֶרֶת[j] רְחוֹקָה, מְקוֹם נְהָרִים יְאוֹרִים[k] וּתְנוּבָה עֲצוּמָה, מַצְמִיחַ חָצִיר לַבְּהֵמָה,[l] מְקוֹם אֲשֶׁר בְּנֵי שַׁחַץ לֹא הִדְרִיכוּהוּ,[m] וְדֻבִּים וַאֲרָיוֹת לֹא עֲבָרוּהוּ, אֶרֶץ יְשׁוּעָה וַהֲנָחָה, כִּי הָיְתָה הָרְוָחָה,[n] אֶרֶץ רַחֲבַת יָדַיִם[o] וְטוֹבָה, לֹא יֶחְסַר כֹּל בָּהּ.[p] וְנִשְׁכַּב לָבֶטַח וְעָרְבָה שְׁנָתֵנוּ,[q] אֵין פֶּרֶץ וְאֵין יוֹצֵאת וְאֵין צְוָחָה בִּרְחֹבֹתֵינוּ.[r] וְיִשָּׁאֵר הָאַרְיֵה וְשָׁלִישָׁיו בְּחֶרְפָּה, וְדֻבָּיו וּזְאֵבָיו בִּסְעָרָה וְסוּפָה,[s] וְהָיָה תַּחַת בֹּשֶׂם מַק וְתַחַת חֲגוֹרָה נִקְפָּה.[t] כִּי אִם ה׳ יִגְּפֶנּוּ אוֹ יוֹמוֹ יָבֹא אוֹ בַמִּלְחָמָה יֵרֵד וְנִסְפָּה.[u]

❧

וַיִּרְאוּ בְּנֵי הַחַיּוֹת כִּי נֶאֱמָנָה עֲצָתוֹ, וּבְאֵין שֶׁמֶץ אַהֲבָתוֹ. וַיֹּאמְרוּ: שִׂמְלָה לְךָ קָצִין

237 **ויקרא**] G ויהי

238 **מצפה**] MT codd.; מצפת *sv* **אדני**] MT; codd. reg.

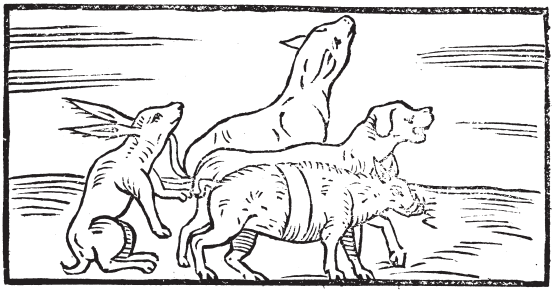
244 **אין**] G איך **לנו . . . אם**] ^G **להשמר**] G להשמור

251 **וערבה**] G ונערב

258 **בני**] ^GO_2

259 **לך**] codd. *edd.*; MT לכה

A vitiated love. “See, now”, they said,
“That coat marks thee as fit to be our head;[v]
Command, as captain, and we will obey,
Ready are we to go[w] where thou dost say.
Just to think of that Lion stands our hair
On end with terror.[x] Come, then, tell us where
The road that leads[y] to this fair country lies.”
The Wild Ass rose, a hero in their eyes
Of stoutest loyalty, and him they named
Their captain-general, by all acclaimed.[z]
Across the brook he marched them,[a] to advance
Through tracts where never did a lion prance,[b]
Past spots where Israel forty years had spent[c]
For three days through the wilderness they went.[d]



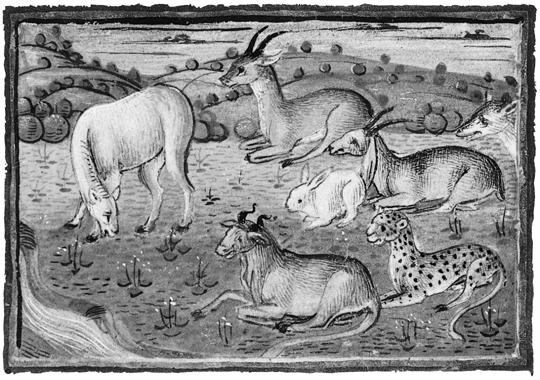
The beasts take their delight, in their own ways
Contented: at their side, she-asses graze[†]

They reached the place God said,[e] and were amazed
As all upon lush, rolling grasslands gazed,
Delighted to have found a land that flowed
With milk and honey, likewise fruits bestowed.[f]
So, feeling safe,[g] each on his patch supine
Did dwell, beneath his fig-tree and his vine,[h]
In rank of seniority,[j] and blessed
The Wild Ass, as of counsellors the best.
In unison his praise did they recite:[k]
“Blessed be thou, before God in His might;[l]
Thanks be to God, Whose Name this day we bless,
Who has not let us be redeemerless.”[m]

◆

[v] Isa. 3: 6
[w] Num. 14: 40
[x] Ps. 119: 120
[y] Deut. 1: 22
[z] Judg. 11: 11
[a] Gen. 32: 24(23)
[b] Job 28: 8
[c] Deut. 1: 1
[d] Exod. 15: 22
[†] Job 1: 14
[e] Gen. 22: 9
[f] Num. 13: 27
[g] Cf. Ezek. 38: 8
[h] 1 Kgs. 5: 5(4: 25)
[j] Gen. 43: 33
[k] Cf. Deut. 27: 14
[l] Hab. 1: 7
[m] Ruth 4: 14

תִּהְיֶה לָּנוּ,[v] וְתַחַת יַד מַאֲמָרְךָ כֻּלָּנוּ, וְהִנְנוּ וְעָלִינוּ[w] אֶל הַמָּקוֹם אֲשֶׁר תֹּאמַר, כִּי מִפַּחַד הָאַרְיֵה בְּשָׂרֵנוּ סָמַר.[x] וְעַתָּה הוֹרֵנוּ דֶּרֶךְ נַעֲלֶה בָּהּ,[y] וְאֶת־הָאָרֶץ הַטּוֹבָה. וַיָּקָם הַפֶּרֶא כְּגִבּוֹר נֶאֱמָן וְחָסִין, וַיְשִׂימֻהוּ הָעָם לְרֹאשׁ וּלְקָצִין.[z] וַיִּקָּחֵם וַיַּעֲבִרֵם הַנָּחַל,[a] אֶל מָקוֹם לֹא עָדָה עָלָיו שָׁחַל.[b] וַיֵּלְכוּ שְׁלשָׁה יָמִים בַּמִּדְבָּרוֹת,[d] בֵּין פָּארָן וּבֵין תֹּפֶל וְלָבָן וַחֲצֵרוֹת.[c]



צורת החיות מתעדנות כפי חפציהן
והאתונות רועות על ידיהן[†]

וַיָּבֹאוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר הָאֱלֹהִים,[e] וְכֻלָּם נִפְלָאִים וּתְמֵהִים, שָׂשִׂים וּשְׂמֵחִים עַל טוּב הָאָרֶץ וְעָשְׁבָּהּ וְיָפְיָהּ, גַּם זָבַת חָלָב וּדְבַשׁ הִיא וְזֶה־פִּרְיָהּ.[f] וַיֵּשְׁבוּ לָבֶטַח[g] כָּל־אֶחָד כְּפִי תְּשׁוּקָתוֹ, אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ,[h] הַבְּכֹר כִּבְכֹרָתוֹ וְהַצָּעִיר כִּצְעִירָ[ו]תוֹ.[j] וַיְבָרְכוּ אֶת־הַפֶּרֶא עַל טוּב עֲצָתוֹ וְגָדְלוֹ, וַיַּעֲנוּ קוֹל רָם[k] וַיֹּאמְרוּ לוֹ: בָּרוּךְ אַתָּה לְאֵל נוֹרָא וְאָיֹם,[l] וּבָרוּךְ הַשֵּׁם אֲשֶׁר לֹא הִשְׁבִּית לָנוּ גֹּאֵל הַיּוֹם.[m]

❧

260 והננו] codd. *edd.*; MT הננו

264 וישימ(ו)הו] (O_2 *sv*)*z*; $AGMO_1$ וישימו **העם**] ^O_2; GO_1 + אותו, ~MT, M + עליהם, R החיות אותו

265 ויעברם] G ויעבירום, MT GMO_1R + את

266 שלשה] *edd.*; MT codd. שלשת

270 זבת] ^GMO_1R

271 היא] ^A*sv*

276 השם] AMO_2 *edd.*; MT יהוה, GO_1R reg.

When they had quit, the Fox was up next day
Betimes, as was his wont; and far away[n]
He ranged, drawing the coverts—nor could find
Trace of an animal of any kind.
All day he searched, without success:[o] at length
He came, footsore and drained of all his strength,[p]
To where the Lion lay. "Alas", he said,
"Your Majesty, all animals are fled,
Birds, beasts are gone, determined to migrate.[q]
All the day long, through byways intricate[r]
I sought their traces, respite had I none[s]
Since from my earth emerging, with the sun,
In search of game[t] the countryside to scour.
Perchance the time is ripe, and on its hour
Salvation's[24] sign begins homeward to guide
Exiles till now dispersed where lions hide,[u]
To serve the Lord, and David, too, their king,[v]
Lebanon's choicest vintage[w] savouring,
As prophecies before our eyes[x] come true
And creatures, one and all, ill deeds shall rue,
The world shall plenty[y] see, while each man lends
His fellow courage:[z] wolf and lamb, as friends
Lodge close, the kid and pard couch in one pen,[a]
And God the heart of stone[b] from beasts and men
Removes, no longer red in tooth and claw,
And, like the ox, the lion shall eat straw."[c]

[n] 2 Chr. 26:15
[o] Gen. 27:30, 31:35
[p] Deut. 25:18; Ps. 88:16(15)
[q] Jer. 9:9(10)
[r] Judg. 5:6
[s] Job 3:26
[t] Gen. 27:5
[u] Nahum 2:12(11)
[v] Exod. 10:7; Hos. 3:5
[w] Hos. 14:8(7)
[x] Cf. Deut. 28:32
[y] Isa. 27:6
[z] Isa. 41:6; Deut. 31:7
[a] Isa. 11:6
[b] Ezek. 11:19
[c] Isa. 11:7

⁂

"Silence!" the Lion roared. "Past numbering
The years we've hoped,[d] yet seen no sign of spring.[e]
And, furthermore, these texts you glibly quote
Were meant as metaphors, by men who wrote
Keeping God's charge,[f] in enigmatic vein,
Comparisons to streams stretched[g] o'er the plain,
Or 'princes come from Egypt',[h] or to dare
Serenity with lign-aloes compare
Planted by God,[j] or say, 'If you would fain
Enquire, enquire';[k] bread made of finest grain,

[d] Cf. Lam. 2:6
[e] Ps. 74:9
[f] Num. 9:23
[g] Num. 24:6
[h] Ps. 68:32(31)
[j] Num. 24:6
[k] Isa. 21:12

---

[24] Doubtless a reminiscence of the Sephardi penitential litany for the Day of Atonement: אלהינו שבשמים . . . קרב לנו קץ הגאלה . . . יום הישועה, 'Our God who art in heaven . . . advance for us the climax of redemption . . . the day of deliverance', Gaster, *Book of Prayer*, iii. 36.

וַיְהִי מִמָּחֳרָת וַיַּשְׁכֵּם הַשּׁוּעָל כְּפִי הַמִּנְהָג וְכַחֹק, וַיֵּלֶךְ עַד לְמֵרָחוֹק.[n] וַיַּחְקֹר בְּכָל־מְקוֹם תַּעֲלוּמָה, וְלֹא רָאָה חַיָּה וּבְהֵמָה. וַיְהִי כָּל־הַיּוֹם אַךְ יָצֹא יָצָא, וַיְחַפֵּשׂ וְלֹא מָצָא.[o] וַיָּשָׁב אֶל הָאַרְיֵה עָיֵף וְיָגֵעַ, עָנִי וְגוֹעַ,[p] וַיֹּאמֶר לוֹ: אֲהָהּ אֲדוֹנִי כָּל־בַּעֲלֵי חַיִּים נְדוּדִים עָרְכוּ, מֵעוֹף הַשָּׁמַיִם עַד בְּהֵמָה נָדְדוּ הָלָכוּ.[q] כִּי כָּל־הַיּוֹם הַזֶּה אֳרָחוֹת עֲקַלְקַלּוֹת[r] אָרַחְתִּי, וְלֹא שָׁלַוְתִּי וְלֹא נַחְתִּי,[s] וְלֹא מָצָאתִי מָקוֹם מְעַט קוּמִי מִמִּשְׁכָּבִי לָצוּד צַיִד לְהָבִיא.[t] וְאוּלַי כְּבָר הִגִּיעַ קֵץ הַיְשׁוּעָה,[24] וְהָאוֹת הַיְדוּעָה, וַיִּתְקַבְּצוּ הַגָּלֻיּוֹת, מִמְּעוֹנוֹת אֲרָיוֹת,[u] וַיַּעַבְדוּ אֶת־הַשֵּׁם וְאֶת־דָּוִד מַלְכָּם,[v] וּבְיֵין לְבָנוֹן[w] חִכָּם, וַיִּתְאַמְּתוּ הַנְּבוּאוֹת וְעֵינֵינוּ רֹאוֹת,[x] וַיָּשׁוּבוּ כָּל־הַבְּרִיּוֹת בִּתְשׁוּבָה וּמָלְאָה פְּנֵי תֵבֵל תְּנוּבָה,[y] וְאִישׁ אֶל אָחִיו יֹאמַר חֲזַק וֶאֱמָץ,[z] וְגָר זְאֵב עִם כֶּבֶשׂ וְנָמֵר עִם גְּדִי יִרְבָּץ.[a] וְיָסִיר הַבּוֹרֵא מֵהַבְּרוּאִים לֵב הָאֶבֶן,[b] וְאַרְיֵה כַּבָּקָר יֹאכַל תֶּבֶן.[c]

❧

וַיֹּאמֶר הָאַרְיֵה, הַס, כִּי מֵהַיּוֹם כַּמָּה קִוִּינוּ,[d] וְאֹתוֹתֵינוּ לֹא רָאִינוּ.[e] וְעוֹד, כִּי כָּל־אֵלּוּ הָעִנְיָנִים עַל דֶּרֶךְ הַמְּלִיצוֹת נֶאֶמְרוּ וּבֵין מָשָׁל וְחִידָה גָּמְרוּ, אֶת־מִשְׁמֶרֶת הַשֵּׁם שָׁמָרוּ,[f] כִּנְחָלִים נִטָּיוּ,[g] וְחַשְׁמַנִּים מִמִּצְרַיִם יֶאֱתָיוּ,[h] וְכַאֲהָלִים נָטַע הַשֵּׁם[j] יִשְׁלָיוּ, אִם תִּבְעָיוּן בְּעָיוּ.[k] וְנִתְּנוּ לְמוֹפֵת וּלְאוֹת[m] כְּלֵי מִילָת וּגְלוּסְקָאוֹת,[l] וְיֶתֶר הַמִּקְרָאוֹת, וְיִעוּד הַנְּבוּאוֹת הַגְּדוֹלוֹת וְהַנּוֹרָאוֹת. וְעַל זֶה דָּרְשׁוּ רַבּוֹתֵינוּ בְּמוֹשָׁבָם הַנִּכְבָּד, אֵין בֵּין עוֹלָם

289-1146 . . . והאות **רמונים**] ^O$_2$

299 ואתותינו] codd. *edd.*; MT אתותינו

301 משמרת] A משמים

303 נטע] *sv* נטה

The softest woollen cloth[l]—all these portray
Things that the Scriptures would have figures say
Allusively,[m] which prophets would declare.
Wherefore our sages, speaking from the chair,
Have said, ‘Messiah’s age will be like ours,
Save we are subject now to alien powers.’[n]

❧

When God (whose Name be blessed) all things did form
He fashioned each with its own nature’s norm,
And likewise made the animals, each meet
To be sustained by what it likes to eat:
And, in his wisdom,[o] did subject them all
To the four elements to hold in thrall.
Earth, water, air, and fire can never be
Motionless;[25] each created thing must see
Their warring rise and fall[p]—when one prevails
Another, by defeat embarrassed, quails.
Yet should it sink too low in self-reproach,
On its estate a rival will encroach.
But, swell or sink, there’s nothing in a name:
Satan, Death’s angel, Lust, are all the same.[q]
And by the function of these forces, ranged
In opposition, is our temper changed,
Four humours composite to reconcile—
To wit, blood, phlegm, and black and yellow bile.[26]
Nor is the mixture constant in each kind,
Being in one and all so close[r] confined;
And character in every creature heeds
Its temper, which dictates on what it feeds.
Thus, as a carnivore, my body’s power[s]
Requires that animals I must devour.
And I it was, whom mighty Samson meant
(Referring to my restless temperament)[t]
When he, with polished elegance, contrived
His riddle—*from the feeder food derived*.[u]
And God’s anointed, while he yet did keep
The flock, and sang (but folded not his sheep),
Told how a lion came, also a bear,
And seized a lamb.[v] Be off, now,[w] and beware

[l] BT *Shabbath* 30*b*
[m] Deut. 28: 46
[n] BT *Berakhoth* 34*b*
[o] Eccles. 2: 21
[p] Lam. 3: 63
[q] BT *Baba Bathra* 16*a*
[r] Num. 22: 26
[s] Gen. 49: 3
[t] Cf. Isa. 57: 20
[u] Judg. 14: 14
[v] 1 Sam. 17: 34
[w] Deut. 9: 12

הַזֶּה לִימוֹת הַמָּשִׁיחַ אֶלָּא שִׁעְבּוּד מַלְכֻיּוֹת בִּלְבָד.[n]

◆

וְהַבּוֹרֵא יִתְבָּרַךְ בָּרָא הַטְּבָעִים עַל מְכוֹנָם, וְכָל־בַּעֲלֵי חַיִּים עַל מְזוֹנָם, וְהִשְׁלִיט בָּהֶם הַיְסוֹדוֹת הָאַרְבָּעָה, בְּחָכְמָה וּבְדֵעָה,[o] וְהֵם: אֵשׁ, עָפָר, אֲוִיר, רוּחַ, וְכָל־אֶחָד מֵהֶם לֹא יִשְׁקֹט וְלֹא יָנוּחַ.[25] הַיְסוֹדוֹת אֵלֶּה אַרְבַּעְתָּם, הַיְצוּרִים שׁוֹמְרִים שִׁבְתָּם וְקִימָתָם,[p] וְהֵם עוֹרְכִים כֻּלָּם מִלְחָמָה זֶה כְּנֶגֶד זֶה, וְאִם הָאֶחָד יְנַצֵּחַ נֶחְשָׁב חֲבֵרוֹ נִבְזֶה. וְאִם הוּא שָׁפֵל בְּחֵילוֹ, חֲבֵרוֹ יַעֲלֶה דֶּרֶךְ גְּבוּלוֹ. וְאִם הוּא יוֹסִיף אוֹ יִגְרַע, הוּא שָׂטָן הוּא מַלְאַךְ הַמָּוֶת הוּא יֵצֶר הָרָע.[q] וּבִפְעֻלַּת אֵלּוּ הַנָּכְרִיּוֹת, חֻבַּר מִזְגֵּנוּ מֵאַרְבַּע לַחֲיּוֹת, הֵם הַדָּם הַנָּקִי וְהַמָּרָה הָאֲדֻמָּה וְלֵחָה לְבָנָה וּשְׁחוֹרָה עֲצוּמָה.[26] וְאֵינָם עַל קַו הַיֹּשֶׁר בְּכָל־נוֹצָר, כִּי הַמָּקוֹם צָר.[r] וְכָל־נִבְרָא כְּפִי מִזְגּוֹ מְזוֹנוֹ, וְתַכְלִית בִּנְיָנוֹ, וּכְלַל עִנְיָנוֹ. וְאָמְנָם אֲנִי אוֹכֵל וּבְנֵי הַחַיּוֹת מְזוֹנִי, כֹּחִי וְרֵאשִׁית אוֹנִי.[s] וּכְבָר הֵעִיד עַל זֶה בַּעַל הַגְּבוּרָה, בְּחִידָתוֹ הַהֲדוּרָה, וַיָּעַד עָלַי וְהַשְׁקֵט לֹא אוּכַל,[t] מִ[ן] הָאֹכֵל יָצָא מַאֲכָל.[u] וְהַמָּשִׁיחַ הַמְשׁוֹרֵר בִּהְיוֹתוֹ רוֹעֶה וְלֹא עָשָׂה לְצֹאנוֹ גָּדֵר, וּבָא הָאֲרִי וְ⟨את⟩־הַדּוֹב וְנָשָׂא שֶׂה מִ[ן] הָעֵדֶר.[v] וְעַתָּה, קוּם רֵד מַהֵר מִזֶּה,[w]

329, 332 [מ[ן]] A *edd.*; MT codd. מהאוכל, מהעדר

331 ⟨ואת⟩ הדוב] MT; codd. *edd.* והדוב

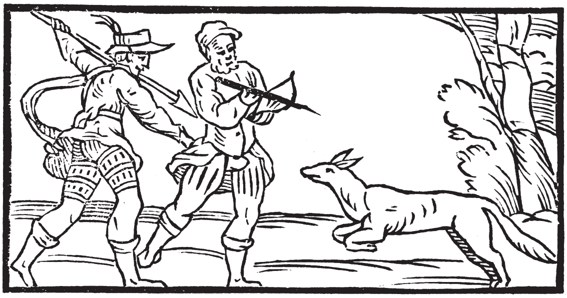
---

[25] Cf. Job 3: 26. Maimonides, *Guide*, i. 72 (Friedländer, p. 114; Pines and Strauss, p. 185 n. 3) states that the elements have no inherent power of motion save that of reversion; but (ii. 10; Friedländer, p. 165; Pines and Strauss, p. 270) that each element is set in motion by the influence of one of four spheres containing stars. Ibn Sahula may also have known, *inter alia*, Isaac Israeli's *Book of the Elements*, on which see Altmann and Stern, *Israeli*, 120, 133 f., 181; also his (fragmentary) *Book of Substances*, ibid. 99 f.

[26] Cf. Ibn Gabirol, *Islaḥ al-aḫlaq*, ed. Wise, 32 f., 43; Loewe, *Ibn Gabirol*, 32–5. The linking of the four elements and the four humours appears already in the description of man as a microcosm by Shabbethai Donnolo (913–*c.*982), and in Isaac Israeli; see Altmann and Stern, *Israeli*, 128, 181.

Not to treat lightly my command. Go, spy
The eastern desert:[x] find out where there lie
Animals, wild or tame. As thou wouldst live,[y]
An envoy, care thy master news to give."[z]

[x] Deut. 2: 26
[y] Cf. Deut. 4: 15
[z] Prov. 22: 21



Praising the men, the Fox here bows
And scrapes, with grovelling kow-tows

The Fox went, as before, the snares to set
For beasts, and search—for often had he met
Snakes' tell-tale traces:[a] but he nowhere came
Upon the track of any sort of game.
As growing fears about his heart did cling,
Two bowmen (Jews)[b] spotted him wandering,[c]
Grief-stricken, groaning. One cried "Tally-ho!
The Lion's lackey since his youth, I trow.
He lodges him, and lets him finish up
His broken meats[d] and drink out of his cup
To taste his rarest vintage:[e] steward, he
Is major-domo,[f] too, and ADC.[g]
There he goes hunting, for he must supply
His master's board;[h] for, should he game deny,
He'll find himself in trouble,[j] by and by."

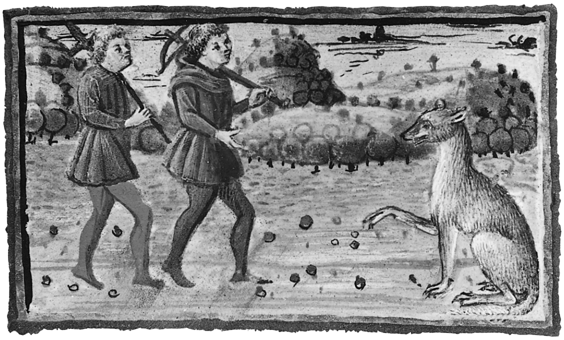
[a] Num. 24: 1
[b] Exod. 2: 13
[c] Gen. 37: 15
[d] 2 Sam. 12: 3
[e] Cf. S. of S. 8: 2
[f] Cf. Num. 12: 7 [g] Cf. Jer. 20: 1; 2 Kgs. 20: 13
[h] 1 Kgs. 10: 5
[j] Lev. 5: 1

❧

Quoth Reynard: "Sir, all that you say is right,[k]
Of game I have not glimpsed the merest sight
In any copse; how tell him, who assigned
My mission,[l] that no venison I could find?"

[k] Eccles. 10: 10
[l] 2 Sam. 24: 13

וּמַאֲמָרִי אַל תְּהִי בוֹזֶה, וְחַפֵּשׂ אַחַר הַחַיּוֹת וְהַבְּהֵמוֹת אֶל מִדְבַּר קְדֵמוֹת.[x] וְנִשְׁמַרְתָּ מְאֹד[y] עַל רוּחֲךָ, לְהָשִׁיב אֲמָרִים לְשֹׁלְחֶ⟨י⟩ךָ.[z]



צורת השועל מהלל ומשבח
ולפני אנשים מתנפל ומשתטח

וַיֵּצֵא הַשּׁוּעָל כְּבָרִאשׁוֹנָה לְהָכִין לַבְּהֵמוֹת מוֹקְשִׁים, וַיֵּלֶךְ כְּפַעַם בְּפַעַם לִקְרַאת נְחָשִׁים,[a] וְלֹא מָצָא צֵידָה בְּכָל־מַעֲבָר, וְחִילוֹ גָּדַל וְגָבָר. וַיִּמְצָאוּהוּ הַמּוֹרִים, שְׁנֵי אֲנָשִׁים עִבְרִים,[b] וַיִּרְאוּ אוֹתוֹ וְהִנֵּה תֹעֶה,[c] וּלְבָבוֹ בְּרָב־אַנְחָתוֹ גּוֹעֶה. וַיֹּאמֶר לוֹ חֲבֵרוֹ, הֲלֹא זֶה עֶבֶד הָאֲרִי מִנְּעוּרָיו, וּבֵיתוֹ בֵּית מְגוּרָיו, מִפִּתּוֹ יֹאכַל וְיִשְׁתֶּה מִכֹּסוֹ,[d] וַיַּשְׁקֵהוּ מִיֵּין רִמֹּנֵי עֲסִיסוֹ,[e] וַיְשִׂימֵהוּ נֶאֱמַן בֵּיתוֹ,[f] פָּקִיד וְנָגִיד עַל בֵּית נְכֹתוֹ.[g] וְיָצָא כְּהַיּוֹם הַזֶּה לְבַקֵּשׁ צֵידָה לִמְזוֹנוֹ וּמַאֲכָל לְשֻׁלְחָנוֹ,[h] אִם לוֹא יַגִּיד וְנָשָׂא עֲוֹנוֹ.[j]

❧

וַיֹּאמֶר הַשּׁוּעָל: הָאֱמֶת עִם אֲדוֹנִי בְּכָל־אֲשֶׁר יְדַבֵּר, וַחֲיָלִים יְגַבֵּר.[k] וְהִנֵּה לֹא מָצָאתִי צֵידָה בְּכָל־מַעֲבָר, וְעַתָּה מָה אָשִׁיב לְשֹׁלְחִי דָּבָר?[l]

341 עברים] *edd.*; codd. עוברים

342 לו] codd. + האחד מה תבקש כי חצבת לך פה מוקש ויאמר לו

345 נאמן] A + בנין, O_1 בבדק, בנזק GM(?)

346 על] AG + כל **בית נכתו**] A ביתו, ^ נכותו, O_1 ביתו נכותו

347 ומאכל] A ואכלת, O_1 ומאכלת

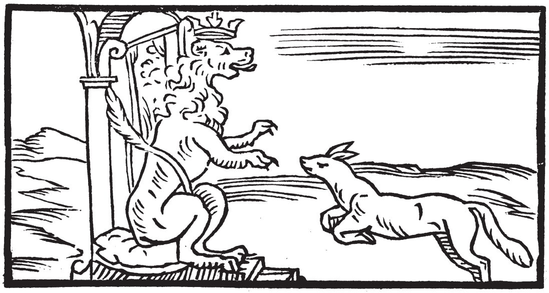
"Be not concerned", the other said, "or fret.
The animals, in formal council met,
In running water bathed, and penitent,
Seek now the perfect way. The Lord has sent
A champion to save them,[m] who has tied
Bandages on their sores, and was their guide
Who showed the way[n] towards a fruitful land[o]
Whither they have migrated in one band,
Leaving not one behind.[p] Why, then, remain
Baiting traps here? Think not thou canst attain
Greatness thyself.[q] To thy liege-lord return,
Be affable, demure, and that way earn
His goodwill;[27] gloat not when his day is fraught
With ill;[r] tell him how things are, hiding naught:
That way, perchance, thou mayest in no trap[s] be caught."

[m] Isa. 19: 20
[n] Exod. 18: 20
[o] Ps. 107: 34
[p] Exod. 14: 28
[q] Cf. Jer. 45: 5
[r] Obad. 1: 13
[s] Ps. 124: 7

❧

The Fox replied, "The Lord be blest, by whom
Our paths were made converge, to save from doom
My life, sparing my age.[t] Let blessings stay
Thy soul, and cunning, too, till thy last day."[u]

[t] Cf. Ruth 4: 15
[u] Deut. 12: 19



Before his liege-lord see the Fox confess
Seeking his grace in utter abjectness

When all of them had finished their adieus
Reynard, with all the speed that he could use,
Made[v] for his master's mansion,[w] where he found
Him tense, and stamping[x] nervously around

[v] 1 Sam. 14: 16
[w] Gen. 40: 7
[x] Job 6: 10

---

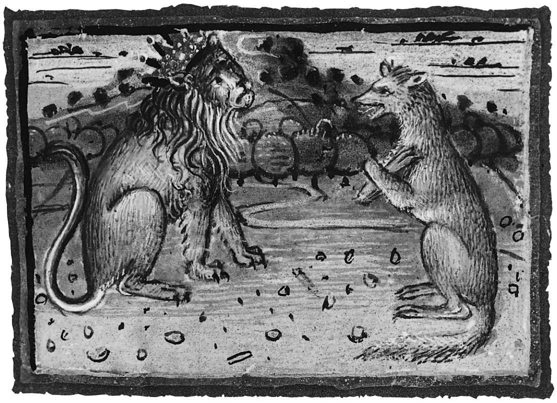
[27] Cf. Gen. 16: 9. והתענג ('indulge thyself'), although probably a misprint of Zamora's and lacking textual support, is not impossible here, with an ironical nuance (sc. as a lackey); but והתענה (see critical note), 'humble thyself', following the biblical source, is doubtless the correct reading.

וַיֹּאמֶר הָאִישׁ: אַל תִּדְאָג, אַל תֶּהֱמֶה וְאַל תִּשְׁאָג, כִּי כָל־בַּעֲלֵי חַיִּים הִתְיָעֲצוּ, וּבִמְקוֹם מַיִם חַיִּים רָחָצוּ, וְשָׁבוּ בִּתְשׁוּבָה שְׁלֵמָה אֶל הַדֶּרֶךְ הַתְּמִימָה. וַיִּשְׁלַח לָהֶם ה׳ מוֹשִׁיעַ וְהִצִּילָם,[m] וַיַּחֲבֹשׁ צִירָם וְחִילָם, וַיּוֹרֵם דֶּרֶךְ יֵלְכוּ בָהּ,[n] אֶרֶץ פְּרִי[o] לִתְנוּבָה. וַיֵּלְכוּ לָהֶם כֻּלָּם בְּיַחַד, לֹא נִשְׁאַר בָּהֶם עַד אֶחָד.[p]

וְעַתָּה מַה לְּךָ לְהָכִין פֹּה מוֹקֵשׁ, לְבַקֵּשׁ לְךָ גְּדֹלוֹת אַל תְּבַקֵּשׁ,[q] וְשׁוּב, לֵךְ אֶל אֲדוֹנֶיךָ וְהִתְעַנֵּ⟨ה⟩ תַּחַת יָדוֹ,[27] אַל תֵּרֶא[ה] אַתָּה בְּרָעָתוֹ בְּיוֹם אֵידוֹ.[r] וְהַגֵּד לוֹ הָעִנְיָן, וְאַל תִּסְתֹּר הַבִּנְיָן. וְקַח עֵצָה לְנַפְשֶׁךָ, אוּלַי תִּנָּצֵל מִפַּח יוֹקְשֶׁךָ.[s]

❧

וַיֹּאמֶר הַשּׁוּעָל, בָּרוּךְ הַשֵּׁם אֲשֶׁר הֱבִיאֲךָ לִקְרָאתִי, לְמֵשִׁיב נֶפֶשׁ וְלָחוּס עַל שֵׂיבָתִי,[t] וּבָרוּךְ טַעְמְךָ וּבְרוּכָה יְחִידָתֶךָ כָּל־יָמֶיךָ עַל אַדְמָתֶךָ.[u]



צורת השועל מתודה על עוניו
ומתחנן פני האריה אדוניו

וַיִּפָּטֵר הַשּׁוּעָל מִן הָאֲנָשִׁים הָהֵמָּה בְּשָׁלוֹם, וַיֵּלֶךְ וַהֲלֹם,[v] וַיָּבֹא בֵּית אֲדוֹנָיו[w] וְהִנּוֹ מְסַלֵּד

---

357 דרך] L begins

362 והתענ⟨ה⟩] ALs; O$_1$ והתענית, MT GMR והתעני, *v* והתענ׳ , *z* והתענג

תרא[ה]] MT A(GO$_1$+ גם) R*s*; *vz* תראה, M תירא גם

366 השם] GM *edd.*; AO$_1$R reg.

His myrtle walks.[y] He gave a full report
Of his reconnaissance,[z] and the import
Of what the men whom he had met did say,
How beasts, both wild and tame, had gone away
Resolved to settle where they list, and planned
Self-deportation to some distant land.[a]

* * *

On learning this, the Lion was consumed
With anger:[b] incoherently he fumed,
His inside topsy-turvy, in his ears
Alarm-bells rang,[c] the harbinger of fears.
He asked the Fox, "Canst thou suggestions make,
Or cite wise saws, lest famine overtake,[d]
And I, like some rank weed,[e] must be undone?"
"Nay", said the Fox, "there are more ways than one.[f]
Fret not,[g] nor vacillate, but, clear in mind,
Arise, delay not, leave this land behind;[h]
You shall be changed—another creature made[j]—
Ere you will reach a land where, unafraid,
All dwell at ease:[k] honour shall there abide
To vest you, o'er the rolling hills[l] to stride.
Prey will you find, your hunger-pangs to quell,
With plenty for your retinue as well;[m]
For, through your trust in God, shall self-reliance swell."[n]

* * *

"But", said the Lion, "how, without hard tack
Or dainty fare within my haversack,
Can I survive three days?"[o] "Nay, then", replied
The Fox, "your slave am I, and I have tried
To serve you all my life, by fastening
You close, as though you were my signet-ring.[p]
My whole heart to your welfare I subject:[q]
For once, then, grant me this mark of respect[r]
And goodwill[s]—let my person be employed
As prey, wherewith to plug[t] that aching void.[28]
Thus, immortality shall I obtain
In but a trice,[u] with neither toil nor pain;
Satan no thwart shall prove, nor hitch prevent
My soul, a sacrifice unblemished, sent

[y] Zech. 1: 8
[z] Josh. 2: 23
[a] Cf. Gen. 49: 24; 2 Kgs. 17: 6
[b] Gen. 4: 5
[c] 2 Kgs. 21: 12
[d] Gen. 19: 19
[e] Job 15: 16
[f] 2 Kgs. 10: 15
[g] Cf. Deut. 15: 10
[h] Gen. 31: 13; Ps. 40: 18(17)
[j] 1 Sam. 10: 6
[k] Exod. 16: 35; Judg. 18: 7
[l] Judg. 5: 18
[m] Cf. Judg. 8: 5
[n] Prov. 3: 26
[o] Jonah 3: 3
[p] S. of S. 8: 6
[q] Ps. 119: 10
[r] 2 Kgs. 1: 13
[s] Gen. 18: 3
[t] BT *Shabbath* 152*b*
[u] BT *ʿAbodah Zarah* 10*b*

בְּחִילָה,[x] בֵּין הַהֲדַסִּים אֲשֶׁר בַּמְּצֻלָה.[y] וַיַּגֵּד לוֹ כָּל־הַמֹּצְאוֹת אוֹתוֹ,[z] וּמַאֲמַר הָאֲנָשִׁים אֲשֶׁר יָצְאוּ לִקְרָאתוֹ, וְאֵיךְ הַבְּהֵמוֹת וְהַחַיּוֹת נִתְרַחֲקוּ, וְלָלֶכֶת לְנַפְשָׁם הִתְחַזָּקוּ, וַתֵּשֶׁב בְּאֵיתָן קֶשֶׁת חֵילָן וּמָעֻזָּן, בַּחֲלַח וְחָבוֹר נְהַר גּוֹזָן.[a]

◆

וַיְהִי כִּשְׁמֹעַ הָאַרְיֵה אֶת־עִנְיָנָיו, וַיִּחַר לוֹ מְאֹד וַיִּפְּלוּ פָּנָיו,[b] וַיִּבָּהֲלוּ רַעְיוֹנָיו, וַיִּשְׁתַּנּוּ מַעְיָנָיו, וַתִּצַּלְנָה שְׁתֵּי אָזְנָיו.[c] וַיֹּאמֶר אֶל הַשּׁוּעָל, הֲיֵשׁ לְךָ עַל זֶה עֵצָה, מָשָׁל וּמְלִיצָה, פֶּן יִדְבָּקַנִי הָרָעָב[d] כְּנֵצֶר נֶאֱלָח וְנִתְעָב?[e] וַיֹּאמֶר לוֹ, יֵשׁ וָיֵשׁ,[f] אַל יֵרַע לִבֶּךָ,[g] אַל יִשְׁתַּנֶּה מַחֲשָׁבֶךָ. קוּם צֵא מִן הָאָרֶץ הַזֹּאת אַל תְּאַחֵר,[h] וְנֶהְפַּכְתָּ לְאִישׁ אַחֵר,[j] עַד בּוֹאֲךָ אֶל אֶרֶץ נוֹשָׁבֶת, לָבֶטַח יוֹשָׁבֶת,[k] וְתִהְיֶה נִכְבָּד וְכָבוֹד מַעֲדֶה עַל מְרוֹמֵי שָׂדֶה,[l] וְתִמְצָא טֶרֶף לְמַאֲכָלֶךָ, וּלְמַאֲכַל הָעָם אֲשֶׁר בְּרַגְלֶךָ,[m] כִּי ה׳ יִהְיֶה בְּכִסְלֶךָ.[n]

◆

וַיֹּאמֶר הָאַרְיֵה: אֵיךְ אֵלֵךְ בְּלֹא צֵידָה וּמַטְעַמִּים מַהֲלַךְ שְׁלֹשָׁה יָמִים?[o] וַיֹּאמֶר הַשּׁוּעָל, הֲלֹא אֲנִי עַבְדְּךָ אֲשֶׁר מֵעוֹדִי עֲבַדְתִּיךָ, וְכַחוֹתָם עַל יַד יְמִינִי שַׂמְתִּיךָ,[p] בְּכָל־לִבִּי דְרַשְׁתִּיךָ.[q] וְעַתָּה תִּיקַר נָא נַפְשִׁי לְפָנֶיךָ[r] אִם מָצָאתִי חֵן בְּעֵינֶיךָ,[s] וְיִהְיֶה עַצְמִי לְךָ לְשָׁלָל, וְיִסְתֹּם[28] אֶת־הַגּוֹלָל.[t] וְאֶקְנֶה אֶת־הָעוֹלָם בְּרֶגַע,[u] בְּלִי עָמָל וָיֶגַע, אֵין שָׂטָן

379–85 רעיוניו . . . אחר] ^A

391 שלשה] *edd.*; MT GLMO$_1$ שלשת, R ג׳ A ,שלש׳

---

[28] There is irony here, in that the idiom regularly refers to the closing of a grave.

To join the saints on high, by angels led
To march midst mystic beasts,[v] allowed to tread
The inmost shrine,[w] with patriarchs enrolled
And sages loved of God, more dear than gold.[x]
Death has no pangs[y] for those of faith intact,
The just, the saint, the meek, though they be racked
By sickness: how much less for one that serves
His master with his life's blood, and deserves
The martyr's crown? Who, in the hour of death
Acknowledges his lord with his last breath.[z]
Relief is his: he perfect peace shall see
Who walks upright, straightforward—RIP.[a]
Not so the wicked. Walking through the vale
Darkened by death's own shadow,[b] he must quail,
His end fretful disgrace, his name remains
Soiled for eternity[c] by shameful stains,
Unless heartfelt repentance turns him: then
Heaven rescinds his punishment, though ten
Times seven years in hell was his decree;[29]
And of his sins no record shall there be,[d]
But he shall rest, to rise with the elect.[e]
Wherefore, my lord, my sins I recollect,
And own my faults.[f] Unto you I confess
My trespasses and my rebelliousness:
Forgotten debts, I pay;[g] mindful am I
Before you that I must, like all else, die.[h]
To you my lack of merit I make known,[j]
The place offence has earned me, I have shown,
In which my soul must stay, till she her fault atone.
Now, my confession heard, my life to take
Is yours, my liege; 'tis best I die.[k] So make
My corpse your feast—my spirit up shall rise[l]
And on divine effulgence feast her eyes,[m]
There to luxuriate in God's rich store,
Kept safe, bound in life's bond[n] for evermore.

* * *

Reck naught of what quack doctors said of old
(We still may hear it, by our fathers told)[o]
That fox's flesh is moist, and it consists
Of sinews so close-grained, that it resists

---

[v] Ezek. 1: 13
[w] JT *Yoma* 1: 1
[x] Ps. 19: 11(10); Prov. 3: 12
[y] Ps. 73: 4
[z] BT *Berakhoth* 61*b*
[a] Isa. 57: 2; Ps. 149: 5
[b] Ps. 23: 4
[c] Dan. 12: 2
[d] Ezek. 33: 16
[e] Cf. Dan. 12: 13
[f] Dan. 9: 20
[g] Cf. 2 Kgs. 4: 7
[h] Cf. Isa. 47: 7
[j] Cf. Jer. 31: 15(16)
[k] Jonah 4: 3
[l] Cf. Eccles. 12: 7
[m] BT *Berakhoth* 64*a*
[n] 1 Sam. 25: 29
[o] Judg. 6: 13

וְאֵין פֶּגַע. וּתְהִי נַפְשִׁי עוֹלָה תְמִימָה, בְּמַעֲלָה הַחֲסִידִים שְׁלֵמָה, דְּבֵקָה בִּמְקוֹם עֲלִיּוֹת, מִתְהַלֶּכֶת בֵּין הַחַיּוֹת,[v] וְאֶכָּנֵס לִפְנַי וְלִפְנִים,[w] בִּסְגֻלַּת הָאֵיתָנִים, וְחֶמְדַּת הַזְּקֵנִים, הַנֶּחֱמָדִים מִזָּהָב,[x] אֲשֶׁר ה׳ יֶאֱהָב. כִּי לֹא יָקוּץ הַשָּׁלֵם בְּמִיתָתוֹ וְהַצַּדִּיק בַּאֲסִיפָתוֹ, וְהֶחָסִיד בִּגְוִיעָתוֹ, וְהֶעָנָו בַּחֲלוֹתוֹ, כִּי אֵין חַרְצֻבּוֹת לְמוֹתוֹ.[y] כָּל־שֶׁכֵּן הַמֵּת בְּיִחוּד קוֹנוֹ בַּעֲבוֹדַת רִבּוֹנוֹ, וְנַפְשׁוֹ בְּאֶחָד יוֹצֵאת,[z] הֲנָחָה וְשָׁלוֹם מוֹצֵאת, יָבוֹא שָׁלוֹם עַל מוֹשַׁב מְנוּחוֹ, וְעַל מִשְׁכְּבוֹתָם הֹלֵךְ נְכֹחוֹ.[a] אָמְנָם הָרָשָׁע יִדְאַג מִן הַמָּוֶת, כִּי יֵלֵךְ בְּגֵיא צַלְמָוֶת,[b] וְיִשָּׁאֵר לַחֲרָפוֹת וּלְדִרְאוֹן עוֹלָם,[c] נֶחְפָּז וְנִכְלָם. וְאִם חָזַר בִּתְשׁוּבָה נְכוֹנָה, קוֹרְעִים לוֹ גְּזַר דִּינוֹ שֶׁל שִׁבְעִים שָׁנָה,[29] וְכָל־חַטְּאֹתָו לֹא תִזָּכַרְנָה לוֹ,[d] וְיָנוּחַ וְיַעֲמֹד לְגֹרָלוֹ.[e] וְעַל זֶה אֲנִי שָׁב וּמוֹדֶה אַשְׁמָתִי, מִתְפַּלֵּל וּמִתְוַדֶּה חַטָּאתִי.[f] וְעַתָּה אֲדוֹנִי, אַחֲרֵי אֲשֶׁר הוֹדֵיתִי עַל מַעֲלִי וּמִרְיִי, וְשִׁלַּמְתִּי אֶת־נִשְׁיִי,[g] וְזָכַרְתִּי לְךָ אַחֲרִיתִי,[h] וְהוֹדַעְתִּיךָ שְׂכַר פְּעֻלָּתִי,[j] וּמְקוֹם עֲוֹנִי וּמַעֲלָתִי, וּמְנוּחוֹת יְחִידָתִי, קַח נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי.[k] וְתִתְפָּרֵס מִן הַגְּוִיָּה, וְהָרוּחַ תָּשׁוּב[l] אֶל רוּם עֲלִיָּה, וְתֵהָנֶה מִזִּיו הַשְּׁכִינָה,[m] בְּנֹעַם הַשֵּׁם תִּהְיֶה עֲדִינָה, וְתַעֲמֹד לָעַד שְׁמוּרָה, בִּצְרוֹר הַחַיִּים צְרוּרָה.[n]

* * *

וְאַל תָּחוּשׁ לְדִבְרֵי הָרוֹפְאִים הַקַּדְמוֹנִים, אֲשֶׁר סִפְּרוּ לָנוּ אָבוֹת[o] לְפָנִים, בְּאָמְרָם כִּי

399 במקום] GO_1 במרום

400 מתהלכת] (G)M מהלכ(ו)ת

---

[29] Cf. BT *Rosh Hashanah* 17*b*, *Yoma* 86*b*. I have not traced a source that refers to the cancellation of seventy years' purgatory, but cf. BT *Shabbath* 33*a*, regarding the 'conversion to ill' of the divine decree of seventy years' well-being, as a penalty for salaciousness.

Digestion,[30] quickly passed as waste, no use
[p] Jer. 13: 7; Isa. 10: 16
At all as food,[p] since it does but reduce
The energy, increasing flatulence,
Ruins the liver, unhygienic, whence
Derive all types of virulent disease—
Gout, palsy, painful stiffness of the knees,
Incessant ringing in the ears, and scales
[q] Cf. Job 19: 20
That irritate the teeth,[q] eyesight that fails,
[r] Nahum 2: 11(10)
Sciatica,[r] softening of the brain
And general lassitude, all strength to drain,
On top of which a quite extensive list
[s] Deut. 28: 59
Of illnesses, known to the specialist."[s]

❧

[t] 1 Sam. 24: 6
Said Leo, "God forbid![t] Sin would not I
[u] Cf. Job 34: 37
[v] Ps. 89: 35(34)
Pile on my faults,[u] my pledged word to deny,[v]
[w] Cf. Prov. 1: 25
Lest all my purpose I thereby frustrate,[w]
And would my malady but aggravate.
Why, thou on my protection hast a claim,
[x] Exod. 28: 2
And through thee lustre glorifies[x] my name
[y] Prov. 9: 3
About the town[y]—'tis thanks to thee I hold
[z] Ps. 3: 4(3)
My head high,[z] much respected. Who makes bold
To seek thy life, seeks mine." The Fox bowed low
[a] Lam. 2: 17
Before the purple,[a,31] loyalty to show.

❧

"Well", Reynard said, "our friend the Hart stands there
Out in the field; well paunched, his flesh is fair,
[b] Num. 11: 8
Smooth-tasting, like some oil[b] which, for all ills
[c] Hos. 5: 13
A panacea, itching pustules stills:[c]
It tones the stomach muscles, and delays
Senility, adds to the skin a glaze
Of fine complexion—of the body's needs
[d] Cf. Ps. 34: 11(10)
No single one it lacks.[d] In short, it feeds
The blood, leaving it filtered, purified.
[e] Deut. 29: 18
And there he goes, as bold as brass,[e] his pride
[f] 1 Sam. 20: 29
Keeping him absent from the King's board.[f] Send,
With insults wear him down, with hurts offend;

---

[30] Unless this passage is a sheer flight of fancy parodying medical writings, Ibn Sahula may be reporting folklore; it seems inconceivable that it emanates from any scientific source. There is present here a clear echo of the story of the Lion, Wolf, Raven, and Jackal in Ibn Al-muqaffaʿ, *Kitab kalila wa-dimna* (ed. Beirut, pp. 157 f.), included within that of the Lion and Ox: by prior arrangement the last three each in turn offer themselves to the wounded Lion as his dinner, the others then protesting, until a Camel

בְּשַׂר הַשּׁוּעָל מִתְדַּבֵּק וָלַח, לְכָל־דָּבָר לֹא יִצְלַח,[p] וּמִתְעַכֶּבֶת טְחִינָתוֹ[30] וּמְמַהֶרֶת יְרִידָתוֹ, וְהוּא רַע הַמָּזוֹן, וְשֻׁלַּח בְּמִשְׁמַנָּיו רָזוֹן, וּמְשַׁבֵּר הַכֹּחוֹת, וּמַרְבֶּה הָרוּחוֹת, וּמַחֲלִישׁ אֶת־הַכָּבֵד, וּמוֹלִיד כָּל־חֳלִי קַר וְכָבֵד, כִּכְאֵב הַבִּרְכַּיִם, וָחֳלִי הַשּׁוֹקַיִם, וְהַמְעָדַת רַגְלַיִם, וְהַרְעָשַׁת הַיָּדַיִם, וְצִלְצוּל הָאָזְנַיִם, וְחִכּוּךְ עוֹר הַשִּׁנַּיִם,[q] וְכֵהוּת הָעֵינַיִם, וְחַלְחָלַ[ו]ת מָתְנַיִם,[r] וּבִלְבּוּל הַמֹּחַ, וּבִטּוּל הַכֹּחַ, וּמִלְּבַד אֵלֶּה הָעִנְיָנִים, חֳלָ[א]ִים רָעִים וְנֶאֱמָנִים.[s]

❧

וַיֹּאמֶר הָאַרְיֵה, חָלִילָה לִּי מֵאֲדֹנָי,[t] לְהוֹסִיף פֶּשַׁע עַל עֲוֹנִי,[u] וְלֹא אֲחַלֵּל בְּרִיתִי,[v] פֶּן אֶפְרַע כָּל־עֲצָתִי[w] וְאַגְדִּיל מַחֲלָתִי. וְאַתָּה עָמְדִי לְמִשְׁמֶרֶת, לְכָבוֹד וּלְתִפְאָרֶת[x] עַל גַּפֵּי מְרוֹמֵי קָרֶת,[y] וְאַתָּה כְּבוֹדִי וּמֵרִים רֹאשִׁי,[z] הַמְבַקֵּשׁ נַפְשְׁךָ יְבַקֵּשׁ נַפְשִׁי. וַיִּשְׁתַּחוּ הַשּׁוּעָל לְעֻמָּתוֹ, בִּצַּע אֶמְרָתוֹ.[a,31]

❧

וַיֹּאמֶר, הַצְּבִי הַלָּזֶה הָעוֹמֵד בַּשָּׂדֶה, וּבַעֲדִי הַחֲלָבִים מַעְדֶּה, וּכְטַעַם לְשַׁד הַשֶּׁמֶן[b] בְּשָׂרוֹ, וּלְכָל־חֳלִי כָּבֵד יִגְהֶה מְזוֹרוֹ,[c] כִּי הוּא חַם בְּטִבְעוֹ וּמְקוֹרוֹ. הוּא מַחֲזִיק הַקֵּבָה, וּמְאַחֵר הַשֵּׂ⟨י⟩בָה, וּמְעַדֵּן הַבָּשָׂר, וּמִטּוֹב לֹא יֶחְסָר.[d] כְּלָלוֹ שֶׁל דָּבָר, מוֹלִיד דָּם נָקִי וָבָר. וְהוּא בִּשְׁרִרוּת לִבּוֹ הוֹלֵךְ,[e] עַל כֵּן לֹא בָּא אֶל שֻׁלְחַן הַמֶּלֶךְ.[f] וְעַתָּה שְׁלַח וְקַח אוֹתוֹ,

434 וחלחל[ו]ת] A*s*; G(L)MO$_1$R וחלחלה בכל (L [לכל)

435 חל[א]ים] codd. *sv*; MT וחלים

437 לי] ^AGMO$_1$ *sv* **מאדני**] L(?); GM*sv* מה', AMO$_1$R reg.

440 למשמרת] A; GMO$_1$R משמרת

444 ויאמר] ^(A)GLMO$_1$ + הלא (זה)

448 השׂ⟨י⟩בה] codd. *sv*; *z* השבה

---

volunteers, and they all fall upon him. When the Jackal's offer has been rejected by the others because of his stench, the Wolf declares himself to be suitable for the Lion's consumption, since he lacks that disadvantage (p. 162).

[31] The translation glances at the exegesis of Lam. 2: 17 by R. Jacob of Kephar Ḥanan, *Lamentations Rabbah*, ed. Vilna, fo. 24*a*, col. i.

[g] Jer. 9: 7(8) A trap for him within himself secrete,[g]
[h] Prov. 26: 25 Nor be deceived, though he speak ne'er so sweet."[h]

❧

"How couldst thou think", the Lion said, "that I
[j] Gen. 39: 9 So dastardly a crime would ever try?[j]
[k] Eccles. 5: 12(13) A sickening suggestion![k] He is one
Of my household, a truly faithful son
[l] Cf. Gen. 17: 1 Attending me.[l] Since first he came to court
Love and affection he has shown me. Naught
Have I heard—ne'er a whisper—that could throw
Discredit on him. Not so long ago
Great love did he reveal, in words that he
Saw fit to use in taking leave of me."
"But", said the Fox, "I must point out a blot
On his escutcheon, in the very spot
We link with holiness.[32] His origin
Is town-bred—bourgeois stock—yet he got in
By false pretences through your palace gates:
[m] Cf. Ps. 91: 10 A plague-spot your pavilion desecrates.[m]
His desert-haunting forebears used to steal
A march on those who lacked the huntsman's feel.
The law permits his meat, but states one must
[n] Lev. 17: 13 Pour out the blood, and cover it in dust.[n]
Even the fat is licit: he's fair game—
[o] Prov. 26: 25 Vermin, with seven black marks about his name."[o]

❧

Leo rejoined, "But much time has gone by:
[p] Deut. 18: 21 How to be sure[p] the Hart is still as sly,
[q] Cf. BT *Baba Qamma* 15*a* Of virtue, rank, and pedigree devoid,[q]
Who may legitimately be destroyed,
Skinned, and fit (granted that one must complete
All ritual cleansing of the blood) to eat?"
"For your commanders send", the Fox replied,
[r] Num. 19: 2 "And officers of state; bid them provide[r]
Themselves with documents that prove descent,
[s] Mal. 3: 24(4: 6) Father to son, with titles congruent.[s]
My pedigree I also will prepare,
[t] Ps. 91: 2 Myself as my lord's liegeman[t] to declare.

לְהַעֲלִיבוֹ וּלְהַלְאוֹתוֹ וּלְצַעֲרוֹ וּלְהַכְאִיבוֹ,
וּבְקִרְבּוֹ תָּשִׂים אָרְבּוֹ.[g] כִּי יְחַנֵּן קוֹלוֹ אַל
תַּאֲמֶן־בּוֹ.[h]

◆

455 וַיֹּאמֶר הָאַרְיֵה: אֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדוֹלָה,[j]
וְרָעָה חוֹלָה.[k] וְהוּא מִבְּנֵי בֵיתִי וְנֶאֱמָנַי, אֲשֶׁר
הִתְהַלֵּךְ לְפָנַי,[l] וּמִיּוֹם בּוֹאוֹ אֵלַי אֲהֵבַנִי
אַהֲבָה וְחִבָּה, וְלֹא מָצָאתִי בוֹ שֶׁמֶץ דִּבָּה,
וּכְבָר נִפְטַר בְּאַהֲבָה רַבָּה. וַיֹּאמֶר הַשּׁוּעָל,
460 אֲנִי מוֹדִיעֲךָ מוּמוֹ, בִּקְדֻשָּׁתוֹ[32] עַצְמוֹ. דַּע כִּי
הוּא מִתּוֹשְׁבֵי כְּרַכִּים, וְאֵין לוֹ קִרְבָה בַּחֲצַר
הַמְּלָכִים, וַיִּתְנַכֵּר אֵלֶיךָ, וַיָּבֹא אֶל הֵיכָלֶךָ,
וְנֶגַע קָרַב בְּאָהֳלֶךָ.[m] וְכָל־אֲבוֹתָיו שׁוֹכְנִים
בַּצִּיּוֹת לִגְנֹב דַּעַת הַבְּרִיּוֹת. וְעָלָיו הִזְהִירָה
465 הַתּוֹרָה חֹק בַּל יוּפָר, וְשָׁפַךְ אֶת־דָּמוֹ וְכִסָּהוּ
בֶּעָפָר,[n] וְהִתִּירָה לֶאֱכֹל חֶלְבּוֹ, וְלִפְגֹּעַ בּוֹ, כִּי
שֶׁבַע תּוֹעֵבוֹת בְּלִבּוֹ.[o]

◆

וַיֹּאמֶר הָאַרְיֵה, אֵיכָה נֵדַע אֶת־הַדָּבָר,[p] בְּכָל־
אֲשֶׁר חָלַף וְעָבַר, כִּי הַצְּבִי עָרוּם לָרָע,
470 מִדּוֹתָיו חֹסֶר וּמִגְרָע, וְאֵין לוֹ מַעֲלָה וְלֹא
יַחַס,[q] וְעַל חַיָּיו וְחַיֵּי נַפְשׁוֹ לֹא חָס, וּמֻתָּר
לָנוּ לְשָׁחֲטוֹ וּלְהַכְשִׁירוֹ, וּלְהַפְשִׁיט עוֹרוֹ?
וַיֹּאמֶר הַשּׁוּעָל, צַוֵּה אֶת־כָּל־רָאשֵׁי חֲיָלֶיךָ,
וְיִקְחוּ אֵלֶיךָ[r] סֵפֶר יִחוּס הַשָּׂרִים וְהַסְּגָנִים,
475 וְהֵשִׁיב לֵב אָבוֹת עַל בָּנִים.[s] וַאֲנִי מִתְיַחֵס
בְּיַחֲסִי, אֹמַר לַאדֹנִי מַחְסִי,[t] וְאוֹתוֹ לֹא

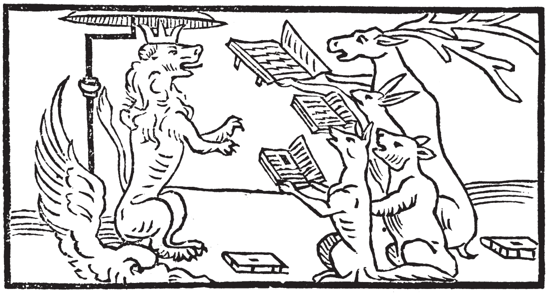
455 איך] ואיך GO$_1$

459–601 ויאמר השועל . . . נצמדת ולתת] ^O$_1$

---

[32] Rather than referring to the covenant of circumcision (אות ברית קדש), קדושתו ('his holy quality') points to the holy status of the Aaronic priesthood, the preservation of which is integrally linked to genealogy (Lev. 21: 1–15, esp. 7). For the implication of this in regard to the dating of emergent Spanish concern for *limpieza de sangre* ('purity from [Jewish] blood'), see my Introduction, Section 6.2. S. M. Stern, 'Rationalists and Kabbalists', 80, notes the obsession of the Fox with genealogical distinction.

His name you will not find in any scroll
On which the heralds noble blood enrol:
Knight of no order, of his lineage
No scion fit[u] to be a royal page."



Leo reviews, to check entitlement
Lion and leopard crests, claimed through descent[†]

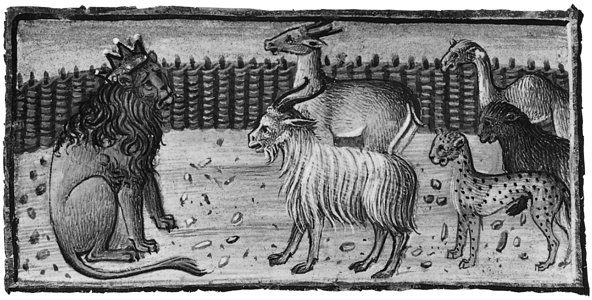
"Done!"[v] cried the Lion: "Well thy words have shown
Loyalty thou to thy liege-lord dost own.[w]
His foolish cunning, thus we test, and so
He condign punishment shall undergo."[x]
Forthwith his chiefs[y] he summoned; loud and clear
The herald called, bidding them all appear.
So they foregathered, each one's motive pure,
To vindicate his primogeniture.
The Hart came with the others on parade[z]
Before their prince: and all of them displayed
Ancestral patents, that their sires had noble made.[a]

* * *

The Hart perceived their scheme, to find a cause
Against him, by applying new-found laws.[b]
He looked aloft, his heart steadfast, and said
(Trusting in God)[c] "I have inherited
From my forebears advice not to despair
Of heaven's mercy, though above one's bare
Neck hangs a sword."[d] Holding his head erect,
A bitter smile with self-control he checked,
As inwardly he prayed: "O Lord, do Thou
Remember I have walked before Thee, how

[u] Job 18:19
[†] S. of S. 4:8
[v] Exod. 10:29
[w] Cf. Deut. 26:17
[x] Exod. 21:31
[y] 2 Kgs. 9:5
[z] Cf. Job 1:6
[a] Num. 1:20
[b] Cf. Esther 3:8
[c] Ps. 112:7
[d] BT *Berakhoth* 10a

תִּמְצָא בְּסֵפֶר הַנִּזְכָּרִים, וּסְגֻלַּת חֲבֵרִים בַּחֲצַר הַמֶּלֶךְ וְאוּלַמּוֹ, לֹא נִין וְלֹא נֶכֶד בְּעַמּוֹ.[u]



צורת האריה וחייליו מתיחסים וההדרים
ממעונות אריות ומהררי נמרים†

וַיֹּאמֶר הָאַרְיֵה, כֵּן דִּבַּרְתָּ,[v] אֶת־אֲדוֹנֶיךָ הֶאֱמַרְתָּ.[w] בָּזֶה נַחְקֹר בְּעַד סִכְלוֹ וְנִבְלוֹ, כַּמִּשְׁפָּט הַזֶּה יֵעָשֶׂה לוֹ.[x] וַיִּשְׁלַח בְּעַד כָּל־רָאשֵׁי וְשָׂרֵי הַחָיִל,[y] וְכָרוֹז קוֹרֵא בְּחָיִל. וַיִּתְקַבְּצוּ כֻּלָּם בְּרוּחַ נְכוֹנָה וִישָׁרָה, לְהִתְיַחֵס לַבְּכוֹרָה. וַיָּבֹא גַּם הַצְּבִי בְּתוֹכָם, לְהִתְיַצֵּב[z] עַל נְסִיכָם. וַיָּחֵלּוּ הַשָּׂרִים לְהִתְיַחֵס בְּמַעֲלָתָם, תּוֹלְדוֹתָם לְמִשְׁפְּחוֹתָם לְבֵית אֲבוֹתָם.[a]

❧

וַיָּבֶן הַצְּבִי כִּי לוֹ הֵם מִתְאַנִּים, וְדָתֵיהֶם מִשְׁתַּנִּים.[b] וַיִּשָּׂא עֵינָיו וַיַּרְא אֶל רוּם מְעוֹנָי, נָכוֹן לִבּוֹ בָּטֵחַ בַּיְיָ.[c] וַיֹּאמֶר: כַּךְ מְקֻבָּל אֲנִי מִבֵּית אֲבִי אֲבוֹת אֲבוֹתַי הַתְּמִימִים, אֲפִלּוּ חֶרֶב מֻנַּחַת עַל צַוָּארוֹ אַל יִמְנַע עַצְמוֹ מִן הָרַחֲמִים.[d] וַיָּרֶם רֹאשׁ וַיִּתְמַרְמָר, וַיִּתְפַּלֵּל בְּלִבּוֹ וְכֹה אָמָר. ה׳ צְבָאוֹת זְכֹר נָא אֶת־אֲשֶׁר

489 **ויבן**] G ויבין
491 **ביי**] R*v*; GAL*z* reg.

In Thine eyes I did good,[e] and yet remained
Lowly in mine:[f] in dealings, I retained
My faithfulness, to learning honour showed,
Supporting scholars—on it I bestowed
Attention,[g] and rich gifts to beautify[h]
Its cultivation, to the learned, I
Gave what should swell their purse,[j] and praised the way
The upright tread. To hear what scholars say
Their every word I thirstily did drink,
At their feet seated.[k] Now, O Lord, bethink,
Remember me,[l] Thy ways teach Thou me yet:[m]
Save me from quagmire plots the wicked set."[n]

❧

His plea he ended, by the rest unheard,
For silently he prayed, though his lips stirred.[o]
Then rose the Fox, resentment in full spate,[p]
His genealogy to demonstrate.
"Reynard am I, whose sharp-eyed sense unlocks
Secrets,[q] the son of *N*, that famous fox,
Known as the Tower of Strength. Mine ancestors
Have all in turn been royal ministers,[r]
Companions of princes, for their worth
Each honoured—honoured, too, for noble birth:
Constables, escorts, each endeavouring
To keep secure the person of his king.[s]
And now, master Hart royal, pray explain
What rank did thine own forefathers attain?
Stand forth, say how high raised was thine ancestral chain."[t]

❧

The Hart, responding, used a tone so bland[u]
It might, if barbed, have drawn a whale to land.[v]
Appealing to the Lion, "Yours", said he,
"Am I: save me,[w] and listen to my plea.[x]
Your loyal servant I, the Hart, attend,
Ready my strength as best I may, to bend
On serving you. Love for you I confess
Now, as of yore;[y] nor ever did transgress
Your bidding, nor, forgetful, did neglect:[z]
Nay, rather in your shadow I elect

---

[e] 2 Kgs. 20: 3
[f] 2 Sam. 6: 22
[g] Cf. Ps. 119: 95
[h] Gen. 24: 47
[j] BT *Pesaḥim* 53*b*
[k] Mishnah, *'Aboth* 1: 4
[l] Jer. 15: 15
[m] Ps. 25: 4
[n] Pss. 40: 3, 64: 3(2)
[o] 1 Sam. 1: 13
[p] Cf. Eccles. 1: 18
[q] Gen. 41: 45
[r] Dan. 1: 4
[s] Ps. 18: 51(50)
[t] Num. 23: 15
[u] Prov. 25: 15
[v] Job 40: 25(41: 1)
[w] Ps. 119: 94
[x] Gen. 23: 13
[y] Jer. 31: 2(3)
[z] Deut. 26: 13

הִתְהַלַּכְתִּי לְפָנֶיךָ, וְעָשִׂיתִי הַטּוֹב בְּעֵינֶיךָ,[e] וְהָיִיתִי שָׁפָל בְּעֵינַי[f] וְנֶאֱמָן בְּעִנְיָנַי. וְכִבַּדְתִּי אֶת־הַחָכְמָה וְלוֹמְדֶיהָ, וָאֶתְבּוֹנֵן עָדֶיהָ,[g] וָאָשִׂם נֶזֶם עַל אַפֶּיהָ וּשְׁנֵי צְמִידִים עַל יָדֶיהָ,[h] וּמַטִּיל מַלְאַי לְתוֹךְ כִּיסָן שֶׁל תַּלְמִידֵי חֲכָמִים,[j] וְאִשַּׁרְתִּי דֶּרֶךְ יָשָׁר וְתָמִים, וְהָיִיתִי מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וְשׁוֹתֶה בְּצָמָא אֶת־דִּבְרֵיהֶם.[k] וְעַתָּה אֱלֹהִים זָכְרֵנִי וּפָקְדֵנִי,[l] וְאֹרְחוֹתֶיךָ לַמְּדֵנִי,[m] וְהַצִּילֵנִי מִטִּיט הַיָּוֵן, מֵרִגְשַׁת פֹּעֲלֵי אָוֶן.[n]

❧

וַיְהִי הוּא כִּלָּה לְשַׁוֵּעַ, רַק שְׂפָתָיו נָעוֹת וְקוֹלוֹ לֹא יִשָּׁמֵעַ.[o] וַיָּקָם הַשּׁוּעָל בְּרֹב כַּעְסוֹ,[p] וַיָּחֶל לְסַפֵּר יִחוּסוֹ, וַיֹּאמֶר: אֲנִי הוּא הַשּׁוּעָל הַפִּקֵּחַ, צָפְנַת פַּעְנֵחַ,[q] בֶּן־פְּלוֹנִי הַשּׁוּעָל הַגָּדוֹל, מִבְצַר עֹז וּמִגְדּוֹל. וְכָל־אֲבוֹתַי הָיוּ מִמְּשָׁרְתֵי הַמְּלָכִים, מֵחֲבוּרַת הַנְּסִיכִים, וְכָל־אֶחָד הָיָה נִכְבָּד לְפִי יִחוּסוֹ וְעֶרְכּוֹ, וְעוֹמֵד בְּהֵיכַל הַמֶּלֶךְ[r] וְשׁוֹמֵר דַּרְכּוֹ, מַגְדִּל יְשׁוּעוֹת מַלְכּוֹ.[s] וַיֹּאמֶר אֶל הַצְּבִי, קוּם הִתְיַחֵס אֶל מַעֲלַת אֲבוֹתֶיךָ, הִתְיַצֵּב כֹּה עַל עוֹלָתֶךָ.[t]

❧

וַיֹּאמֶר הַצְּבִי וַיְדַבֵּר בְּלָשׁוֹן רַכָּה,[u] תִּמְשֹׁךְ לִוְיָתָן בְּחַכָּה,[v] וַיֹּאמֶר אֶל הָאַרְיֵה: לְךָ אֲנִי, הוֹשִׁיעֵנִי,[w] אַךְ אִם אַתָּה לוּ שְׁמָעֵנִי.[x] אֲנִי הוּא עַבְדְּךָ הַצְּבִי הַנֶּאֱמָן, מוּכָן וּמְזֻמָּן, וּכְפִי כֹּחִי עֲבַדְתִּיךָ, אַהֲבַת עוֹלָם אֲהַבְתִּיךָ.[y] לֹא עָבַרְתִּי עַל מִצְוֹתֶיךָ וְלֹא שָׁכָחְתִּי,[z]

499 ואשם] MT AL *edd.*; GMR ואתן

506 הוא] AGLMR + טרם

514 מגדל] AGLMR *edd.* מגדיל

517 ויאמר] A *edd.*; GL(?)MR ויקם

522 על מצותיך] GLMR *edd.*; MT A ממצותיך

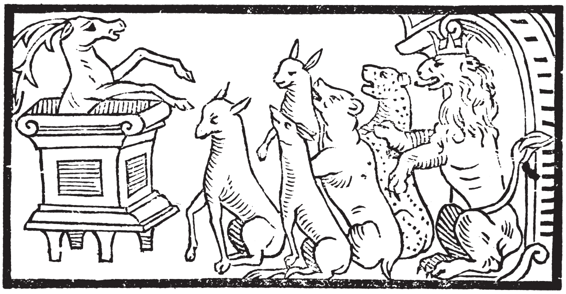
To haunt your threshold,[a] neither loiter I,
But to fulfil your word do always fly.
That I may tell you,[b] lend an ear. My sire
(Peace be upon him) ever did aspire
To seek all virtues. Great was his esteem
Amongst his peers—a greatness that did gleam.
All wisdom did his intellect delight,[c]
And many a secret brought he forth to light.[d]
He wrote a book on logic, where is told
At length its usefulness, so manifold."

[a] Cf. Ps. 84:11(10)
[b] Job 15:17
[c] 1 Sam. 18:14
[d] Cf. Job 28:11

❧

Said Leo, "From his wisdom didst thou learn
How he, with limpid reason, did discern?"
"Yea", said the Hart, "between the sheaves, some mean
Grains of that kind of learning did I glean."[e]
"Teach us", the Lion said, "for hear we will:[f]
What thou hast learned, into our hearts instil."

[e] Isa. 10:25, 17:5; Ruth 2:7
[f] Exod. 20:19



The Hart, in preacher's mien, makes clear
The noble lineage of deer

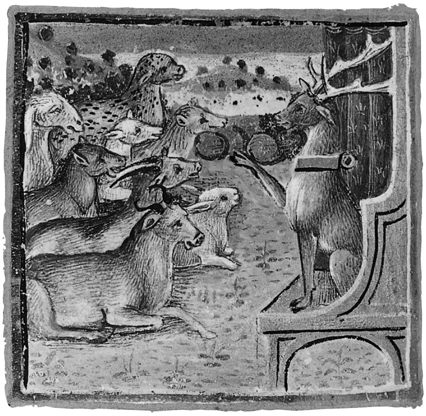
So he began his discourse. "All", he said,
"The wisdom my sire garnered, has one head.
As he explained, logic is like a stream
Released through desert sands:[g] it is a scheme
That keeps each structure sound, each topic straight,
Safeguarding those who, when they come to state
What they observe, might false conclusions draw,
Erring like fools. Intelligence's law

[g] Isa. 32:2

לְהִסְתּוֹפֵף[a] בְּצִלְּךָ בָּחַרְתִּי וּלְקַיֵּם דְּבָרֶיךָ לֹא אֵחַרְתִּי. וְעַתָּה אֲחַוְּךָ שְׁמַע לִי,[b] וְהַאֲזֵן קוֹלִי. דַּע כִּי אֲדוֹנִי אָבִי זִכְרוֹנוֹ לִבְרָכָה, וּבְכָל־טוּב נַפְשׁוֹ נִמְשָׁכָה, הָיָה אָדָם גָּדוֹל מִבְּנֵי קְהָלוֹ, וַיִּיף בְּגָדְלוֹ, וַיְהִי מַשְׂכִּיל[c] בְּכָל־חָכְמָה, וּמוֹצִיא לָאוֹר כָּל־תַּעֲלֻמָה.[d] יֵשׁ לוֹ בִּמְלֶאכֶת הַהִגָּיוֹן חִבּוּר, וּבְתֹעֲלוֹתָיו הִרְבָּה דִּבּוּר.

❧

וַיֹּאמֶר הָאַרְיֵה, הֲלָמַדְתָּ מֵחָכְמָתוֹ דָּבָר, וּמִסְּבָרָתוֹ הַנְּקִיָּה אֲשֶׁר סָבַר? וַיֹּאמֶר לָמַדְתִּי מְעַט מִזְּעָר בְּאֵלֶּה הַדְּבָרִים כִּמְלַקֵּט בֵּין הָעֳמָרִים,[e] שְׁנַיִם שְׁלֹשָׁה גַּרְגְּרִים. וַיֹּאמֶר: הוֹדִיעֵנוּ אוֹתָהּ וְנֵדָעָה, דַּבֵּר אַתָּה עִמָּנוּ וְנִשְׁמָעָה.[f]



צורת הצבי מפרש   שבפני כל עומד ודורש

וַיֹּאמַר: כֹּה פֵּרַשׁ אֲדוֹנִי אָבִי בְּכָל־אֲשֶׁר הֵבִיא, וְאָמַר כִּי הַהִגָּיוֹן כְּפַלְגֵי מַיִם בְּצָיוֹן.[g] וְהוּא כֹּה מְיַשֵּׁר כָּל־עִנְיָן וּמַחֲזִיק כָּל־בִּנְיָן, וְיִשְׁמֹר הַמְּבִינִים הָרוֹאִים מִשְּׁגִיאוֹת הַפְּתָאִים. וּדְבַר גְּבוּרַת מַעֲלָתוֹ בַּשֵּׂכֶל הוּא

524 אחוך] AGL(?)MR; *s* אדני *v* ,אחיך

528 ומוציא] MR; A*sv* ומאיר (L microfilm illegible) **לאור**] ^A*sv*

כל] ^GR

Grants logic primacy,[33] with power to rule,
Since, of all speech, the grammar it must school.
No dolt could learn to use his brains, unless
One grants its truth is valid to express
[h] Ps. 92:16(15) All statements, with a straight orderliness.[h]
Grammar the quality of language weighs:
Logic, the insight scholarship displays.
[j] Deut. 4:8 All that its rightness governs,[j] we shall find
To one of eight divisions is assigned;[34]
The noblest of these can knowledge give
How to present the proof demonstrative
That all may see—no greater instrument
[k] Job 26:3; Jer. 32:19 May science wield for force of argument.[k]
Wisdom may be divided in four parts.
First, *mathematics*, mother of the arts,
Next, *nature*'s laws; and then, what may be said
Of God, in *metaphysics*: the last head,
Political philosophy, can tell
Society how to be governed well.[35]

❧

In mathematics, studies rank the higher
As greater application they require.
Arithmetic lies on the level ground;
Astronomy is deeper, moving round
The spheres her compass, matching music's sound.
Physical science is immaculate,
Addressing nature in her virgin state,
But naught invented by the mind of man;
Whilst *metaphysics* is concerned to scan
Things incorporeal, causes and ends.
Its student into paradise[36] ascends—
That garden where, enjoying mystic flowers,
The rabbis whiled away odd leisure hours.
Philosophy of statecraft studies schemes
[l] Isa. 47:8 To spare the body politic extremes:[l]
For in the welfare of the state resides
True happiness—its theory provides

---

[33] I have not succeeded in identifying the immediate source, but cf. Aristotle, *Analytica posteriora*, I. I. 71*a* (Eng. trans., Tredennick, pp. 24 f.).

[34] The eight divisions reflect Maimonides' reordering of the matter in Aristotle's six works on logic

רִאשׁוֹן,[33] בְּמַעֲלַת דִּקְדּוּק וְלָשׁוֹן, עַד אֲשֶׁר לֹא יַשְׂכִּיל הַסָּכָל כִּי אִם אֶת־אֲשֶׁר יִתְאַמֵּת וְיִכְשָׁר, לְהַגִּיד כִּי יָשָׁר.[h] וּכְמוֹ שֶׁהַדִּקְדּוּק מִשְׁקַל הַלְּשׁוֹנוֹת הָרָמוֹת, כֵּן הַהִגָּיוֹן מִשְׁקַל הַתְּבוּנוֹת וְהַחָכְמוֹת. וְהִנֵּה הוּא שְׁמֹנָה חֲלָקִים,[34] חֻקִּים וּמִשְׁפָּטִים צַדִּקִים.[j] וְהַנִּבְחָר מֵהֶם הוּא חֵלֶק הַמּוֹפֵת וְהָאוֹת, לַעֲלוֹת וְלִרְאוֹת. וְהוּא הַגָּדוֹל בְּחָכְמָה וּבְתוּשִׁיָּה, וְרַב הָעֲלִילִיָּה.[k] וְהַתּוּשִׁיָּה חֲלָקִים אַרְבָּעָה, חֲלוּקִים בִּידִיעָה, וְהִיא: חָכְמַת הַלִּמּוּדִיּוֹת, וְחָכְמַת הַדְּרָכִים הַטִּבְעִיּוֹת, וְחָכְמַת הָאֱלֹהוּת הַנְּכוֹנָה, וְחָכְמַת הַנְהָגַת הַמְּדִינָה.[35]

❧

וְחָכְמַת הַלִּמּוּדִיּוֹת עִנְיָנִים בְּמַעֲלוֹתָם שׁוֹנִים. חָכְמַת הַחֶשְׁבּוֹן הַחֲלוּקָה, וְחָכְמַת הַתְּכוּנָה הָעֲמֻקָּה, וְחָכְמַת הַכֹּכָבִים הַמְּחֻקָּקָה, וְחָכְמַת הַנִּגּוּן הַנִּקְרָא מוּסִיקָא. וְחָכְמַת הַטֶּבַע עִנְיָן אַחֵר בְּלִי נֶגַע, וְהוּא עִיּוּן בְּכָל־טִבְעֵי הַדְּבָרִים וּמַעֲמָדָם אֲשֶׁר לֹא נַעֲשׂוּ בְּחֵפֶץ אָדָם. וְחָכְמַת הָאֱלֹהוּת עִיּוּן בְּמִלּוֹת שֶׁאֵינָם גּוּפָנִיּוֹת, וְעִיּוּן הַסִּבּוֹת וְהַתַּכְלִיּוֹת, וְהוּא הַפַּרְדֵּס[36] אֲשֶׁר נִכְנְסוּ בוֹ חֲכָמִים וַיִּתְעַנְּגוּ בוֹ לִפְעָמִים. וְחָכְמַת הַנְהָגַת הַמְּדִינָה, לִהְיוֹת יוֹשֶׁבֶת וַעֲדִינָה,[l]

(*Analytica priora* and *posteriora*, *Categoriae*, *De interpretatione*, *Sophistici elenchi*, *Topica*), in which he mainly followed the treatment by Al-farabi, but in some points that of Al-gazali (continued in Appendix 2).

[35] Maimonides, *Guide*, i. 34 (Friedländer, p. 46; Pines and Strauss, p. 75) states philosophical priorities as being (1) logic, (2) mathematics, (3) physics, and (4) metaphysics. Cf. Aristotle, *Metaphysica*, 4. 2. 1004*a*, 6. 1. 1026*a* (Eng. trans., Tredennick, i. 150, 296), who lists 'first philosophy' (subsuming logic), mathematics, physics, and metaphysics. For the inclusion here of political philosophy as the last item, cf. I. 566–70.

[36] BT *Ḥagigah* 14*b*. Although Maimonides, *Mishneh torah*, 'Laws of the Foundations of the Torah', 2: 11, equates metaphysics with the 'divine chariot' (*ma'aseh merkabah*), at 4: 13 he subsumes both physics and metaphysics within the purview of the rabbinic metaphorical use of the word *pardes* ('paradise'); cf. Maimonides, *Guide*, Introduction (Friedländer, p. 2; Pines and Strauss, p. 6).

Patterns[m] for civic action which, for old
And young[n] alike, advantages unfold
As citizens, through their own rectitude,
Approximate to true beatitude.
So great is harmony, that her conjoint
Integrity marks wisdom’s highest point.”

* * *

“Thy life is saved”,[o] the Lion cried. “But, pray,
Tell me what of the soul thou hast heard say:
After the body’s life, does ease await
The soul, repose perpetual its fate?”
“Yea, I did hear some matter”, he replied.
“My sire (God rest his soul) before he died
Declared[p] the soul survives. He knew the gist
Of what is known to the psychologist.
What he had heard, he pondered, and he took
The trouble to expound it in a book.
The soul (as he explained matters) subsumes
Three potencies;[37] the first, found in legumes—
In every tree and flower, and therefore named
The *vegetative*—is more nobly framed
Than ashlar, which the quarryman may dress.[q]
Three functions does this potency possess
Though dumb it be, and distant:[r] it can gain
Nourishment to ingest; it can maintain
Growth; and it has a reproductive urge
That sometimes droops, but yet again will surge.
These are by intellect identified,
Although, by sense-perception, not descried.

* * *

The second of these potencies is sense,
Called *animal*, since its percipience
Extends to beasts, the frames of all to fill,
To go to wheresoe’er each has the will.[s]
Its functions are to move, and exercise
Cognitive action in free enterprise.
By nature, animals seek food, desire
Survival of their species, and retire

[m] Ps. 144: 12
[n] Cf. Gen. 25: 23
[o] Ezek. 3: 21
[p] Deut. 1: 5
[q] 2Kgs. 12: 13(12)
[r] Ps. 56: 1 (title)
[s] Ezek. 1: 12

וְהוּא עִיּוּן בְּהַצְלָחָה הָאֲמִתִּית, וּבְהַצְלָחָה הַמַּחֲשָׁבִית מְחֻטָּבוֹת תַּבְנִית.[m] וְהֵם הַדְּבָרִים אֲשֶׁר נַעֲשׂוּ בָּעִיר, יָפִיק מֵהֶם תּוֹעֶלֶת רַב וְצָעִיר,[n] וְיִתְיַשְּׁרוּ בָּהּ כָּל־הַיּוֹשְׁבִים, אֶל הַהַצְלָחָה הָאֲמִתִּית קְרוֹבִים. וְזֹאת הַחָכְמָה הַגְּדוֹלָה וְהָרָמָה.

❧

וַיִּיטְבוּ דְּבָרָיו לִפְנֵי הָאַרְיֵה, וַיֹּאמֶר לוֹ חָי⟨וֹ⟩ תִּחְיֶה.[o] אַךְ הוֹדִיעֵנִי אִם שָׁמַעְתָּ דָּבָר בְּעִנְיְנֵי הַנֶּפֶשׁ, וְאִם יֵשׁ לָהּ אַחֲרֵי הַגּוּף מַרְגּוֹעַ וָנֹפֶשׁ. וַיֹּאמֶר לוֹ, שָׁמַעְתִּי וּדְבָרִים בָּזֶה קִבַּלְתִּי, וְאָבִי זִכְרוֹנוֹ לִבְרָכָה לִפְנֵי מוֹתוֹ הוֹאִיל בֵּאֵר,[p] וְאָמַר לִי כִּי הַנֶּפֶשׁ תִּשָּׁאֵר, וְהִצִּיעַ בָּזֶה הַצָּעָה, הֵבִין שְׁמוּעָה. וְהָיָה כּוֹתְבָהּ וּמַגִּיהָהּ, וְדוֹרְשָׁהּ, וּפֵרַשׁ בַּנֶּפֶשׁ כֹּחוֹת שְׁלֹשָׁה.[37] הִנֵּה הָרִאשׁוֹן הוּא הַצּוֹמֵחַ, בְּכָל־עֵץ וּבְכָל־דָּבָר פּוֹרֵחַ. וְצוּרָתוֹ נִכְבֶּדֶת וַהֲדָרוֹ עִצֵּב מֵאַבְנֵי גַּרְזֶן וּמֵאַבְנֵי מַחְצֵב.[q] וְלַזֶּה הַכֹּחַ שְׁלֹשָׁה חֲלָקִים, יוֹנַת אֵלֶם רְחוֹקִים,[r] וְהֵם: הַזָּן, וְהַגְּדוֹל, וְהַמּוֹלִיד, מַעֲלֶה וּמוֹרִיד. וְאֵלֶּה הַכֹּחוֹת הַשֵּׂכֶל מַשִּׂיג אוֹתָם, וְאֵין בַּהַרְגָּשָׁה יְכֹלֶת לְהַשִּׂיג וּלְגַלּוֹתָם.

❧

הַכֹּחַ הַשֵּׁנִי הוּא הַהַרְגָּשָׁה אֲשֶׁר אֶל הַחַיּוּת נִמְשֶׁכֶת, אֶל אֲשֶׁר יִהְיֶה שָׁמָּה הָרוּחַ לָלֶכֶת,[s] וְהִיא הַשָּׂגָה וּתְנוּעָה, בְּחֵפֶץ וּבִידִיעָה. וְכָל־חַי בְּחֵפֶץ טִבְעוֹ יְבַקֵּשׁ מְזוֹנוֹ, וְהִשָּׁאֲרוּת מִינוֹ, וּבוֹרֵחַ מִנִּזְקוֹ, וְלִקְרַב אֶל חֶשְׁקוֹ, וְזֶה

571 דבריו] G דבריהם
חי⟨ו⟩] MT; AGMR *edd.* חיה
579 הנה] AGM הכח
590 אל] GMR + הנאת

---

[37] **For the notion of the tripartite soul (vegetable, animal, and rational) see Ibn Sahula's Introduction, n. 15; Sirat, *Jewish Philosophy*, 147 f.**

In haste from danger, though they quickly thrust
Forward approaching that for which they lust.
Such is their lot,[t] to make of it their best.
This potency, of senses five possessed,
Requisite for their purpose,[u] is their dower,
To wit: sight, smell, taste, touch, also the power
To hear sound, be the voice pitched low or high.
Besides these five that can be seen, there lie
Five senses more, concealed.[38] The first is styled
The common sense, by which are reconciled
Those outward five. There follow here the rest:
Imagination, memory, the zest
For finding out, and power to keep in mind.
These are the root—essential for each kind
Of knowledge that enquiry seeks to find.

❧

But, of these potencies, the third appears
Most glorious which in man as soul inheres,
Paired with his animation; this assures
His latter end, and watchful hope[v] secures,
By dint of virtues twain; one can accept
Faculties which, acquired, are thenceforth kept.
The second one is wisdom that can train
The simple, teaching them to use their brain.[w]
The diverse branches of this wisdom spread
To law and ethics;[x] but its chiefest head
Is speculation touching things divine—
The unity of God, and his pristine
Existence, and belief (with problems fraught)
That he created everything from naught.
One capability, the cognisance
Called passive, like a signpost of the sense,
Shows lies and violence are reprobate,[y]
Whilst peace, and loyalty, and truth must rate
With justice, virtue's emblematic signs.
Through faculties acquired, the soul divines
That meaning which the active intellect
Intends, in hints half hidden, indirect,
In curious connections to express
Truths, and enunciate straightforwardness.[z]

[t] Eccles. 2:10
[u] Eccles. 3:1
[v] Jer. 29:11
[w] Prov. 1:4
[x] Prov. 1:3
[y] Ps. 101:7
[z] Isa. 45:19

בְּכָל־עֲמָלוֹ חֶלְקוֹ.[t] וְאֶל הַכֹּחַ הַזֶּה נִגְלִין חֲמִשָּׁה חוּשִׁים, לְכָל־חֵפֶץ[u] דְּרוּשִׁים, וְהֵם: הָרְאוּת, וְהָרֵיחַ, וְהַמִּשּׁוּשׁ, וְהַלּוֹעֵס, וְשֵׁמַע קוֹל נָמוּךְ אוֹ רוֹעֵשׁ. מִלְּבַד אֵלֶּה הַנִּזְכָּרִים יֵשׁ לוֹ עוֹד חֲמִשָּׁה חוּשִׁים נִסְתָּרִים.[38] הָרִאשׁוֹן הוּא כֹּחַ מִשְׁתַּתֵּף לְכֻלָּם, וּמַשִּׂיג אֶת־כְּלָלָם. וְהָאֲחֵרִים הֵם הַצִּיּוּר וְהַזְּכִירָה, וְהַמֶּחְקָר, וְהַשְּׁמִירָה. וְאֵלּוּ הֵם שֹׁרֶשׁ וְעִקָּר בְּכָל־מֶחְקָר.

◆

הַכֹּחַ הַשְּׁלִישִׁי הוּא הַנֶּפֶשׁ הַנִּכְבֶּדֶת אֲשֶׁר בָּאָדָם עוֹמֶדֶת, וְלַחַיּוּת נִצְמֶדֶת, וְלָתֵת לוֹ אַחֲרִית וְתִקְוָה[v] שׁוֹקֶדֶת. וְיֵשׁ לָהּ שְׁתֵּי מַעֲלוֹת לַעֲלוֹת מְסִלּוֹת, הָאַחַת מְקַבֶּלֶת וְהַשֵּׁנִית חָכְמָה, לָתֵת לִפְתָאִים עָרְמָה.[w] וְהַחָכְמָה תֵּחָלֵק לְכֹחוֹת אֲחֵרִים, צֶדֶק וּמִשְׁפָּט וּמֵשָׁרִים.[x] וְהוּא כֹּחַ הָעִיּוּן בְּיִחוּד הַבּוֹרֵא יִתְבָּרַךְ בְּקַדְמוּתוֹ, וְחִדּוּשׁ הָעוֹלָם וּבְרִיאָ[ו]תוֹ. וְכֹחַ אֶחָד נִקְרָא כֹּחַ נִפְעָל, הֵצַּב נָגִיד וְהֹעַל, וְהוּא הַהַכָּרָה כִּי הֶחָמָס אֵינוֹ נָכוֹן, וְדֹבֵר שְׁקָרִים לֹא יִכּוֹן,[y] וְהַחֶסֶד וְהַשָּׁלוֹם נָאוֹת, וְצֶדֶק וֶאֱמֶת מוֹפֵת וָאוֹת. וְהַמְקַבֶּלֶת הִיא אֲשֶׁר תִּרְמֹז רְמָזִים נִסְתָּרִים, לִהְיוֹת הַמִּפְעָל בָּעִנְיָנִים הַנָּכְרִים, דֹּבֵר צְדָקוֹת וּמַגִּיד מֵישָׁרִים.[z] וּבְסִבַּת זֶה תִּקָּרֵא

591 בכל] GMR *edd.*; MT מכל

598 והשמירה] A + בכל זה עקר **ועקר**] ^A

599 בכל מחקר] A המחקר GM ,ומחקר

608 ובריא[ו]תו] codd. ובריתו, *edd.* ובריאותו **נפעל**] GO$_1$ מפעל

610 ודבר] codd. *edd.*; MT דבר

614 צדקות] codd. *edd.*; MT צדק **ומגיד**] GO$_1$ ופועל

---

[38] For the so-called common (i.e. uniting) sense and the four faculties, see IV n. 72 and sources cited there.

Intelligence is thus its name: from start
To finish, in God's service[a] all its art.

◆

The soul has two aspects: and these unite
As complements.[b] One, in the mystic height
Concealed[c] supernal, down from which a flow
Conducts discernment to its form below,
To fork out, delta-wise.[d] So long thy mind
Surveys this lofty plane, it is aligned,
Ever acquisitive. The other side
For its more humble function, has to guide
The body through its darkness, that it may
Always use decent manners, and obey
Statutes and laws,[e] giving to each effect
Commanded by the active intellect:
Such is man's word, who has been raised and walks erect.[f]

◆

By yet more properties this soul is placed
Above the beasts, with many branches graced—
Imagination, laughter, and to take
Advantage of comparison, and make
That which is known explain what is concealed
Through knowledge, or what images may yield.
How fair the qualities, how manifold,[39]
That are by power of intellect controlled!
At first, the infant's mental grasp—for fool
And boor the zenith:[g] but, as growth may school
A lad, he will evince distinctive traits,
Master the intellect's first postulates
And concepts, as all peoples are aware:
Such things as knowing there exists somewhere
A mount called Zion, nor concealed its shrine,
Or that this world must many trades combine,
And calculations:[h] such percipience
Is what is styled acquired intelligence.
Like fire it rages, reaching for the skies,
Parted from fleshly lusts and earthly ties,
Attending what concerns the intellect
And thinking on such things as truth reflect,

[a] Cf. Exod. 39:32
[b] Ezek. 37:17
[c] Hab. 3:3(4)
[d] Gen. 2:10
[e] Lev. 26:46
[f] 2 Sam 23:1
[g] Ps. 49:11(10)
[h] Exod. 31:4

מַעֲלָתוֹ שֵׂכֶל, וְתָחֵל בַּעֲבוֹדָה וַתֵּכֶל.[a]

◆

וְזֶה הַנֶּפֶשׁ שְׁנֵי צְדָדִים, וְהָיוּ לַאֲחָדִים.[b] הַצַּד הָאֶחָד, וְהוּא הָעֶלְיוֹן, וְרוּם חֶבְיוֹן,[c] וּמִמֶּנּוּ יֵאָצֵל עַל צוּרָתָהּ הַבִּין וְיֵרֵד, וּמִשָּׁם יִפָּרֵד.[d] וּבִהְיוֹתְךָ מְעַיֵּן בְּזֹאת הַמַּעֲלָה, תִּהְיֶה תְּמִידִית בָּהּ קַבָּלָה. הַצַּד הַשֵּׁנִי, וְהוּא הַשָּׁפָל, לְהַנְהִיג הַגּוּף הָאָפֵל בְּהַנְהָגוֹת יְקָרוֹת וִישָׁרוֹת, הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרֹת.[e] זֶהוּ מַאֲמַר כֹּחַ הַמִּפְעָל, נְאֻם הַגֶּבֶר הֻקַם עָל.[f]

◆

וְיֵשׁ לַזֹּאת הַנֶּפֶשׁ סְגֻלּוֹת אֲחֵרוֹת עַל בַּעֲלֵי חַיִּים יְתֵרוֹת, וְלָהֵנָּה פֹּארוֹת. מֵהֶם הַצִּיּוּר וְהַשְּׂחוֹק נִכְלָלִים, וְיִתְרוֹן הַמְּשָׁלִים, וּלְפָרֵשׁ הַנֶּעֱלָם בַּנּוֹדָע, כְּפִי הַצִּיּוּר וְהַמַּדָּע. וְלַכֹּחַ הַשִּׂכְלִי אֲשֶׁר לָהּ מִדּוֹת נֶאֱהָבוֹת, כַּמָּה מַעֲלוֹת טוֹבוֹת.[39] בָּרִאשׁוֹנָה הַשֵּׂכֶל הַנִּמְצָא בְּכֹחַ הַנַּעַר, יַחַד כְּסִיל וָבַעַר.[g] וְכַאֲשֶׁר הֵחֵל לְהִתְגַּדֵּל וּלְהִשְׁתַּנּוֹת, יָבִין הַמֻּשְׂכָּלוֹת הָרִאשׁוֹנוֹת, וְהָעִנְיָן הַנּוֹדָע בְּכָל־הַלְּשׁוֹנוֹת. כְּמוֹ שֶׁהַר צִיּוֹן בָּעוֹלָם, וּמְקוֹם הַמִּקְדָּשׁ לֹא נֶעְלַם, וְכִי יֵשׁ בָּעוֹלָם מְלָאכוֹת רַבּוֹת, לַחְשֹׁב מַחֲשָׁבֹת.[h] וְזֶה הָעִנְיָן הַמָּנוּי יִקָּרֵא שֵׂכֶל הַקָּנוּי, וְכַאֲשֶׁר יִתְחַזֵּק וְיַעֲלֶה אֶל רוּם עֲלִיּוֹת, וְיִבָּדֵל מִתַּאֲוַת הַגְּוִיּוֹת, בְּעִיּוּנוֹ בַּשִּׂכְלִיּוֹת וּבְדִבְרֵי הָאֲמִתִּיּוֹת, וּבַצּוּרוֹת

---

[39] **The phrase *kammah maʿaloth ṭoboth* echoes the Haggadah for Passover, where, introducing the *Dayyenu* hymn, it begins a litany of divine bounties vouchsafed to Israel. See e.g. Gaster, *Book of Prayer*, v. 29.**

On spiritual forms, the mystery
[j] Ezek. 1: 20 Of angels' heavenly consistory,[j]
Whose glorious Rock, whatever be His Name,
And active intellect are but the same.
[k] Isa. 32: 15; Num. 11: 25 And thus, a spirit from on high will pour[k]
Upon that intellect acquired before,
And rest thereon, that holy spirit's trace
Which o'er the seraphs' conclave[40] spreads its grace,
[l] Lev. 27: 10 And, changed by holiness,[l] makes shine its face.
'Tis then the soul exults, the peaks she scales
At last surmounted, she no longer ails
[m] Cf. Deut. 7: 15; Exod. 15: 26 Beset by sickness;[m] nay, she comprehends
How high intelligence's rank ascends,
How great must be its splendour which, undazed,
Has on God's glorious refulgence gazed;
For intellect, within the veil,[41] is made
[n] Cf. Gen. 2: 15 Warden and gardener[n] of Eden's glade.

❧

Let me resume. In man, three forms abide,
Each form a soul elect. The first is tied
[o] Job 17: 16 To earth,[o] as *vegetative*, whilst the next—
[p] Lam. 1: 13 The *animal* soul—lusts, by sickness[p] vexed.
The third form is that *soul* which *reason knows*,
Articulate, bound—wheresoe'er it goes—
To wisdom's love, perfection. Chief is she
[q] 1 Chr. 12: 18 Over all captains,[q] with an eye to see,
[r] Prov. 20: 12 An ear to hear, and know,[r] and recognise:
Triumphant o'er her fellows, she applies
Self-discipline and reason, and she hears,
[s] Num. 21: 17 Praising her wisdom's fount, resounding cheers.[s]
[t] Exod. 8: 11 She can thenceforth cleave to that bliss, at ease;[t]
Her confidence serene, she calmly sees
Desires fulfilled, nor, when death takes her form,
[u] Nahum 1: 3 Grieves for whatever battled with the storm,[u]
Being set free from accidental ill
[v] 1 Sam. 2: 5 That ravens if no bread its hunger still.[v]
Nay, to her dwelling-place she turns again
[w] Eccles. 12: 7 Aloft, to Him who gave her,[w] to remain

הָרוּחָנִיּוֹת, וּבְסוֹד אוֹפַנִּים וְחַיּוֹת,[j] אֲשֶׁר כְּבוֹד צוּרָם שֵׂכֶל בַּפֹּעַל יִקָּרֵא, וְרוּחַ מִמָּרוֹם עָלָיו יֵעָרֶה, וַיָּאצֶל עָלָיו רוּחַ[k] הַקֹּדֶשׁ, בְּסוֹד שַׂרְפֵי קֹדֶשׁ,[40] וּתְמוּרָתוֹ יִהְיֶה קֹדֶשׁ.[l] אָז תִּצְלַח הַנֶּפֶשׁ אֶל תַּכְלִית הַמַּעֲלָה, וְתָסִיר מִמֶּנּוּ כָּל־חֳלִי וְכָל־מַחֲלָה,[m] וְתָבִין מַעֲלַת הַשֵּׂכֶל הַגְּדוֹלָה וַהֲדָרוֹ הַנֶּהֱנֶה מִזִּיו הַצּוּר וִיקָרוֹ. וְהוּא הָעוֹמֵד לִשְׁמֹר וְלַעֲבֹד,[n] מֵאֲחֹרֵי הַפַּרְגּוֹד.[41]

* * *

וְעַל זֶה יֵשׁ בָּאָדָם שָׁלֹשׁ צוּרוֹת, נְפָשׁוֹת נִבְחָרוֹת. הַצּוּרָה הָרִאשׁוֹנָה הִיא הַנֶּפֶשׁ הַצּוֹמַחַת, יַחַד עַל עָפָר נָחַת.[o] הַצּוּרָה הַשְּׁנִיָּה הִיא הַנֶּפֶשׁ הַבַּהֲמִית הַמִּתְאַוָּה, כָּל־הַיּוֹם דָּוָה.[p] הַצּוּרָה הַשְּׁלִישִׁית הִיא הַנֶּפֶשׁ הַשִּׂכְלִית הַמְדַבֶּרֶת, בְּאַהֲבַת הַחָכְמָה נִקְשֶׁרֶת, וְהוּא שְׁלֵמוּת כָּל־הַנְּפָשִׁים, רֹאשׁ הַשָּׁלִישִׁים.[q] הִיא הַמַּכֶּרֶת וְיוֹדַעַת, עַיִן רֹאָה וְאֹזֶן שׁוֹמַעַת,[r] וּבְהִתְגַּבְּרוּת עַל חַבְרוֹתֶיהָ בְּמוּסָרָהּ וְשִׂכְלָהּ, עֲלִי בְאֵר עֱנוּ לָהּ.[s] אֲזַי תּוּכַל לְהִדָּבֵק בַּזֹּאת הַהַצְלָחָה, וְתִהְיֶה שׁוֹקֶטֶת וְנָחָה, בְּחֵשֶׁק וּבְבִטְחָה, כִּי הָיְתָה הָרְוָחָה.[t] וְלֹא תִדְאַג בְּמוֹת גּוּפָהּ אֲשֶׁר דַּרְכּוֹ בְּסַעַר וְסוּפָה,[u] כִּי תִנָּצֵל מִן הַפְּגָעִים, וּמִן הַמִּקְרִים הָרָעִים בַּלֶּחֶם שְׂבֵעִים,[v] וְתָשׁוּב אֶל רוּם מְעוֹנָהּ, וְאֶל הַשֵּׁם אֲשֶׁר נְתָנָהּ.[w] וְתִשָּׂא

658 להדבק] G להבדק

659 בחשק] GO$_1$ בהשקט

661 בסער] (AR)GMO$_1$*sv* בסער(׳)ה, MT L בשערה

663 השם] MT AGMO$_1$R*sv* האלהים

---

[40] The words סוד שרפי קדש (‘in the conclave of the holy seraphim’) are taken from the *qedushah* (*trishagion*, based on Isa. 6: 3) in the ‘Amidah prayer according to the Sephardi form; see e.g. Gaster, *Book of Prayer*, i. 31.

[41] On the misunderstanding which underlies פרגוד (a loan-word from Middle Persian) in the idiom מאחורי הפרגוד (‘from behind the veil’), see Loewe, ‘Shin’anim sha’ananim’, 116–18.

For ever there, sure-footed[x] on her nest,
With glory round about her, e'er to rest.[y]
She goes from strength to strength,[z] no fear by night
Scares her,[a] to paradise returned: the light
Within her bower by sparkling gems[b] increased,
There from the tree of knowledge she may feast
And from the tree of life,[c] on fruit mature
And fair to see, its leaves for ills the cure,[d]
Whilst all is canopied by glory's shade:[e]
Such is the good stored for the just,[f] and laid
Aside as heritage, the rich reward
That waits the righteous servants of the Lord.[g]
Yet, for the soul, still is there something more
Of glorious magnificence[h] in store.
For such perfection, no words adequate
Could any tongue find: of that blissful state
The prophet with his praise did testify
'*None ever saw it, Lord, except thine eye,*
Whoso awaits it, happy is his name.'[j]
The man who fears God, happy we acclaim,[k]
Whose ancestors, at Sinai,[l] gave assent
Unto God's law. For such as she was meant
This portion, treasured up[m] for them to earn
As rightful heritage, on their return
With all left in Jerusalem, whom fate
To Zion spared: each one shall vindicate
Through sanctity,[n] his title to be great."

* * *

The Lion marvelled at this wise discourse
Delivered by the Hart, with so much force
Of intellect. He said, "From this I see[o]
Thy sainted sire possessed no mean degree
Of academic prowess, to explain
Matters regarding which there must obtain
An orthodox position. 'Tis well known,
On things of living interest alone
The sages spoke;[p] tomfooleries, removed
From real life, they outright disapproved.[q]
That heaven must with their approach concur
Is certain, since the talmudists aver

[x] Ps. 37: 31
[y] Dan. 12: 13; Isa. 11: 10
[z] Ps. 84: 8(7)
[a] Ps. 91: 5
[b] Ezek. 28: 13
[c] Gen. 2: 17, 3: 22
[d] Ezek. 47: 12
[e] Isa. 4: 5
[f] Cf. Ps. 31: 20(19)
[g] Isa. 54: 17
[h] Exod. 28: 2
[j] Isa. 64: 3(4); cf. Dan. 12: 12
[k] Ps. 112: 1
[l] BT *Nedarim* 20*a*
[m] Cf. Ps. 31: 20(19)
[n] Isa. 4: 3
[o] Gen. 22: 12
[p] Mishnah, *Yebamoth* 15: 2
[q] Cf. Isa. 10: 23

עֲדֵי עַד, וּבַאֲשׁוּרֶיהָ לֹא תִמְעַד,[x] וְתָנוּחַ וְתַעֲמֹד, וְהָיְתָה מְנוּחָתָהּ כָּבוֹד.[y] תֵּלֵךְ מֵחַיִל אֶל חַיִל,[z] וְלֹא תִירָא מִפַּחַד לַיִל,[a] וּלְעֵדֶן אֱלֹהִים תְּשׁוּבָתָהּ, כָּל־אֶבֶן יְקָרָה מְסֻכָּתָהּ.[b] וְתִשְׂבַּע מִפְּרִי עֵץ הַדַּעַת, וּמֵחֶמְדַּת עֵץ חַיִּים[c] הַנּוֹדַעַת, וְהָיָה לָהּ פִּרְיוֹ לְמַאֲכָל וְעָלֵהוּ לִתְרוּפָה,[d] כִּי עַל כָּל־כָּבוֹד חֻפָּה.[e] זֶה הַטּוֹב הַצָּפוּן לַצַּדִּיקִים[f] וּמַעֲלָתָם, זֹאת נַחֲלַת עַבְדֵי ה׳ וְצִדְקָתָם.[g] מִלְּבַד אֵלֶּה יֵשׁ לָהּ עוֹד מַעֲלָה אַחֶרֶת, לְכָבוֹד וּלְתִפְאָרֶת,[h] וְאֵין הַפֶּה יְכוֹלָה לְהַגִּיד שְׁלֵמוּת הַמַּעֲלָה, עָלֶיהָ הֵעִיד הַנָּבִיא בְּמַהֲלָלוֹ, עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתְךָ אַשְׁרֵי לִמְחַכֵּה לוֹ.[j] אַשְׁרֵי אִישׁ יְרֵא יְיָ,[k] וְעָמְדוּ רַגְלֵי אֲבוֹתָיו עַל הַר סִינָי,[l] בִּהְיוֹת הַטּוֹב הַצָּפוּן[m] נַחֲלָתוֹ וְחֶבְלוֹ, וְהָיָה כָּל־הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַםִ קָדוֹשׁ יֵאָמֶר לוֹ.[n]

❧

וַיִּתְמַהּ הָאַרְיֵה מִדִּבְרֵי הַצְּבִי וְחָכְמָתוֹ, וְעֹצֶם תְּבוּנָתוֹ, וַיֹּאמַר: עַתָּה יָדַעְתִּי[o] מַעֲלַת אָבִיךָ זִכְרוֹ לִבְרָכָה, בְּכָל־פֵּרוּשׁ וַהֲלָכָה, וַאֲשֶׁר אָמְרוּ בְּכָל־עִנְיָן שָׁוֶה, וְלֹא דִבְּרוּ חֲכָמִים אֶלָּא בַּהֲוָה,[p] וְנָתְנוּ בְּכָל־סָכָל כָּלָה וָחָרֶץ,[q] וְהֵעִידוּ עֲלֵיהֶם שׁוֹכְנֵי שְׁמֵי עָרֶץ, בְּאָמְרָם גָּדוֹל תַּלְמִיד חָכָם מַמְזֵר מִכֹּהֵן גָּדוֹל עַם

---

666 ולעדן] A *edd.*; R ולג״ע

676 אשרי] *edd.*; MT GMO$_1$R יעשה (L microfilm illegible)

677 יי] R*v*; codd. *edd.* reg., MO$_1$R pref. את

That, though he bastard be, a sage precedes
An ignorant high priest.[r] And this must needs
Be no less true of one whose years have gained
Him great respect,[s] of loyalty ingrained,
One generous, and generously sprung,
A giant of the Law, giant among
Experts in Prophecy. Now, since I see
That exposition comes so well from thee,[t]
Expound—thine eloquence proclaims thee great,
O'er others towering:[u] nor hesitate
Through modesty, for I would hear thee say
What penalty the wicked have to pay,
How those whose worth is scant just fade away,
How some, through wanton error, are cut off,
Destruction dragging those who, sinful,[v] scoff."

* * *

The Hart was not reluctant to dilate[w]
Upon the punishment that must await
The wicked; so he took the stand again,[x]
Beginning: "Craving for material gain
Surges, to swamp the soul; which thus is checked,
Cut off from wisdom of the intellect.
Her Maker's glory she holds cheap; beguiled,
She willy-nilly plays the whore,[y] defiled
By qualities that impure lusts excite
For pleasures which give humankind delight.[z]
Folly and arrogance graze on her lea,
Savage beasts break her fences down,[a] and she
Lies with one not her husband,[b] sets apart
No time for cultivating wisdom's art,[42]
Nor for her wise Lord's coming laves her clean.
On scholarship she loads insults obscene,
Her heart full of contempt;[c] precepts she spurns
And from their highway into byways[d] turns
To roam, her outrages past numbering,[e]
All the commandments from her back to fling,[f]
The holy law of God dishonouring.[g]

* * *

Countless[h] the troubles of the soul whose parts
Are such! When from the body she departs

[r] Mishnah, *Horayoth* 3: 8

[s] Isa. 9: 14(15)

[t] Cf. BT *Yebamoth* 63*b*, infra

[u] 1 Chr. 29: 11

[v] Cf. Isa. 1: 28

[w] Deut. 1: 5

[x] Cf. Num. 23: 7

[y] Isa. 1: 21

[z] Eccles. 2: 8

[a] Isa. 35: 9

[b] Deut. 28: 30 (*qere*)

[c] 2 Sam. 6: 16

[d] Judg. 5: 6

[e] Cf. 1 Sam. 2: 3 (*kethib*)

[f] Cf. Neh. 9: 26

[g] Exod. 24: 12

[h] Ps. 40: 6(5)

הָאָרֶץ.[r] כָּל־שֶׁכֵּן אִישׁ אֱמוּנִים, זָקֵן וּנְשׂוּא פָּנִים,[s] בַּעַל נְדִיבוּת וְיֶלֶד נְדִיבִים, אָב בַּתּוֹרָה אָב בַּנְּבִיאִים. וְעַתָּה, דְּרֹשׁ, וּלְךָ נָאֶה לִדְרֹשׁ,[t] כִּי לְךָ הַגְּדֻלָּה וְאַל תֵּבוֹשׁ, וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.[u] וְהוֹדִיעֵנִי עֹנֶשׁ הָרְשָׁעִים, וְכִלְיוֹן הַגְּרוּעִים, וְהַכְרָתַת הַתּוֹעִים, וְשֶׁבֶר חַטָּאִים וּפֹשְׁעִים.[v]

❧

וַיּוֹאֶל הַצְּבִי לְבָאֵר[w] עֹנֶשׁ הָרָשָׁע וְסִבְלוֹ, וַיֹּ⟨וֹ⟩סֶף עוֹד שְׂאֵת מְשָׁלוֹ,[x] וַיֹּאמַר: בִּהְיוֹת הַנֶּפֶשׁ בְּבֶצַע הַגּוּפוֹת טְבוּעָה, וּמִכָּל־חָכְמָה וָשֵׂכֶל גְּדוּעָה, וְזִלְזְלָה לִכְבוֹד קוֹנָהּ, לִרְצוֹנָהּ וְשֶׁלֹּא לִרְצוֹנָהּ הָיְתָה לְזוֹנָה.[y] וַתִּטְמָא בְּטֻמְאַת הַמִּדּוֹת, וְתַעֲנֻגוֹת בְּנֵי אָדָם שִׁדָּה וְשִׁדּוֹת,[z] וְהַגַּאֲוָה וְהַסִּכְלוּת תִּרְעֶינָּה, וּפְרִיץ חַיּוֹת יַעֲלֶנָּה,[a] וְאִישׁ אַחֵר יִשְׁכָּבֶנָּה.[b] וְאֶל הַחָכְמָה לֹא נָתְנָה קֵץ וְקִצְבָּה,[42] וְאֶל הֶחָכָם לֹא רָחֲצָה לְקָרְבָה, וְעַל הַתַּלְמוּד הִרְבְּתָה שֶׁמֶץ וְדִבָּה, וַתִּבֶז לוֹ בְּלִבָּהּ.[c] וַתֵּט מִדַּרְכֵי הַמִּצְוֹת הַסְּלוּלוֹת, וַתֵּלֶךְ אֶל אֶרֶץ לֹא נִתְכְּנוּ עֲלִילוֹת,[e] מִדַּרְכֵי עֲקַלְקָלּוֹת,[d] וַתַּשְׁלֵךְ אַחֲרֵי גֵוָהּ[f] הַתּוֹרָה וְהַמִּצְוָה.[g]

❧

וְלַנֶּפֶשׁ אֲשֶׁר אֵלֶּה מִדּוֹתֶיהָ, עָצְמוּ מִסַּפֵּר[h] תְּלָאוֹתֶיהָ. וּבְעֵת תֵּצֵא מִן הַגְּוִיָּה תֵּלֵךְ אֶל

694 (ושבר) חטאים] ^(G)MO$_1$R **ופשעים**] MT AMR *edd.* פשעים, GO$_1$ ושבט פושעים

696 וי⟨ו⟩סף] AGO$_1$R*sv*

696–708 ויאמר . . . והמצוה] ^O$_1$

700 אדם] MT AGL(?)MR; *edd.* האדם

709 ולנפש] A ונפש

---

[42] Cf. the questions which, according to BT *Shabbath 31a*, every Jew will have to answer at Judgement Day, including one enquiring קבעת עתים לתורה, ‘Did you assign fixed times for studying Torah?’

Her road leads to oblivion,[j] a place
Impure, accursed, a land cut off[k] from grace,
Where furious anger rages, darkest gloom,[l]
Sorrow, death's breakers, blackness of the tomb,
The murkiest of mists[m]—an empty land
Where no man goes, through which the road is banned,
Where dwell the Philistines:[n] there heretics,
Scoundrels[o] who perpetrated knavish tricks,[p]
Sorcerers,[q] railers who from God recoil,[r]
Adulterers, a land where witches boil
Their brews, a land by glowing embers[s] seared,
Of vanity, of idols[t] that are feared
By recusants—a Sodom,[u] whence one flees
As fast as out of Ur of the Chaldees,[v]
A land of desolation, waste, parched hard,[w]
Hell's own abyss,[x] by crackling firebrands charred:[y]
Nor ever does the soul disintegrate,
But, sick and racked with pain, must bear her fate.

[j] Ps. 88: 13(12)
[k] Lev. 16: 22
[l] Cf. Ps. 78: 49
[m] Job 10: 21–2; 2 Sam. 22: 5; Deut. 4: 11
[n] Exod. 13: 17
[o] Ps. 1: 6 [p] Ps. 22: 17(16)
[q] Cf. Deut. 18: 10
[r] Num. 11: 1
[s] Ps. 120: 4
[t] 1 Sam. 15: 23
[u] Gen. 14: 10
[v] Neh. 9: 7
[w] Ps. 107: 35
[x] Ps. 86: 13
[y] S. of S. 8: 6

* * *

Such is the wicked's recompense, to fit
Sins he deliberately may commit.
By his own soul requited, each shall burn
Like stubble fired, to cinders they shall turn
By doomsday scorched,[z] nor save their souls from fire,
Nor to some future life may they aspire.[a]

[z] Mal. 3: 19(4: 1)
[a] Mishnah, *Sanhedrin* 10: 1

* * *

I catalogue here those who, by their sin,
Have forfeited all claim to share therein.[43]
Ones who, unorthodox,[44] affirm a lie;
All unbelievers; those who would deny
The law, the resurrection of the dead,[45]
Or the Messiah's coming;[b] all these, led
Into apostasy, with those who lead
Astray the public;[c] those, too, that secede
From laws which the community maintain:[d]
Insurgents; those who trespass in disdain,

[b] Cf. BT *Sanhedrin* 97*a–b*
[c] Mishnah, *Sanhedrin* 10: 2, *'Aboth* 5: 18
[d] Mishnah, *'Aboth* 2: 4

---

[43] What follows is based on the statement in the Mishnah (*Sanhedrin* 10: 1–3; Danby, p. 397) regarding groups and named individuals who are deemed to have forfeited any future life, and the elaboration in the Gemara (BT *Sanhedrin* 90*a* f.). Ibn Sahula here includes, rhetorically, some whose activities are deprecated rather than being categorically condemned.

אֶרֶץ נְשִׁיָּה,[j] אֶרֶץ טְמֵאָה אֶרֶץ מְאֵרָה, אֶל אֶרֶץ גְּזֵרָה,[k] עֶבְרָה וָזַעַם וְצָרָה,[l] אֶרֶץ חֹשֶׁךְ וְצַלְמָוֶת, יָגוֹן וּמִשְׁבְּרֵי מָוֶת, אֶרֶץ עֵפָתָה כְּמוֹ אֹפֶל, חֹשֶׁךְ עָנָן וַעֲרָפֶל,[m] אֶרֶץ אֲשֶׁר אֵין שָׁם אָדָם נִחְתִּים, דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים,[n] אֶרֶץ הַתּוֹעִים דֶּרֶךְ רְשָׁעִים[o] וַעֲדַת מְרֵעִים,[p] אֶרֶץ קֹסְמִים וּמְעוֹנְנִים,[q] אֲשֶׁר רַע בְּעֵינֵי הַשֵּׁם מִתְאוֹנְנִים,[r] אֶרֶץ מְנָאֲפִים, אֶרֶץ כְּשָׁפִים, אֶרֶץ גַּחֲלֵי רְתָמִים[s] וּרְשָׁפִים, אָוֶן וּתְרָפִים,[t] אֶרֶץ הַמּוֹרְדִים, אֶרֶץ הַשֹּׁדְדִים,[u] אוּר כַּשְׂדִּים,[v] אֶרֶץ כָּלָה אֶרֶץ שְׁאִיָּה, אֶרֶץ צִיָּה[w] שְׁאוֹל תַּחְתִּיָּה,[x] רְשָׁפֶיהָ רִשְׁפֵּי מָוֶת שַׁלְהֶבֶתְיָה.[y] וּבְכָל־זֹאת לְעוֹלָם לֹא תִּבְלֶה, אַךְ תִּכְאַב וְתֶחֱלֶה.

❧

זוֹ מִדַּת הָרְשָׁעִים עַל זְדוֹנוֹת וּפְשָׁעִים, וְזֶה הַגְּמוּל אֲשֶׁר נַפְשָׁם גְּמָלָתַם, הָיוֹ יִהְיוּ כַּקַּשׁ אֲשֶׁר אֵשׁ אֲכָלָתַם, וְלִהַט אוֹתָם הַיּוֹם הַבָּא,[z] לֹא יַצִּילוּ נַפְשָׁם מִיַּד לֶהָבָה, וְאֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא.[a]

❧

וְאֵלּוּ הֵם:[43] הַמִּינִים וְהָאֲפִּיקוֹרוֹסִים[44] וְהַכּוֹפְרִים בַּתּוֹרָה וּבִתְחִיַּת הַמֵּתִים,[45] וְהַכּוֹפְרִים בְּבִיאַת הַמָּשִׁיחַ[b] וְהַמְּשֻׁמָּדִים, וּמַחֲטִיאֵי הָרַבִּים,[c] וְהַפּוֹרְשִׁים מִדַּרְכֵי צִבּוּר[d]

718 השם] O$_1$ *edd.*; AGMR reg.

723 ובכל] GMO$_1$; A אך
בכל **זאת**] GMO$_1$ זה
לעולם] ^A

---

[44] *Minim*, 'apostates'; see Ibn Sahula's Introduction, n. 1; *ʾaphiqorosim*, 'heretics', see Ibn Sahula's Introduction, n. 20.

[45] Mishnah, *Sanhedrin* 10: 1: 'Whoso says that Torah is not from heaven', i.e. denying its inspirational quality, and consequently also its metaphysical sanction.

Defiant:[46] all informers;[47] those whose lies
Spread slander, or by surgery disguise
Their covenantal seal,[48] the homicide:
Deceitful men;[e] leaders who terrified
Their following, for no good cause[f]—the sort
Whom Jeroboam[g] won for his support
(A crew that covers those who deal in meat:
The market overseers, inclined to cheat,
Selling forbidden fat, eager to swill
Their flagons[h]—but, each time the butchers kill[49]
The overseer must quizz them, lest some flaw,
Unmarked, render the meat unfit by law.
And such disputes arise, it might be thought
God's curse had struck;[j] the butchers say, in court,
'This is the joint concerned, but that piece there
Your worship's colleague ordered.' They prepare
The best prime cut,[k] and weigh the judge a share).
All of that kind, who die yet never showed
Remorse, inclining to the worser road—
Alack, their soul is done for, each his own
Requiter![l] Nor these chastisements alone
Beset him roundabout, but, thick and fast,
Calamities, catastrophes,[m] the vast
Abyss of hell, leeches, and excrement
That seethes[n]—such is the sinner's punishment,[o]
To block his ears and seal his eyes.[p] His fate
The prophet, in doom-laden words, did state,
Saying: *They shall go out, and corpses see*
Of all those that did trespass against Me—
A mass of worms that die not, theirs a pyre
Unquenched, unquenchable, eternal fire."[q]

[e] Ps. 55: 24(23)
[f] BT *Rosh Hashanah* 17*a*
[g] Mishnah, *Sanhedrin* 10: 2; BT *Sanhedrin* 101*b*
[h] Hos. 3: 1
[j] Cf. Prov. 22: 14
[k] BT *Pesaḥim* 3*b*
[l] Isa. 3: 9
[m] Jer. 4: 20
[n] BT *Giṭṭin* 57*a*
[o] Job 20: 29
[p] Isa. 6: 10
[q] Isa. 66: 24

◆

The Lion saw the Hart had solved right well[r]
Life's mystery, and dug in darkest hell

[r] Gen. 40: 16

---

[46] i.e. the *mezid* (one whose transgression is deliberate), as opposed to the *shogeg* (one who transgresses in error, or through ignorance); cf. Mishnah, *ʾAboth* 4: 4 (Danby, p. 453). The Mishnah, *Kerithoth* 2: 6 (Danby, pp. 565 f.), consigns one who transgresses wilfully to the punishment of *kareth*, i.e. of being 'cut off' by divine act.

[47] *Hamalshinim wehamasoroth*. The allusion is to the *birkath haminim* in the ʿAmidah, i.e. the blessing which repudiates and disavows apostates, sectarians, and informers; see e.g. Singer, *Prayer Book*, 48; 'Birkat

וְהַמּוֹרְדִים, וְהָעוֹשִׂים בְּיַד רָמָה[46] עֲבֵרוֹת,
וְהַמַּלְשִׁינִים וְהַמָּסוֹרוֹת,[47] וּבַעֲלֵי לְשׁוֹן הָרָע
וְעָרְלָתָם מוֹשְׁכִים,[48] וְאַנְשֵׁי מִרְמָה[e] דָּם
שׁוֹפְכִים, וְהַפַּרְנָס הַמַּטִּיל אֵימָה עַל הַצִּבּוּר
שֶׁלֹּא לְשֵׁם־שָׁמַיִם[f] כְּיָרָבְעָם[g] וַחֲבֵרָיו,
וְהַנִּמְשָׁכִים אַחֲרָיו. וְהֵם הַמַּפְקִידִים
הַקַּצָּבִים וּמוֹכְרֵי הַחֲלָבִים,[49] וְאֹהֲבֵי אֲשִׁישֵׁי
עֲנָבִים.[h] וּבְעֵת יִשְׁחֲטוּ הַטַּבָּחִים אֶת־הָאָשָׁם
יִצְטָרֵךְ הַקַּצָּב לְדָרְשָׁם, זַעַם יְיָ יִפָּל־שָׁם,[j]
בְּאָמְרָם לִפְנֵי הַדַּיָּן זֶה הַמָּנָה, וּפְלוֹנִי חֲבֵרוֹ
בָּזֶה נִמְנָה, וְשׁוֹקְלִים לוֹ מִשֻּׁפְרֵי דְּשֻׁפְרֵי[k]
מָנָה. וְכֻלָּם אִם מֵתוּ בְּלֹא תְּשׁוּבָה וּתְשׁוּעָה
וַיִּטּוּ אֶל הַדֶּרֶךְ הַגְּרוּעָה, אוֹי לְנַפְשָׁם כִּי
גָמְלוּ לָהֶם רָעָה.[l] וּמִלְּבַד אֵלֶּה הַיִּסּוּרִים
וְדִינִים בְּכָל־עֵבֶר, הַוָּה עַל הַוָּה, שֶׁבֶר עַל
שֶׁבֶר,[m] גֵּיהִנָּם וַעֲלוּקָה וּבְאֵר שַׁחַת, וְנִדּוֹן
בְּצוֹאָה רוֹתַחַת.[n] זֶה חֵלֶק אָדָם רָשָׁע,[o]
וְאָזְנָיו הַכְבֵּד וְעֵינָיו הָשַׁע,[p] וְעַל זֶה הַנָּבִיא
מִתְנַבֵּא וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים
הַפֹּשְׁעִים בִּי, כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם
לֹא תִכְבֶּה.[q]

❧

וַיַּרְא הָאַרְיֵה כִּי טוֹב פָּתָר,[r] וּבָחשֶׁךְ לָרְשָׁעִים

742 זעם] MT A *edd.*; GLMO$_1$R זעום
755 וירא] O$_1$ ויאמר

---

ha-minim', *EJ* iv. 1035 (M. Ydit), 'Informers', viii. 1364 (Haim Cohn). All of these are regarded as being equally prejudicial to Jewish ethnic solidarity. The benediction was introduced in the period after the Roman destruction of Jerusalem in 70 CE, and the separation/repudiation of Jewish-Christians (BT *Berakhoth* 28*b*–29*a*, *Rosh Hashanah* 17*a*).

[48] Mishnah, *'Aboth* 3: 11(12) (Danby, p. 451). Epispasm, i.e. surgical disguise of the effect of circumcision, was resorted to in Hellenistic times by assimilative Jews in order to avoid ethnic identification in the gymnasia. During the Second Jewish Revolt against Rome, under Hadrian, circumcision was for a time proscribed by the Romans in Palestine (although not in the Diaspora; see Lieberman, 'Rediphath dath yisra' el', 228).

[49] Baer, *Jews in Christian Spain*, i. 92 f., quotes this passage, recording the social abuse that arose in Spain from the claiming of free meat from the Jewish abattoirs by remote descendants of those to whom the right to it had been assigned as a mark of royal favour.

Dungeons[s] for sinners: all he did propound
Led to conclusions orthodox and sound,
Following all the precepts to the dot.[t]
"Happy", he thought, "that woman's son,[u,50] who got
Such issue!"[v] "Since", quoth he, "thy gown is faced
With wisdom, righteousness engirds thy waist,[w]
Thy staff[x] is faith, with thy sire's fame regale
Mine ears: his son's, too; thou know'st best the tale."[y]
"My father", he replied, "was deeply read
In spells and incantations;[z] and this spread
His wisdom's fame. The motto that he chose,[a]
Fleet as the desert antelopes run,[b] shows
Hyperbole, perhaps, but not the flight
Of one who, timid, will not stand and fight.
Would you fain clarify that title's base
And press the search its fountain-head[c] to trace,
You will discover that he was the heir
Of God's own land, called by a name as fair
As running deer[d]—that choicest of all lands
Where Ariel[e]—Jerusalem—still stands,
And Israel's founders mustered seventy men:
Thus all the nations make threescore and ten.[f]
And since my sire's devotion was intense
In service of his Master's excellence,
His wondrous might[g] to tell, that wise old king
Did counsel that to his ways all should cling
In emulation: in poetic vein
He wrote, *Beloved, turn thee back again,*
Be thou like to a roe, or to a deer
Leaping on mountain crags[h] *immune from fear*.
Twain prophets, to a spotless race assigned,
He likened to twin fawns, born of a hind.[51]
Thus, linked to prophets' stock by noble parts
My sire, unlike the common run of harts,
Stood out, sole remnant of the giants' race;[j]
Ne'er sought he intimacy in the grace
Of rulers,[k] ne'er to others did accord
Respect[l] reserved to glorify his Lord.
To learning he devoted all his days
And wisdom, garnering those lofty ways
Of conduct reckoned noble: speech was his

[s] Job 24:16
[t] Isa. 28:10
[u] Job 14:1
[v] Cf. 1 Kgs. 8:19
[w] Isa. 11:5
[x] Ps. 23:4
[y] Prov. 30:4
[z] Cf. Isa. 3:3
[a] Cf. Prov. 22:1
[b] 2 Sam. 2:18
[c] Cf. Gen. 3:15
[d] Jer. 3:19
[e] Isa. 29:1
[f] Deut. 32:8
[g] Ps. 78:4
[h] S. of S. 8:14
[j] Deut. 3:11
[k] Mishnah, *Aboth* 1:10
[l] Cf. Prov. 5:9

בָּתִּים[s] חָתָר, וַתְּהִי סְבָרָתוֹ נִמְשָׁכָה, כַּדָּת וְכַהֲלָכָה, וַיֵּלֶךְ בְּכָל־עִנְיָנָיו קַו לָקָו, צַו לָצָו,[t] וַיֹּאמֶר אַשְׁרֵי יְלוּד אִשָּׁה[u,50] שֶׁזֶּה יָצָא מֵחֲלָצָיו.[v] וַיֹּאמֶר לוֹ: אַחֲרֵי אֲשֶׁר הַחָכְמָה לְבוּשׁ מַעֲטֶךָ, וְהַצֶּדֶק אֵזוֹר מָתְנֶיךָ,[w] וְהָאֱמוּנָה שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ,[x] הַשְׁמִיעֵנִי אֶת־אָבִיךָ הַנּוֹדָע, מַה שְּׁמוֹ וּמַה שֶּׁם־בְּנוֹ כִּי תֵדָע.[y] וַיֹּאמֶר, אָבִי הָיָה נְבוֹן לְחָשִׁים, יוֹעֵץ וַחֲכַם חֲרָשִׁים.[z] וְאָמְנָם עַל דֶּרֶךְ הַפְלָגָה, כִּי לֹא מִדְאָגָה, הָיָה שְׁמוֹ נִבְחָר[a] כְּאַחַד הַצְּבָיִם[b] אֲשֶׁר בַּמִּדְבָּר. וְכַאֲשֶׁר תִּצְרְפֶנּוּ וְעַל הָרֹאשׁ תְּשׁוּפֶנּוּ,[c] תִּמְצָא בוֹ נַחֲלַת צְבִי[d] חֶמְדַּת אֲרִיאֵל,[e] יַצֵּב גְּבֻלֹת עַמִּים כְּמִסְפַּר בְּנֵי יִשְׂרָאֵל.[f] וְעַל רֹב עֲבוֹדָתוֹ בְּמַעֲלַת קוֹנוֹ, וֶעֱזוּז נִפְלְאוֹת[g] גְּאוֹנוֹ, יָעַץ הֶחָכָם לְהִדָּמוֹת בִּדְרָכָיו, וְלָלֶכֶת בְּמַהֲלָכָיו, וְכָתַב מְלִיצוֹת וּמְשָׁלִים, סֹב דְּמֵה לְךָ דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים.[h] וְדִמָּה נְבִיאֵי אֻמָּה נְקִיָּה לִשְׁנֵי עֳפָרִים תָּאֳמֵי צְבִיָּה.[51] וְעַל זֹאת הָיָה אָבִי מְיַחֵס אֶל הַנְּבִיאִים בְּמַעֲשָׂיו הַנִּפְלָאִים, וַיִּבָּדֵל מִשְּׁאָר צְבָאִים, הִנֵּה הוּא נִשְׁאַר מִיֶּתֶר הָרְפָאִים,[j] אֲשֶׁר לֹא הִתְוַדַּע לָרָשׁוּת[k] בְּעוֹדוֹ, וְלֹא נָתַן לַאֲחֵרִים הוֹדוֹ.[l] כִּי כָל־יָמָיו לָמַד חָכְמָה, וְאָסַף כָּל־מִדָּה חֲשׁוּבָה וְרָמָה, וְהָיָה לוֹ בְּכָל־מְלִיצָה מְשָׁלִים, הַחֹתֶמֶת

765 **כאחד**] MT codd.;
sv באחד **הצבים**] MT;
codd. sv הצבאים

---

[50] Irony is scarcely intended; Ibn Sahula, carried away by the biblical reminiscence and Mishnah, *'Aboth* 2: 8 (Danby, p. 448), has allowed himself to ignore the circumstance that the hero of the hour is not a member of the human race.

[51] S. of S. 7: 4(3); the Targum allegorises the two breasts as the two messiahs, descended respectively from Joseph and David, and/or as Moses and Aaron.

High flown with metaphors and similes,
Perfection sealed the lacing[m] of his rhapsodies.
Once, on my natal day, he placed me where
In formal stance I should hear him declare
His moral charge, and spoke thus:[n] ‘Thee I knew
Ere in the womb I formed thee, ere I drew
Thee forth, I sanctified thee,[o] to anoint
With oil of joy,[p] as prophet[q] to appoint
Of poesy—ISRAEL THE HART[52] the name
In Ariel’s throng I gave thee, with the aim
That, setting bounds to wisdom, thy defence
As rampart should protect intelligence;
To be as kinsman to perfection tied,
Brother to virtues, that these, multiplied,
Like shoals of fish should increase,[r] far and wide.’

❧

My father, ending what he wished to teach,
Showed me the use of enigmatic speech
To hint at Scripture’s precepts,[s] laws, and lore.
He died, and joining kinsfolk gone before,[t]
At a ripe age,[u] his reputation made,
Alongside men who were his friends was laid.
So I my sire’s place take,[v] as priest and seer[w]
On his throne seated[x] in God’s shrine—a deer
Standing on watch, time’s course to spy, and still
Acknowledging as sovereign God’s will,
And loyal to His holy ones.[y] And now
I bless Him that did raise me, and avow
My thanks that He distinguished me from such
As walk in error,[53] but my heart did touch
With fear of Him, planting His law in me
And life eternal, that I may not be
Embarrassed, nor ashamed[z] whilst Him I serve
Wholeheartedly, and thereby may deserve
To live here, midst affection and the bond
Of love, and so attain the world beyond.”

❧

The Lion heard the hymn that closed his speech,
And spoke to his attendant lords. They each

[m] Gen. 38: 25
[n] Prov. 4: 4
[o] Jer. 1: 5
[p] Ps. 45: 8(7)
[q] Jer. 1: 5
[r] Gen. 48: 16
[s] Deut. 4: 45
[t] Gen. 49: 33
[u] Judg. 8: 32
[v] Cf. 1 Kgs. 8: 20
[w] Lam. 2: 20
[x] Cf. 1 Kgs. 8: 20
[y] Hos. 12: 1(11: 2)
[z] Cf. Isa. 45: 17

וְהַפְּתִילִים.[m] וּבְיוֹם מוֹלַדְתִּי הֶעֱמִידַנִי עַל רַגְלִי, וַיֹּרֵנִי וַיֹּאמֶר לִי,[n] בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ ⟨וּ⟩בְטֶרֶם תֵּצֵא מֵרֶחֶם הִקְדַּשְׁתִּיךָ,[o] וְשֶׁמֶן שָׂשׂוֹן[p] מְשַׁחְתִּיךָ, וְנָבִיא אֶל הַמְּלִיצָה נְתַתִּיךָ.[q] וְקָרָאתִי אֶת־שִׁמְךָ בַּעֲדַת אֲרִיאֵל הַצְּבִי יִשְׂרָאֵל,[52] לְמַעַן תַּצִּיב גְּבוּלוֹת אֶל הַחָכְמָה, וְתִהְיֶה אֶל הַבִּין מִגְדָּל וְחוֹמָה, וְאֶל הַיֹּשֶׁר וְאֶל הַתֹּם אָח וְקָרוֹב, וַיִּדְגּוּ לָרֹב.[r]

❧

וַיְכַל אָבִי לְלַמְּדֵנִי מָשָׁל וְחִידוֹת, וְאֵלֶּה הָעֵדוֹת,[s] מִקְרָא מִשְׁנָה הֲלָכוֹת וַאֲגָדוֹת, וַיִּגְוַע וַיֵּאָסֶף אֶל עַמָּיו,[t] וְאֶל אַנְשֵׁי שְׁלוֹמָיו, וַיִּקָּבֵר בְּשֵׂיבָה טוֹבָה,[u] וּמַעֲלָה חֲשׁוּבָה. וְהִנֵּה קַמְתִּי תַּחַת אָבִי,[v] בְּמִקְדַּשׁ יְיָ כֹּהֵן וְנָבִיא,[w] וָאֵשֵׁב עַל כִּסְאוֹ[x] צְבִי נִצָּב עַל מִצְפֵּה הַזְּמָן, רָד עִם אֵל וְעִם קְדוֹשִׁים נֶאֱמָן.[y] וְעַתָּה אֲבָרֵךְ אֶת־אֲשֶׁר גִּדְּלַנִי, וּמִן הַתּוֹעִים הִבְדִּילַנִי,[53] וְנָתַן בְּלִבִּי יִרְאָתוֹ, וְנָטַע בִּי חַיֵּי עוֹלָם וְתוֹרָתוֹ, לְמַעַן לֹא אֵבוֹשׁ וְלֹא אֶכָּלֵם[z] לְעָבְדוֹ בְּלֵבָב שָׁלֵם, וְאֶזְכֶּה וְאֶחְיֶה בְּאַהֲבָה וְחִבָּה לְחַיֵּי הָעוֹלָם הַבָּא.

❧

וַיְהִי כִּשְׁמֹעַ הָאַרְיֵה מַהֲלָלוֹ וַיֹּאמֶר לְכָל־שָׂרֵי

782 וירני] MT; codd. *sv* ויורני

783 ⟨ו⟩בטרם] MT GL(?)MO$_1$R; A*sv* בטרם

793 יי] MT R*v* אדני, AGLMO$_1$*s* reg.

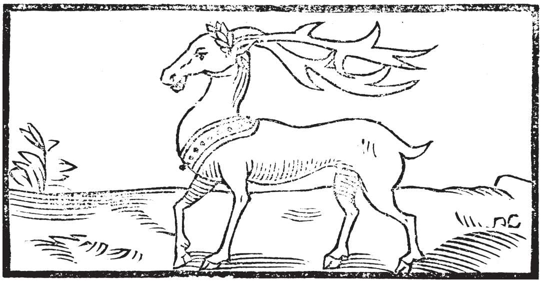
794 צבי] ^O$_1$

---

[52] 2 Sam. 1: 19. צבי ('hart') is homonymous with צבי ('beauty'), cf. Jer. 3: 19.

[53] The five phrases in I. 796–800 are all taken from the liturgy of the daily morning service (*uba' leṣiyyon go'el* . . . , 'A redeemer shall come unto Zion . . .'); see e.g. Singer, *Prayer Book*, 74 f.; cf. Lev. 20: 26.

Bowed low, and cheered[a] the Hart with plaudits, meant
To signal friendship, to his heart’s content.[b]
They set a snow-white turban on his crest;[c]
Each one a coin, and each an ear-ring[d] pressed
Upon him, in affection all unfeigned.
The Hart saw that amongst them there obtained
Trust in his love, who walked along life’s road.[e]
Prostrate upon his face, he, likewise, showed
Obeisance.[f] Leo kissed him, and he said:
“These noble gems befit a noble head!
Bracelets, clasps, muslin veils,[g] and damask hue
Become thee well; indeed, they are thy due.”

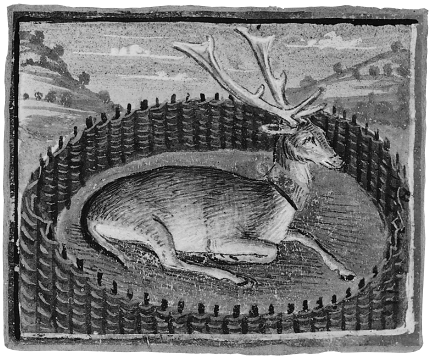


The Hart here favoured we behold
Wearing a collar wrought of gold[†]

The Fox observed the Hart had now achieved
A dignity no fox had e’er received
In his whole life, and all the schemes he planned
To publish his misdeeds in every land[h]
Had proved no use. He thought, “I’m done for now,[j]
Past remedy.”[k] Right to the ground his bow
He made, and said, “What has my lord to say
Unto his liege?”[l] Quoth Leo, “Go away!
Thou man of blood, a worthless knave[m] who deals
In trespass, treason,[n] slander, and reveals
Secrets,[o] firm-founded houses thou dost raze,
Thou dost corrupt the heart, until it strays
From loyalty, master of secret noise
Against a neighbour,[p] scandal that destroys.
Any that to thy foolishness give ear,[q]
Or credence lend to gossip thou dost smear,

[a] Cf. Ps. 66:4
[b] Cf. Deut. 12:15
[c] Zech. 3:5
[d] Job 42:11
[e] Ps. 16:11
[f] Josh. 5:14
[g] Cf. Isa. 3:23
[†] 2 Sam. 1:24
[h] 1 Chr. 16:8
[j] 1 Sam. 27:1
[k] Deut. 28:27
[l] Josh. 5:14
[m] 2 Sam. 16:7
[n] Josh. 22:22
[o] Prov. 11:13
[p] Ps. 101:5
[q] Cf. Lev. 5:1

חֵילוֹ, וַיִּשְׁתַּחֲווּ וַיְזַמְּרוּ לוֹ.[a] גָּמְלוּ אֹתוֹ חֶסֶד בְּכָל־אַוַּת נַפְשׁוֹ,[b] וַיָּשִׂימוּ הַצָּנִיף הַטָּהוֹר עַל רֹאשׁוֹ.[c] וַיִּתְּנוּ לוֹ אִישׁ קְשִׂיטָה אֶחָת וְאִישׁ נֶזֶם אֶחָד.[d] וַיֶּאֱהָבוּהוּ בְּלִי כֶחָד. וַיַּרְא הַצְּבִי כִּי בְּאַהֲבָתוֹ בָּטָחוּ, וְאֹרַח חַיִּים[e] אָרָחוּ, וַיִּפֹּל עַל פָּנָיו אַרְצָה וַיִּשְׁתָּחוּ.[f] וַיִּשַּׁק לוֹ הָאֲרִי וַיֹּאמֶר, יֵאוֹת לְךָ הָעֲדָיִים הַנִּכְבָּדִים, תִּפְאֶרֶת הָעֲכָסִים וְהַצְּמִידִים, וְהַסְּדִינִים וְהַצְּעִיפִים וְהָרְדִידִים.[g]



צורת הצבי הנאהב   המעדה עדי זהב†

וַיְהִי כִּרְאוֹת הַשּׁוּעָל מַעֲלַת הַצְּבִי וּכְבוֹדוֹ, וּמַהֲלָלוֹ וְהוֹדוֹ אֲשֶׁר לֹא הִשִּׂיג שׁוּעָל מֵעוֹדוֹ, וְלֹא הוֹעִילוּ תַּחְבּוּלוֹתָיו לְהוֹדִיעַ בָּעַמִּים עֲלִילֹתָיו,[h] וַיֹּאמֶר בְּלִבּוֹ עַתָּה אֶסָּפֶה,[j] לֹא אוּכַל לְהֵרָפֵא.[k] וַיִּפֹּל לְפָנָיו אַרְצָה וַיִּשְׁתַּחוּ לְנֶגְדּוֹ, וַיֹּאמֶר, מָה אֲדוֹנִי מְדַבֵּר אֶל עַבְדּוֹ?[l] וַיֹּאמֶר לוֹ, צֵא צֵא אִישׁ הַדָּמִים וְאִישׁ הַבְּלִיַּעַל,[m] אִם בְּמֶרֶד אִם בְּמַעַל,[n] הוֹלֵךְ רָכִיל מְגַלֶּה סוֹד,[o] הוֹרֵס כָּל־בִּנְיָן וְכָל־יְסוֹד, מְהַפֵּךְ לֵב חָסִיד וּמַתְעֵהוּ, מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ.[p] וְהַנֶּפֶשׁ הַשּׁוֹמַעַת[q] לְקוֹל סִכְלוּתֶךָ, תַּאֲמִין אֶל רְכִילוּתֶךָ, יִקְרֵהוּ כְּמִקְרֵה הַפָּרָה

802 וישתחוו] GLMO$_1$ + לו **גמלו**] *sv*; GMO$_1$R ויגמלו, A ויגדילו (L microfilm illegible)

אתו] G אותו

807 על] AGLMO$_1$R; MT לפניו *sv*, אל

816 עבדו] GLMO$_1$ + ויגער בו האריה

Deserve to meet the fate that once befell
A mindless cow, who heard be sworn a spell."[r]
The Hart, all innocence, asked, "What, my lord,
Made her adventure sound so untoward?"

❧

"There was a time (the Lion thus began)
In Yemen's fertile cornfields[s] lived a man;
To till his smallholding he had but one
Milch-Cow—her colouring completely dun.[t]
He had a Dog, too—a ferocious[u] cur,
Enough all night-marauders to deter.[v]
His beast would plough, breaking the tilth before
His eyes: meanwhile, the Dog would guard his store
Of things, barking away with none to chide.[w]
At eve, home went the old man, satisfied
With his day's work.[x] His first task was to make
His Cow a mash (dried grain[y] and cattle-cake).
His wife for dinner served a dainty plate,[z]
Since pangs of hunger would not let him wait,[a]
And he fell to.[b] And always in the morn
He gave the Cow her feed—vetches and corn—
More than enough; she ate, and left to spare.[c]
The household then partook of breakfast fare.
The man would haste to work, no care throughout
He showed his Dog, nor ever set about
Giving him food. His wife protested, 'Why
Is this Dog so disdained, and left to die?[d]
No food thou givest him, even to live,
Naught to sustain his age;[e] but thou dost give
The Cow so much as makes each feed a treat,[54]
A mass of all that she likes best[f] to eat.
The Dog protects thy person every day:
Could he more perfect loyalty display?'
The man responded, in his gruffest tone,[g]
'Sufficient for the Dog is a dry bone.[h]
That Cow must have food, drink, her byre, besides
Attentions any hostelry[55] provides;
She is my heart's desire, sent me by fate
For mine, my toil and sweat to compensate.[j]

[r] Lev. 5: 1
[s] Isa. 28: 25
[t] Num. 19: 2
[u] 1 Sam. 31: 12
[v] Isa. 21: 11
[w] Job 11: 3
[x] Eccles. 3: 13
[y] Ruth 2: 14
[z] Cf. Gen. 27: 14
[a] Gen. 45: 1
[b] 1 Sam. 20: 24
[c] Ruth 2: 14
[d] 2 Sam. 16: 9
[e] Ruth 4: 15
[f] Isa. 9: 2(3)
[g] Gen. 42: 30
[h] Ezek. 27: 4
[j] Eccles. 2: 10

הַסְּכָלָה, וְשָׁמְעָה קוֹל אָלָה.[r] וַיֹּאמֶר לוֹ הַצְּבִי הַנָּבָר, אֲדוֹנִי, אֵיכָה הָיָה הַדָּבָר?

❧

וַיֹּאמַר: הָיָה זָקֵן אֶחָד בְּאֶרֶץ תֵּימָן, שָׁם חִטָּה וּשְׂעוֹרָה נִסְמָן,[s] וַתְּהִי לוֹ לַעֲבוֹדַת הָאֲדָמָה פָּרָה אֲדֻמָּה תְּמִימָה.[t] וַיְהִי לוֹ כֶּלֶב אֶחָד אִישׁ חַיִל,[u] שֹׁמֵר מַה מִּלַּיִל.[v] וַתְּהִי לוֹ הַפָּרָה חוֹרֶשֶׁת, וְהָאָרֶץ לְפָנָיו כּוֹבֶשֶׁת, וְהַכֶּלֶב שׁוֹמֵר לְפָנָיו אֶת־הַכֵּלִים, צוֹעֵק וְאֵין מַכְלִם.[w] וַיָּבֹא הַזָּקֵן לְעֵת עֶרֶב אֶל אָהֳלוֹ, וְרָאָה טוֹב בְּכָל־עֲמָלוֹ,[x] וַיַּעַשׂ לְפָרָתוֹ מִינֵי מַאֲכָל, וַיִּצְבָּט־לָהּ קָלִי וַתֹּאכַל.[y] וַתַּעַשׂ לוֹ אִשְׁתּוֹ מַטְעַמִּים[z] כִּי לְהִתְאַפֵּק לֹא יָכֹל,[a] וַיֵּשֶׁב אֶל הַלֶּחֶם לֶאֱכֹל.[b] וַיְהִי בַּבֹּקֶר וַיַּבְרֶה אֶת־הַפָּרָה קֶמַח וְכַרְשִׁינִים עַד לְמוֹתָר, וַתֹּאכַל וַתִּשְׂבַּע וַתּוֹתַר.[c] וַיֹּאכַל גַּם הוּא וּבְנֵי בֵיתוֹ, וַיְמַהֵר לָלֶכֶת לַעֲבוֹדָתוֹ. וּבְכָל־זֶה אֶל הַכֶּלֶב לֹא שָׁת עֵינוֹ, וְלֹא הֵכִין דָּבָר לִמְזוֹנוֹ. וַתֹּאמֶר לוֹ אִשְׁתּוֹ, לָמָּה תִבְזֶה אֶת־הַכֶּלֶב הַמֵּת הַזֶּה,[d] וְלֹא הֲכִינוֹתָ דָּבָר לְמִחְיָתוֹ, וּלְכַלְכֵּל אֶת־שֵׂיבָתוֹ,[e] וְאֶל הַפָּרָה הִרְבֵּיתָ מַאֲכָל וָעֹנֶג וַ⟨אֲרוּ⟩חָה,[54] לָהּ הִגְדַּלְתָּ הַשִּׂמְחָה.[f] וְהַכֶּלֶב אִישׁ תָּמִים, שׁוֹמֵר לְרֹאשְׁךָ כָּל־הַיָּמִים. וַיַּעַן הָאִישׁ וַיְדַבֵּר אִתָּהּ קָשׁוֹת,[g] דַּי לוֹ לַכֶּלֶב בָּעֲצָמוֹת הַיְבֵשׁוֹת.[h] כִּי הַפָּרָה צְרִיכָה מִחְיָה, אֲכִילָה שְׁתִיָּה לְוָיָה,[55] כִּי הִיא מַאֲוַיֵּי נַפְשִׁי חֶבְלִי וְגוֹרָלִי, הִיא חֶלְקִי מִכָּל־עֲמָלִי.[j] וְלִבִּי מַקְפִּיד לֹא יִהְיֶה,

843 ו⟨ארו⟩חה] em.; AGMO$_1$R(?) והנחה, L(?) והנייה, *edd.* ואנחה

---

[54] אנחה (‘grief’: see critical note) is impossible here. I tentatively restore ארחה, ‘allowance of food’ (cf. Prov. 15: 17). הנחה, ‘easing [of circumstances]’, has substantial manuscript support, but seems less probable.

[55] For an explanation of this phrase, see Appendix 2.

As for the Dog, I scarce give him a thought;
Whether he lives or dies, to me means naught.’

❧

Hearing his master’s words, the Dog was so
Annoyed,[k] he contemplated going slow,
And schemed.[l] ‘The plan’, he thought, ‘which best I find
Is, trick this stupid Cow. The female mind
Is flighty.[m] On my own, I might look gay
As does a groom, dressed for his wedding-day.[n]
And then my master might ask me to share
His board, and let me taste of his own fare,
Give me, maybe, what I should love to eat—
Regular rations,[o] every day red meat.’
To lure her was his plot, where gloom o’erlaid
A glen enveloped in death’s ghastly shade.[p,56]

[k] Gen. 4: 5
[l] Exod. 31: 4
[m] BT *Qiddushin* 80*b*
[n] Isa. 61: 10
[o] Prov. 30: 8
[p] Ps. 23: 4; cf. Gen. 10: 26

❧

In time a day came round[q] to bring repose
Of soul, yet on the body to impose
Affliction: sabbath, and the fast to hide
Sin, through repentance, chanced to coincide.
To synagogue the old man’s household went[r]
Like all the Jews,[s] to seek atonement,
Self-mortified, their sins before the Lord
Time and again confessed,[t] in prayers outpoured.
The Cow was left behind; the Dog stayed near
Beside her, plotting how to engineer
His hidden purpose. ‘Come’, he said, ‘my dear,
Let’s stroll abroad, through gardens wend our way,
And let us gather rosebuds while we may,[u]
Crop the lush grass, let us love’s pleasures taste,[v]
Run like the deer, carefree; thou shalt be graced
With ornaments of thine own ripeness[w]—ours
Shall be joy, taken ’mid the forest’s bowers,
And we will bathe us in some limpid spring.
Fret not by thinking on the nettle’s sting,
Or piercing thorn[x] for scourge: the coast is clear,
There is no member of the household here.’[y]

[q] Job 1: 6
[r] Cf. 1 Kgs. 13: 29
[s] Deut. 31: 11
[t] Lev. 26: 40
[u] S. of S. 6: 2
[v] Prov. 7: 18
[w] Ezek. 16: 7
[x] Isa. 7: 23(24)
[y] Gen. 39: 11

❧

אִם יָמוּת הַכֶּלֶב אוֹ יִחְיֶה.

❧

וַיִּשְׁמַע הַכֶּלֶב אֶת־דִּבְרֵי אֲדוֹנָיו, וַיִּחַר לוֹ מְאֹד וַיִּפְּלוּ פָּנָיו.[k] וַיַּט לִבּוֹ אֶל דֶּרֶךְ מְשׁוּבוֹת, לַחְשֹׁב מַחֲשָׁבֹת.[l] וַיֹּאמֶר, אֵין טוֹב כִּי אִם לְרַמּוֹת הַפָּרָה הַסְּכָלָה, כִּי אִשָּׁה דַּעְתָּהּ קַלָּה,[m] וְאוּלַי לְבַדִּי אֶשָּׁאֵר, כְּחָתָן יְכַהֵן פְּאֵר,[n] וִיקָרְבֵנִי אֲדוֹנִי אֶל שֻׁלְחָנוֹ, וְיִתֵּן לִי מִמְּזוֹנוֹ, וְאוּלַי כְּפִי חֶשְׁקִי יַטְרִיפֵנִי לֶחֶם חֻקִּי.[o] וַיַּחְשֹׁב לְהוֹלִיכָהּ בְּגֵיא צַלְמָוֶת,[p] וַאֲזַל אֲבַתְרָהּ לַחֲצַר מָוֶת.[56]

❧

וַיְהִי הַיּוֹם[q] יוֹם מְנוּחָה יוֹם מְנוּחַת הַנֶּפֶשׁ וְעִנּוּי הַגְּוִיָּה, שַׁבָּת וְיוֹם הַכִּפּוּרִים הָיָה, וַיֵּלֶךְ הַזָּקֵן וּבֵיתוֹ בֵּית אֵל,[r] בְּבוֹא כָל־יִשְׂרָאֵל[s] לְהִתְעַנּוֹת וּלְהִתְפַּלֵּל לִפְנֵי קוֹנָם, וְהִתְוַדּוּ אֶת־עֲוֹנָם.[t] וַתִּשָּׁאֵר הַפָּרָה לְבַדָּהּ, וְהַכֶּלֶב עוֹמֵד לְצִדָּהּ. וַיַּחְשֹׁב דְּבָרוֹ הַנֶּעֱלָם וַיֹּאמֶר לָהּ, חֲבֶרְתִּי, בּוֹאִי וְנָשׁוּט בָּעוֹלָם, וְנֵרֵד בַּגַּנִּים וְנִלְקֹט בַּשּׁוֹשַׁנִּים,[u] וְלִרְעוֹת בָּעֲשָׂבִים, וְנִתְעַלֵּס בַּאֲהָבִים,[v] וְנָרוּץ כִּצְבָאִים, וְתָבֹאִי בַּעֲדִי עֲדָיִים.[w] וְנִתְעַדֵּן בֵּין הָעֵצִים, וּבְמֵי הַבְּרֵכָה נִהְיֶה רוֹחֲצִים. וְאַל יְבַהֲלוּךְ יִרְאַת שָׁמִיר וָשַׁיִת,[x] כִּי אֵין אִישׁ מֵאַנְשֵׁי הַבַּיִת בַּבָּיִת.[y]

❧

853 אין] AGLMO$_1$ + לי

854 לרמות] GMO$_1$; L לרמאות **הפרה**] ^MR

859 אבתרה] R(? feint) *z*; A אברתא, GMO$_1$ אבתרא, (?O$_2$) L*sv* באתרא **לחצר**] GMO$_1$R; L*sv* חצר

860 מנוחה יום] ^G **יום מנוחת**] ^O$_1$ **הנפש**] G הנופש

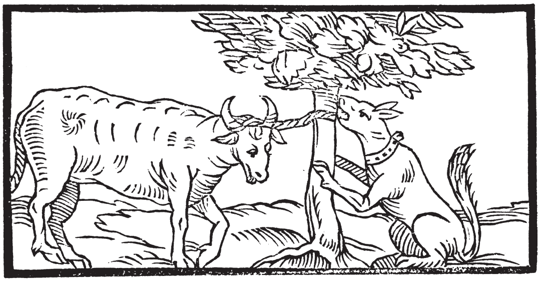
871 הבית] AGMO$_1$ + שם

---

[56] Zamora's reading אברתא (a species of hyssop) cannot be right, despite manuscript support (see critical note). אבתרה, the variant reading here adopted, appears to be formed from א (reduced from *ʿal*) + בתרא\ה = 'last' (here = 'uttermost'), analogously to אגב = 'besides' < *ʿal gab*. The lapse into Aramaic suggests that there may be a quotation here that I have failed to trace.

The Cow said, ‘Hush, these vapourings mouth not;
Does not a cord fetter me to this spot?’
The Dog wasted no time: in one leap, he
Cut with his teeth the rope that chafed her. She,
The yoke that held her neck removed,[z] was free.

[z] Cf. Isa. 10: 27



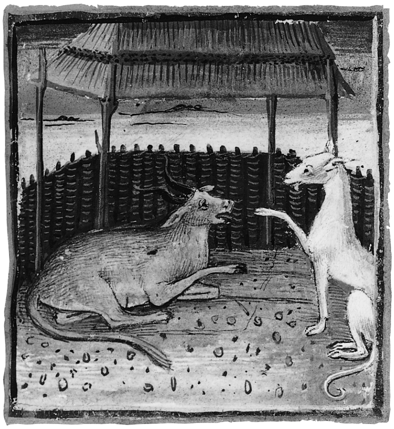
The Dog you see, as to the Cow he speaks,
Her company upon his walk[†] *he seeks*

[†] Job 34: 8

The Cow expostulated: ‘Nay, could I
Go on an expedition with thee? Why,
All that thou art sends shudders through my frame.
Perchance what thou proposest is the same
As all thy counsels—dark. To me are known
All brethren of the canine league, thine own
Nearest of kin.[a] Each day,[b] troubles you bring,
Some new fracas, and honest folk must ring
You round, and whip you. In a bygone age
Fine was the observation of that sage
Who said, “To rear a house-dog, shuts the gate
On kindness,[c] thereby barred from one’s estate!”’
‘Thy folly’, said the Dog, ‘I now see plain:[d]
Thine intellect bespeaks a feeble brain.[e]
Knowest thou not, dogs can be classed? Not all
Are mean:[f] some noble are, some great, some small,
Some weaklings, others tough; some snarl and bite,
Others, demure, can scarce be brought to fight.
Some steal, some are too sluggish; some are trained
Perfection, others not; in some ingrained
Lies loyal service, by instinct sustained.
Now I, from God’s own[g] hound trace my descent,
Chosen when Israel forth from Egypt went;

[a] Ezek. 11: 15
[b] Lam. 3: 23
[c] BT *Shabbath* 63*a*
[d] Gen. 22: 12
[e] Ezek. 16: 30
[f] Cf. 1 Sam. 15: 9
[g] Cf. 2 Sam. 16: 18

וַתֹּאמֶר הַפָּרָה, הַס מִדִּבְרֵי הֶבֶל, הֲלֹא אָנֹכִי קְשׁוּרָה בְּחֶבֶל. וַיְמַהֵר לִכְרוֹת בְּשִׁנָּיו הַחֶבֶל אֲשֶׁר עַל בְּשָׂרָהּ, וּלְהָסִיר הָעֹל מֵעַל צַוָּארָהּ.[z]



צורת הכלב מדבר אל הפרה   וארחה לחברה[†]

וַתֹּאמֶר הַפָּרָה, וְאֵיךְ אֶעֱלֶה עִמָּךְ, וְאָנֹכִי מְפַחֶדֶת מֵעַצְמָךְ? אוּלַי אַתָּה יוֹעֵץ לְפִי דַּרְכֶּךָ, וְתוֹלִיכֵנִי בְּדֶרֶךְ אֲפֵלָתְךָ וְחָשְׁכֶּךָ. וְהִנְנִי רוֹאָה כָּל־בַּעֲלֵי חֲבֵרוּתֶךָ, אַחֶיךָ אַנְשֵׁי גְאֻלָּתֶךָ,[a] מַרְבִּים תְּלָאוֹת וּמִקְרִים חֲדָשִׁים לַבְּקָרִים,[b] וְהֵם סוֹבְבִים אוֹתָם לְהַכּוֹתָם וּלְהַלְאוֹתָם. וַיֹּאמֶר הֶחָכָם בְּחַכְמֵי הַדּוֹרוֹת בְּאִמְרוֹתָיו הַיְשָׁרוֹת, הַמְגַדֵּל כֶּלֶב בְּתוֹךְ בֵּיתוֹ מוֹנֵעַ חֶסֶד[c] מִנְוָתוֹ. וַיֹּאמֶר הַכֶּלֶב, עַתָּה יָדַעְתִּי[d] גֹּדֶל סִכְלוּתֵךְ, מָה אֲמֻלָה לִבָּתֵךְ.[e] הֲלֹא יָדַעַתְּ כִּי הַכְּלָבִים נִפְרָדִים, נִמְבְזִים[f] וְנִכְבָּדִים, מֵהֶם גְּדוֹלִים, מֵהֶם דַּקִּים, מֵהֶם חֲלָשִׁים מֵהֶם חֲזָקִים, מֵהֶם עַזֵּי פָּנִים מֵהֶם בַּיְשָׁנִים, מֵהֶם גַּזְלָנִים מֵהֶם בַּטְלָנִים, מֵהֶם שְׁלֵמִים מֵהֶם חֲסֵרִים, מֵהֶם גּוֹמְלִים חֶסֶד וִישָׁרִים, יֵשׁ מְשַׁמֵּשׁ מֵישָׁרִים. וַאֲנִי מִזֶּרַע הַנִּבְחָר, אֲשֶׁר יְיָ בָּחַר,[g]

874 L ends

892 בחר] AGM; *s* בחרו, O_1 באר

Of glorious fame,[h] for he it was did use
Mercy and favour as regards the Jews.[j]
When through the land God's angel[k] passed, and brought
Redemption, fame preserves the fair report
How my first ancestor God's word obeyed,
Bared not his tongue, nor against Israel bayed.[l]
In recompense, dog's dung is held most fit
To tan skins used for texts of holy writ.[57]
Yea, at that time, when fear all creatures filled,
And Jews, amazed, saw Egypt's host all killed,
The dog stood firm.[m] And just as priests may treat
Some sacrificial parts[n] as their own meat,
Dogs claim the carrion Jews may not eat.'[o]

[h] Jer. 13: 11
[j] 1 Sam. 15: 6
[k] Gen. 48: 16
[l] Exod. 11: 7
[m] Zech. 14: 4
[n] Lev. 7: 34
[o] Exod. 22: 30(31)

❧

'Tush', said the Cow. 'Thou braggest to excess,
Thy vauntings naught but sacrilege express.
The prophet rated low thine entire breed
In words that many know, and all may read,
Dogs are a savage race, of unslaked greed.'[p]
The Dog rejoined: 'Though Scripture thou canst quote,
Thou hast not of tradition taken note,
Or, if thou hast, none has explained thee right[q]
Thy words' import. The text which thou didst cite
Itself the stature of our law attests,
Our rights and privilege: our wisdom rests
On its support—the very text proves sound
Our policy. The wise are surely bound
To keep the body healthy from attacks
Of sickness,[58] lest the soul likewise it racks,[r]
Barring them from God's service. And no care
That better may preserve hygiene is there
For those enjoying health, and for those ill,
Than dietary regulation will.
The sage once said, hinting how food allures,
To watch one's mouth, from woe the soul secures.[s]
And ancient doctors, who their physic tried
By tests, and are our undisputed guide,

[p] Isa. 56: 11
[q] BT *Berakhoth* 18*a*
[r] Cf. Jer. 5: 18
[s] Prov. 21: 23

---

[57] Cf. *Pereq shirah*, ed. Beit-Arié, ii. 104–7, whence *Midrash yalquṭ shimʿoni* on Exod. 11: 7, para. 187; Ginzberg, *Legends*, iii. 8, vi. 1 n. 5. *Pereq shirah* is cited from the 10th cent., but probably ascends to late

זְקֵנִי הָיָה בְּמִצְרַיִם בְּעֵת הַגְּאֻלָּה, לְשֵׁם וְלִתְהִלָּה,[h] וְעָשָׂה חֶסֶד עִם בְּנֵי יִשְׂרָאֵל[j] בַּעֲבֹר הַמַּלְאָךְ הַגֹּאֵל.[k] וְעַל זְקֵנִי נֶאֱמַר מַהֲלָל חָשׁוּב וְנִשְׁמָר, בַּעֲשׂוֹתוֹ מַאֲמַר קוֹנוֹ, וּלְכֹל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ כֶּלֶב לְשׁוֹנוֹ.[l] עַל כֵּן זָכָה לְהֵעָבֵד בְּגֶלְלוֹ עוֹרוֹת לְסִפְרֵי תּוֹרוֹת.[57] וּבְעֵת כָּל־הַבְּרִיּוֹת חָרְדוּ וְרָהוּ, וְיִשְׂרָאֵל רָאוּ וַיִּתְמָהוּ, עָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא.[m] וְנִתַּן לוֹ מָנָה יָפָה, כַּאֲשֶׁר נִתַּן לַכֹּהֵן חֲזֵה הַתְּנוּפָה,[n] בָּשָׂר בַּשָּׂדֶה טְרֵפָה.[o]

◆

וַתֹּאמֶר הַפָּרָה, אֵיךְ תִּתְפָּאֵר וְתִתְהַלֵּל, וְאִמְרֵי פִּיךָ תְּחַלֵּל. הֲלֹא הַנָּבִיא שָׁת מַעֲלָתְךָ גְּרוּעָה, בְּאָמְרוֹ דֶּרֶךְ כְּלָל נְבוּאָה יְדוּעָה, וְהַכְּלָבִים עַזֵּי נֶפֶשׁ לֹא יָדְעוּ שָׂבְעָה.[p] וַיֹּאמֶר לָהּ הַכֶּלֶב, אִם קָרִית לֹא שָׁנִית מִלּוּלָךְ, וְאִם שָׁנִית לֹא פֵּרְשׁוּ לָךְ.[q] הֲלֹא הַכָּתוּב מֵעִיד עַל מַעֲלַת חֻקֵּינוּ וּמַתְּנַת חֶלְקֵנוּ, וְנָתַן סְמָךְ לְחָכְמָתֵנוּ וּרְאָיָה לַעֲצָתֵנוּ. כִּי הֶחָכָם צָרִיךְ לִשְׁמֹר גּוּפוֹ מִמַּחֲלָה,[58] פֶּן יַעֲשֶׂה לְנַפְשׁוֹ כָּלָה,[r] וְיִמָּנַע בְּמַחֲלָתוֹ וְאוֹנוֹ מֵעֲבוֹדַת קוֹנוֹ. וְאֵין לָךְ שְׁמִירָה מְעֻלָּה וּמַעֲלָה גְּדוֹלָה, לַבְּרִיאִים וְלַחוֹלִים, כִּשְׁמִירַת הַמַּאֲכָלִים. וְאָמַר הֶחָכָם לְבַל יִלָּכֵד אִישׁ בְּמוֹקְשׁוֹ, שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרָה נַפְשׁוֹ.[s] וּכְבָר הוֹדִיעוּנוּ הָרוֹפְאִים הַקַּדְמוֹנִים, אֲשֶׁר כָּל־דָּבָר בּוֹחֲנִים, כִּי הַבּוֹרֵא יִתְבָּרַךְ בָּרָא

---

antiquity (see Beit-Arié, i. 5–7, 60–73; 'Perek Shirah', *EJ* xiii. 273 (M. Beit-Arié)). Presumably it here reflects contemporary tanning practice.

[58] Maimonides, *Mishneh torah*, 'Laws of Character Traits', 4: 1; cf. BT *Shabbath* 129*a*–*b*.

Say the Creator (blessed be His Name)
To form the stomach, ranges twain did frame,[59]
Linked, both of sturdy substance: and for all
Purposes, two connections did install,
Lengthwise and breadthwise—muscles to defend
And stimulate digestion. And the end
Of the oesophagus is set therein,
Which, thus conjoined, still greater force may win,
Made like the second, inner range for strength,
And like that which surrounds the stomach's length,
That it may furnish aid, the food to draw
Downward, which lodges briefly in the maw.
The reason why the gullet has been made
Of substance like its neighbour, is to aid
Its function: sinew-like within, it shows
Without, flesh-like; and therefore never grows
Flaccid, nor inefficient. When the need
Occurs for food down through it to proceed,
The stomach changes shape, into a sphere
As plump as any melon may appear.
Two necks there are, which into it connect
Aiding the purpose that it must effect.
Above, the gullet lies, mentioned before;
The other has the office of a door.
Now, while the belly drags the nutriment
Into itself, the door marks its descent;
The food condenses quickly, but the gate
[t] Cf. Job 9: 7 Its egress blocks,[t] till the coagulate,
Digested, shrinks, letting the body gain
A fresh hue: then this door unbars the lane,
[u] Exod. 2: 12 And it debouches on all sides.[u] We may
Observe the same four forces, in the way
Each member operates; nathless they all
Most finely meet, to hear the stomach's call.
Of these four,[60] one *attracts*; one to *digest*:
The third *retains*, and one *expels* the rest
As waste. Such ailments as these powers assail,
The humours[61] cause: with these confused, they fail.

---

[59] Since Ibn Sahula was a practising physician, it seems superfluous to suggest a literary source for this statement, although the anatomical detail that follows suggests that he may indeed be following one. But it may be pointed out that the digestive process described in the Midrash (*Ecclesiastes Rabbah* on Eccles. 7: 19,

הָאֶצְטוֹמְכָא מִשְּׁנֵי טוּרִים[59] כְּפוּלִים וּדְבֵקִים, בְּרִיאִים וַחֲזָקִים, וְשָׂם בָּהּ שְׁנֵי חִבּוּרִים לְפִי הַצֹּרֶךְ, הָאֶחָד סוֹבֵב בָּרֹחַב וְהַשֵּׁנִי בָּאֹרֶךְ, וּמִמִּין הַגִּידִים בְּשָׂרָם, לְהָעִיד עַל הַבִּשּׁוּל בְּחָרָם. וְסוֹף הַוֵּשֶׁט נָתוּן בָּהּ, מִתְחַזֵּק וּמִדַּבֵּק בְּקִרְבָּהּ, וְהַוֵּשֶׁט מִתְדַּמֶּה אֶל הַטּוּר הַשֵּׁנִי אֲשֶׁר בְּתוֹכָהּ וְאֶל הַחִבּוּר הַסּוֹבֵב לְאָרְכָּהּ, כְּדֵי שֶׁתֵּעָזֵר בּוֹ לִמְשֹׁךְ הַמְּזוֹנוֹת, אֲשֶׁר בְּבִטְנָהּ חוֹנוֹת. וְהַוֵּשֶׁט כְּדֵי שֶׁתֵּעָזֵר עַל פְּעָלֶיהָ מִתְדַּמֶּה מִכָּל־צַד אֵלֶיהָ. כִּי הַפְּנִימִי שֶׁלּוֹ כְּמוֹ הַגִּידִים וְהַחִיצוֹן כְּמוֹ הַבָּשָׂר, כְּדֵי שֶׁלֹּא יַחֲלִישׁ כֹּחוֹ וְלֹא יֶחְסָר. וְכַאֲשֶׁר יִצְטָרֵךְ הַמָּזוֹן לָרֶדֶת אֵלֶיהָ, תָּשׁוּב כִּדְמוּת אֲבַטִּיחַ עֲגֻלָּה בִּשְׁבִילֶיהָ. דְּבֵקִים בָּהּ שְׁנֵי צַוָּארִים, לְמִפְעָלָהּ עוֹזְרִים, הָאֶחָד הוּא הַוֵּשֶׁט לְמַעְלָה יוֹשֵׁב, וְהַשֵּׁנִי לְמַטָּה כְּשַׁעַר יֵחָשֵׁב, וּבְעֵת תִּמְשֹׁךְ הַמַּאֲכָל אֶל תּוֹכָהּ, תִּשְׁמֹר הַשַּׁעַר הַזֶּה מַהֲלָכָהּ, וְיִתְקַבֵּץ בִּמְהֵרָה וְהַשַּׁעַר יִסְתֹּם, וּבְעַד הַמַּאֲכָל יַחְתֹּם.[t] עַד אֲשֶׁר יִתְבַּשֵּׁל הַמַּאֲכָל וְיֶחְסָר, וְיִשְׁתַּנֶּה הַבָּשָׂר. וְאַחַר כַּךְ יִפְתַּח הַשַּׁעַר הַזֶּה מַהֲלָכוֹ, וַיִּפֶן כֹּה וָכֹה.[u] וְהַכֹּחוֹת הָאַרְבָּעָה נִכָּרִים בְּכָל־פֹּעַל הָאֵבָרִים, אָמְנָם בָּאֶצְטוֹמְכָא הֵם יַחַד נוֹדָעִים, וְאֵלֶיהָ נִשְׁמָעִים. וְאֵלּוּ הֵם הַנּוֹדָעִים,[60] הַמּוֹשֵׁךְ, וְהַמְּעַכֵּל, וְהַמַּחֲזִיק, וְהַדּוֹחֶה כָּל־מוֹתָר וְכָל־מַזִּיק. וְיֶאֱרַע מַחֲלָה בְּאֵלּוּ הַכֹּחוֹת, בְּהִתְהַפֵּךְ הַלֵּחוֹת.[61] כִּי הַמּוֹשֵׁךְ בְּכֹחַ הַחֹם

933 למפעלה] O_1 למפלא

---

ed. Vilna, fo. 21*a*, col. i, 3, cf. *Leviticus Rabbah*, 3: 4, fo. 6*a*, col. i) already notes the progress of the food through the first stomach (המסיסא) and the maw (קבתא), whence it reaches the stomach (איסטומכא); cf. 'Anatomy', *EJ* ii. 932 (J. Leibowitz).

[60] For an explanation of the four forces, see Appendix 2.

[61] For the humours, see above, n. 9.

Attraction works through what is hot and dry:
Too much moist cold will set it all awry
Rebellious, then the belly proves too slack
To pull, the lantern darkened on its track.
Retention, too, needs dryness, but its force
Needs cold—though that same cold has heat for source.
When moist, warm food grows hard, the belly's power
[v] Job 15: 16 Fails to retain what has turned foul and sour,[v]
Its contents being noxious: it is heat
And moistness make food for *digestion* meet.
The stomach cannot swathe too much dry cold:
[w] Cf. Gen. 6: 21 If weak, even good food[w] it will not hold.
Food that is cold and moist will stimulate
Expulsion very well; excessive weight
Of dry heat will inhibit its effect:
The stomach, growing weak, will not eject
[x] Cf. Lam. 3: 45 Waste matter.[x] These distempers all arise
From over-eating, which must emphasise
The danger of confusing dishes, or
Gluttony, that all limits will ignore.
The learned author of an ancient tract
Limpid as Hermon's dew,[62] has said, in fact,
Of sicknesses, that those most widely spread
Catch hirelings, mainly satisfied with bread,
[y] 1 Sam. 2: 5 The hungry hold aloof.[y] And that is why
[z] Isa. 56: 11 We dogs will never let food satisfy,[z]
Lest we should come to grief. In days of yore
The sages handed down, midst other lore,
Precise instructions how we may ensure
Physical health, and keep the body pure
By what one eats and drinks, lest sickness grow
Too virulent, and harm the soul also:
And, 'tis well known, if anyone defy
[a] BT *Berakhoth* 4*b* Their ruling, he is liable to die.[a]
Moreover we, the canine race, have got
Natural gifts that other breeds have not.
Opinions of the ancients let me cite,
Things those most qualified to judge did write.
If of a dog's liver the lobe be set
On one in fever, he relief will get.[63]

וְהַיֹּבֶשׁ יִפְעַל, וּבְרִבּוֹת הַקֹּר וְהַלַּח מָעַל, וְתֶחֱלַשׁ הָאֶצְטוֹמְכָא מִמְּשׁוֹךְ, וְאוֹר נְתִיבָתָהּ יַחֲשֹׁךְ. וְהַמַּחֲזִיק יִפְעַל בַּיֹּבֶשׁ וְהַקֹּר, וְחֹם לִפְעֻלָּתוֹ שֹׁרֶשׁ וּמָקוֹר. וְכַאֲשֶׁר יִתְחַזֵּק הַמַּאֲכָל הַחַם וְהַלַּח, יִהְיֶה נִתְעָב וְנֶאֱלָח,[v] וְתֶחֱלַשׁ הָאֶצְטוֹמְכָא מֵהַחֲזִיק, כִּי נִכְנָס בְּקִרְבָּהּ דָּבָר מַזִּיק. וְהַמְּ[תְ]עַכֵּל יִפְעַל בְּכֹחַ לַחוּתוֹ וְחֻמּוֹ, וְיִתְחַזֵּק טִבְעוֹ וְעַצְמוֹ, וּבְהַרְבּוֹת מַאֲכָל קַר וְיָבֵשׁ, לֹא יִהְיֶה חוֹבֵשׁ, וְתֶחֱלַשׁ הָאֶצְטוֹמְכָא מֵעַכֵּל כָּל־דָּבָר אֲשֶׁר יֵאָכֵל.[w] וְלַכֹּחַ הַדּוֹחֶה יָשָׁר וָטוֹב כָּל־מַאֲכָל קַר וָרָטֹב. וּבְהַרְבּוֹת הַיֹּבֶשׁ וְהַחֹם בְּמַאֲכָלוֹ, יֶחְסַר כֹּחוֹ וְחֵילוֹ, וְתֶחֱלַשׁ הָאֶצְטוֹמְכָא מִדֶּחִי, וְיֶאֱרַע לוֹ מָאוֹס וָסֶחִי.[x] כָּל־אֵלֶּה הֶחֳלָאִים מֵרֹב מַאֲכָל בָּאִים. כָּל־שֶׁכֵּן הָאוֹכֵל בְּלֹא סֵדֶר, וְלֹא שָׂם לְמַאֲכָלוֹ גֶּדֶר. וּכְבָר הוֹרָה הֶחָכָם הַקַּדְמוֹן, טַל חֶרְמוֹן,[62] בְּאָמְרוֹ כִּי הֶחֳלָאִים אֲשֶׁר רַבּוּ וְגָדֵלוּ, שְׂבֵעִים בַּלֶּחֶם נִשְׂכָּרוּ וּרְעֵבִים חָדֵלּוּ.[y] וְעַל זֶה הַכְּלָבִים לֹא יָדְעוּ שָׂבְעָה,[z] פֶּן נִפֹּל בְּרָעָה. וּכְבָר צִוּוּ הַחֲכָמִים בִּשְׁמִירַת הַגּוּף וְטָהֳרָתוֹ, בְּמַאֲכָלוֹ וּשְׁתִיָּתוֹ, פֶּן יִתְחַזֵּק הֶחֳלִי עַל נַפְשׁוֹ לְהַשְׁחִיתָהּ, וְכָל־הָעוֹבֵר עַל דִּבְרֵי חֲכָמִים חַיָּיב מִיתָה.[a] עוֹד יֵשׁ לָנוּ סְגֻלּוֹת עַל טֶבַע הַחַיּוֹת מְעֻלּוֹת, וְהִנֵּה מִבְחַן הַבּוֹחֲנִים וּמַאֲמַר הַקַּדְמוֹנִים, בְּאָמְרָם: אִם יִתְּנוּ תְּנוּךְ הַכֶּלֶב עַל אָדָם שֶׁיֵּשׁ לוֹ קַדַּחַת, יִמָּצֵא לְמַחֲלָתוֹ רְפוּאָה וָנַחַת.[63] יֹאמְרוּ, אִם יִתְלוּ

949 **ביבש**] G היובש בכח

953 **והמ[ת]עכל**] O_1 והמ״עכל, GM והמעכל; R *edd.* והמתעכל, A והמאכלים

---

[62] טל חרמון, '[Mount] Hermon's dew' (Ps. 133: 3), is used again honorifically, of Aristotle; see V. 1826. It is not the title of any known work.

[63] The sources for the alleged efficacy of the application of parts of the dog as here recited require fuller investigation. Apart from the item mentioned below, in n. 65, none of them coincides with the dog-magic and superstitions assembled by Burris ('Place of the Dog') and by Scholz (*Der Hund*; mainly from Pliny). Burris (pp. 41 f.) notes that oriental sources or folk traditions may underlie some of them; cf. Scholz, p. 23.

On one whose soul is seized by dark despair
Let there be hung some of a black dog's hair,
He's eased a while. Who by the roots has ripped
A dog's tongue out, in his own right hand gripped,
No snarling dog to bite him[64] *bares his tongue.*[b]
If one has jaundice, let the same be hung
About the patient: that effects his cure,
Likewise a good complexion will ensure.
They also say dog's excrement helps check
Acute discomfort in a swollen neck.
A bitch in her first mating, will produce
In early pregnancy milk fit for use
As a depilatory—bathe the limbs:
It cleans, close as a barber's razor skims.[c,65]
If drunk, it will immunity confer
To lethal potions of a sorcerer.
Of other assets, too, are we possessed,
Great qualities, each for his purpose best
As, innocent, he on his way proceeds,
Sincere in speech, and just in all his deeds.[d]
So, sister, hear my voice and plea,[e] I pray:
Come, walk with me the God-illumined way,[f]
Redemption for our weary souls and ease
To find, borne to us on the evening breeze.'[g]

[b] Exod. 11: 7
[c] Cf. Ezek. 5: 1
[d] Ps. 15: 2
[e] Ps. 28: 2
[f] Isa. 2: 5
[g] Gen. 3: 8

◆

The Cow, too credulous, gave her assent.
So up she got, and after him she went[h]
Out of the house, and shut the door,[j] to go
Along a path that led through gardens. So
They reached the river, near its mouth; the flood,
In full spate, lapped the banks[k] and churned the mud.[l]
At this the Cow took fright, and rued her pledge[m]
To fortune, standing at the water's edge.
'Come on!' the Dog cried, 'This way![n] Safe and sound
Thou canst cross; fear not lest thou shouldst be drowned.
Quit idle dithering, thou needst not seem
Bashful.'[o] 'Could I', said she, 'dare cross this stream?
My soul shrieks, evil 'tis these waters spell!
The very land exhales bereavement's smell!'[p]

[h] Gen. 38: 19; Hos. 2: 15(13)
[j] Gen. 19: 10
[k] Josh. 3: 15
[l] Isa. 57: 20
[m] Hab. 2: 6
[n] Ruth 2: 14
[o] Isa. 54: 4
[p] 2 Kgs. 2: 19

מִשְּׂעַר הַכֶּלֶב הַשָּׁחוֹר עַל אָדָם שֶׁיֵּשׁ בּוֹ רוּחַ רָעָה, יִנָּצֵל מִמַּחֲלָתוֹ לְפִי שָׁעָה. יֹאמְרוּ, אִם יַחְתֹּךְ הָאִישׁ לְשׁוֹן הַכֶּלֶב בְּיַד יְמִינוֹ,[64] לֹא יֶחֱרַץ לוֹ הַכֶּלֶב לְשֹׁנוֹ.[b] וְאָמְרוּ, אִם יִתְלוּ לְשׁוֹן הַכֶּלֶב עַל בַּעַל יֵרָקוֹן, יִתְרַפֵּא מֵחֳלָיו וְזִיווֹ יִתְקוֹן. וְאָמְרוּ, יְצִיאַת הַכֶּלֶב וְגֶלְלוֹ יוֹעִיל לִנְפִיחַת הַגָּרוֹן וְצִירוֹ וְחִילוֹ. וְאָמְרוּ, חֲלֵב כַּלְבְּתָא מֵרֵאשִׁית הֶרְיוֹנָהּ וּתְחִלַּת נִסְיוֹנָהּ, אִם יִרְחֲצוּ בּוֹ אֶת־הַשֵּׂעָר, יַעֲבִירֶנּוּ מִן הַנְּתָחִים, כְּתַעַר הַגַּלָּחִים,[c,65] וְהַשּׁוֹתֶה מִמֶּנּוּ לֹא יַזִּיק לוֹ כָּל־סָם, וּמַשְׁקֵה כָּל־רוֹקֵחַ וּבַשָּׂם. מִלְּבַד אֵלֶּה יֵשׁ לָנוּ תּוֹעָלוֹת וּמַעֲלוֹת גְּדוֹלוֹת, כִּי כָּל־אֶחָד לְפִי מַחֲשָׁבוֹ, הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק וְדֹבֵר אֱמֶת בִּלְבָבוֹ.[d] וְעַתָּה אֲחוֹתִי, שִׁמְעִי בְּקוֹל תַּחֲנוּנָי,[e] לְכוּ וְנֵלְכָה בְּאוֹר אֲדֹנָי,[f] וְנִמְצָא לַעֲמַל נַפְשֵׁנוּ פִּדְיוֹם, לְרוּחַ הַיּוֹם.[g]

❧

וַתַּאֲמֵן הַפָּרָה אֶל דְּבָרָיו, וַתָּקָם וַתֵּלֶךְ אַחֲרָיו,[h] וַיֵּצְאוּ מִן הַבַּיִת וְהַדֶּלֶת סָגָרוּ,[j] וְאֶל דֶּרֶךְ הַגַּנִּים עָבָרוּ. וַיַּגִּיעוּ אֶל יַד הַנָּהָר הַגָּדוֹל וְאֶל תּוֹצְאוֹתָיו, וְהִנֵּה הוּא מָלֵא עַל כָּל־גְּדוֹתָיו.[k] וַתִּפְחַד הַפָּרָה מִן הָעַבְטִיט,[m] כִּי נִגְרְשׁוּ מֵימָיו רֶפֶשׁ וָטִיט.[l] וַיֹּאמֶר לָהּ הַכֶּלֶב, גֹּשִׁי הֲלֹם,[n] וְעִבְרִי בְּשָׁלוֹם, וְעַצְלוּת נַפְשֵׁךְ הָסִירִי, וְאַל תִּכָּלְמִי וְאַל תַּחְפִּירִי.[o] וַתֹּאמֶר, וְאֵיךְ אֶעֱבֹר וְנַפְשִׁי מְיַלֶּלֶת, כִּי הַמַּיִם רָעִים וְהָאָרֶץ מְשַׁכָּלֶת.[p] וַיְמַהֵר הַכֶּלֶב לַעֲבֹר וְנַפְשׁוֹ

990 אדני] *z*; MT יהוה, codd. *s* reg.

993 והדלת] AMO$_1$R*sv*; MT ואת הדלת

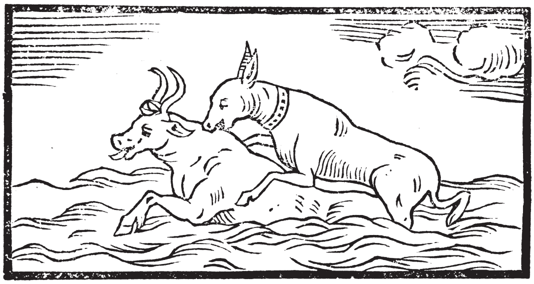
---

[64] On the use of a dog's tongue see Burris, 'Place of the Dog', 39 f.

[65] Burris, 'Place of the Dog', 40, notes that Pliny (*Natural History*, 20. 46. 133; Eng. trans., Jones, viii. 365) adduces this alleged property of the milk of a bitch nursing her first litter ('lacte canis primiparae evolsis pilis vel nondum natis perunctae partes alios non sufficiunt').

Quickly, the Dog crossed, steering with his limbs
As lustily as any swimmer swims.[q]
He plucked some grass,[r] and from the trees he took
Choice blossom, which he bore across the brook[s]
Back to the Cow, left all forlorn. When she
Had eaten some, she cheered up.[t] 'Now I see',[u]
She said, 'how earnestly thou lovest me.
A heart so warm, considerate, and kind!
Would that of this sweet, lush grass I could find
Enough to eat my fill!' The Dog replied,
'Didst thou not see how I did breast the tide,
And, sans affliction, I unwearied came
Across? Come, make thee haste, and do the same.[v]
I will go on before thee, strengthening
Thy soul, encouraged by support I bring.[w]
And thou shalt eat thy fill of grass and flowers,
Grazing the marsh, and midst the reedy bowers.'[x]

[q] Isa. 25: 11
[r] Ruth 2: 3
[s] Gen. 32: 24(23)
[t] Cf. Ruth 3: 7
[u] Gen. 22: 12
[v] Judg. 9: 48
[w] Isa. 9: 6
[x] Job 40: 21



See, the Cow sinks into the flood, and straight
The Dog leaps on her back, to seal her fate

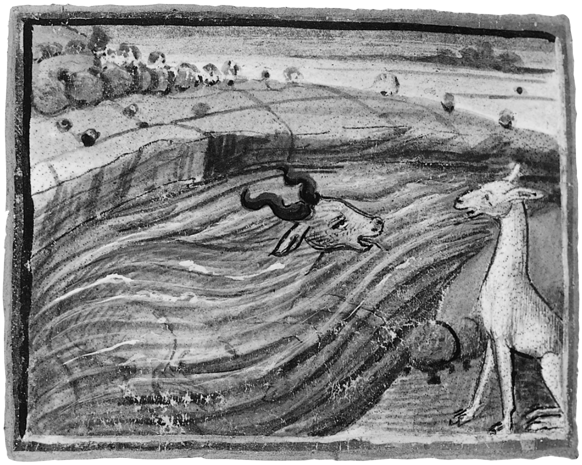
So, as the Cow began to cross, around
Her surged the water:[y] very soon she found
Herself stuck in the mud, and she was caught.
The Dog, holding aloof, no succour brought.
'O brother dog', she cried, 'I sink in mire![z]
Save, Lord! The waters, at my neck, rise higher.'[a]
'Why scream?'[b] the Dog said, 'Up, cross to the shore;
Harm not thy soul—no cause to fret thee more.'
She twisted, frantic, following her eyes[66]
Across the depths, but fell flat,[c] nor could rise,

[y] Cf. Gen. 7: 18
[z] Isa. 57: 20
[a] Ps. 69: 2(1)
[b] Exod. 14: 15
[c] Ruth 2: 10

---

[66] The Hebrew על עיניה ('on her eyes') is obscure, and conceivably corrupt.

לַנְחוֹת כַּאֲשֶׁר יִשְׁחֶה הַשּׁוֹחֶה לִשְׁחוֹת.[q] וַיֵּלֶךְ בַּשָּׂדֶה וַיְלַקֵּט עֲשָׂבִים[r] וְצִיצִים, מִבְחַר הָעֵצִים, וַיִּקָּחֵם וַיַּעֲבִרֵם הַנַּחַל[s] אֶל הַפָּרָה הָעֲלוּבָה, וַתֹּאכַל מֵהֶם וַיִּיטַב לִבָּהּ.[t] וַתֹּאמֶר, עַתָּה יָדַעְתִּי[u] תֹּקֶף אַהֲבָתֶךְ, וַחֲסִידוּת לְבָבְךְ וְחֶמְלָתֶךְ. מִי יִתֵּן וְשָׂבַעְתִּי מֵאֵלּוּ הָעֲשָׂבִים מְתוּקִים וְנֶחְשָׁבִים. וַיֹּאמֶר, הֲרָאִית כִּי עָבַרְתִּי בְּלִי תְלָאָה וָעֹנִי, מַהֲרִי וַעֲשִׂי כָמוֹנִי,[v] וַאֲנִי אֶעֱבֹר לְפָנַיִךְ לְחַזֵּק נַפְשֵׁךְ וּלְעוֹדְדָהּ, לְהָכִין אֹתָהּ וּלְסַעֲדָהּ,[w] וְתִשְׂבְּעִי מֵעֵשֶׂב הַשָּׂדֶה וְצִיצָהּ, בְּסֵתֶר קָנֶה וּבִצָּה.[x] וַתָּחֶל הַפָּרָה לַעֲבֹר, וְהַמַּיִם הֵחֵלּוּ לִגְבֹּר.[y] וַתִּטְבַּע בַּטִּיט וַתִּכָּנַע, וְהַכֶּלֶב מֵעֶזְרָתָהּ נִמְנַע, וַתִּזְעַק וַתֹּאמֶר, אָחִי הַכֶּלֶב, הִנֵּה טָבַעְתִּי בְּטִיט וָרֶפֶשׁ,[z] הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד נָפֶשׁ.[a] וַיֹּאמֶר לָהּ הַכֶּלֶב, מַה תִּצְעֲקִי אֵלַי,[b] קוּמִי וַעֲבוֹרִי, אַל תַּשְׁחִיתִי נַפְשֵׁךְ וְאַל תַּעְכּוֹרִי. וַתִּתְהַפֵּךְ לַעֲבֹר עַל עֵינֶיהָ,[66] וַתִּפֹּל עַל פָּנֶיהָ,[c] וְלֹא יָכְלָה עוֹד רֹאשָׁהּ לְהָרִים,



צורת הפרה טובעת בנהר   והכלב להורגה מיהר

1004 ויקחם] G ויקם **ויעברם**] AMO$_1$R *edd.*; G ויעבירום, MT pref. את

1010 ואני] G ואם **לפניך**] G לפנים

1011 להכין] ^GMO$_1$

1019 תעכורי] AR*s*; G(?<)M*v* תעבורי, O$_1$(?) **לעבר**] ולא תעמדי GM; A*s* ותעבר

1020 על] AM*v*; R*s* אל

Or raise her head. Water, curse-ridden, coursed
Around her and within,[d] and she was forced
Down,[e] floundering, down; and thus she died, and sank
With her own gullibility[f] to thank.
The Dog now stood upon the further side[g]
(For he had rushed ahead): whence, eager-eyed,
He gloated, watching till the wretched Cow had died.[h]

* * *

Joyful, the Dog declared: 'My thanksgiving
To Thee,[j] my Rock and dwelling-place, I bring,
That my heart's thoughts and scheming are fulfilled:
Thus, Lord, may all Thine enemies be killed.[k]
Such fate fits fools, who rave and lend an ear
To whispered slander,[l] and the gossip's smear;
Each pass they'd cross, by ne'er a thought controlled:
The idiot believes all he is told.'[m]

* * *

This fable (said the Lion to the Hart)
With its dread moral[n] I to thee impart,
Thereby to show thee what a greedy sot[o]
And arrant fool the Fox is, with his plot
To toil the prudent in the net[p] he flings,
Against the wise false testimony brings,
Perversely construing:[67] had I received
His nonsense favourably, and believed
His slander, by ill caught, I would have died,[q]
And had thee ordered to be killed, beside.[r]
This day we understand that word was right
The greatest sage of all time did indite
Whose song the mystic and sublime combines:
Catch foxes, and their cubs, that spoil the vines.[s]
Exiled shall he, far from my borders, lie,
Nor evermore dare come my palace nigh,[t]
Lest in his toils I should be caught, or snared
In accusations false, by him prepared."

* * *

So he dismissed the Fox, who chose to dwell
East of the Lion's[u] realm, though far from well[v]

[d] Num. 5: 18, 22
[e] Cf. Judg. 4: 21
[f] 2 Sam. 6: 7
[g] Gen. 31: 21
[h] Gen. 35: 18
[j] Isa. 25: 1
[k] Judg. 5: 31
[l] Ps. 101: 5
[m] Prov. 14: 15
[n] Ps. 47: 3(2)
[o] Deut. 21: 20
[p] Prov. 1: 17, 29: 5
[q] Gen. 19: 19
[r] Num. 22: 33
[s] S. of S. 2: 15
[t] Cf. 2 Chr. 27: 2
[u] Cf. Gen. 3: 24
[v] Cf. Dan. 8: 27

וּבָאוּ בָהּ הַמַּיִם הַמְאָרְרִים הַמָּרִים.[d] וַתִּצְנַח
לָאָרֶץ[e] וַתִּכְשַׁל וַתָּמָת שָׁם עַל הַשַּׁל.[f] וְהַכֶּלֶב
לְפָנֶיהָ מִהַר, וַיַּעֲבֹר אֶת־הַנָּהָר,[g] וַיַּרְא אֶת־
הַפָּרָה הָאֲנוּשָׁה, כְּצֵאת נַפְשָׁהּ.[h]

❦

1025 וַיִּשְׂמַח הַכֶּלֶב וַיֹּאמַר: אוֹדֶה שִׁמְךָ[j] צוּר
מְעוֹנַי, וְכִי נֶעֶשְׂתָה עֲצַת לִבִּי וְרַעְיוֹנַי, כֵּן
יֹאבְדוּ כָל־אוֹיְבֶיךָ אֲדֹנָי.[k] זֶה מִשְׁפַּט כָּל־
הוֹלֵל וְסָכָל, הַשּׁוֹמֵעַ לְקוֹל מְלָשְׁנִי בַסֵּתֶר[l]
וְרָכָל, הַקָּרֵב בְּאֵין תְּבוּנָה לְכָל־מַעֲבָר, פֶּתִי
1030 יַאֲמִין לְכָל־דָּבָר.[m]

❦

וְנָשָׂאתִי אֵלֶיךָ זֶה הַדִּמְיוֹן, נוֹרָא וְעֶלְיוֹן,[n]
לְמַעַן הוֹדִיעֲךָ כִּי הַשּׁוּעָל סָכָל וְהוֹלֵל, סוֹבֵא
וְזוֹלֵל,[o] וְרִשְׁתּוֹ עַל כָּל־מֵבִין פְּרוּשָׂה וּמְזֹרָה,[p]
עַל חָכָם הֵעִיד וְהוֹרָה, מְגַלֶּה פָּנִים בַּתּוֹרָה.[67]
1035 וְאִם אָמְנָם קִבַּלְתִּי סִכְלוּתוֹ, וְשָׁמַעְתִּי קוֹל
רְכִילוּתוֹ, אָז תִּדְבָּקַנִי הָרָעָה וָמַתִּי,[q] כִּי עַתָּה
גַּם אֹתְכָה הָרַגְתִּי.[r] וְהַיּוֹם יָדַעְנוּ כִּי צָדַק
גְּדוֹל הַחֲכָמִים, בְּאָמְרוֹ בְּמֵיטַב שִׁירִים
נִפְלָאִים וְרָמִים, אֱחֱזוּ לָנוּ שׁוּעָלִים
1040 ⟨שׁוּעָלִים⟩ קְטַנִּים מְחַבְּלִים כְּרָמִים.[s] וְעַל זֶה
אַרְחִיקֶנּוּ מִגְּבוּלִי, וְלֹא יָבֹא עוֹד אֶל הֵיכָלִי,[t]
פֶּן אֶלָּכֵד בַּחֲרָמָיו וְאֶנָּקֵשׁ בַּאֲשָׁמָיו.

❦

וַיְגָרֶשׁ אֶת־הַשּׁוּעָל וַיִּשְׁכֹּן מִקֶּדֶם[u] לְבֵית
הָאַרְיֵה, חוֹלֶה וְנִהְיֶה.[v] וַיֵּלֶךְ אֶל הַזְּאֵב, וּמִי

1022 לארץ] *z*; MT AGMR*sv* בארץ

1027 אדני] *z*; MT יהוה, codd. *sv* reg.

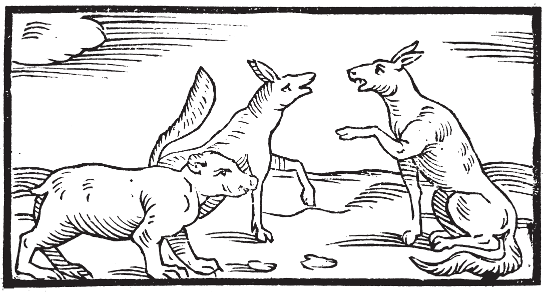
1040 ⟨שועלים⟩] MT; ^AGMR codd.

---

[67] In Mishnah, *ʾAboth* 3: 11 (Danby, p. 451), Rabbi Eleazar Hamodaʿi lists, amongst sacrilegious acts that involve as a consequence forfeiture of the future life (cf. nn. 43 and 46 above), the unorthodox construction of pentateuchal (or perhaps any biblical) texts (המגלה פנים בתורה שלא כהלכה).

In body; whence he travelled, from the spring
Of his heart drawing plots, and purposing
To see the Wolf. "I fain would have", said he,
"A word in private[w]—something which, for thee,
Could mean much fame." Seeing no one about[x]
The Wolf said, "Speak, there's none to put thee out."[y]
"Well", said the Fox, "at last the truth I know[z]
About this Lion—mindless, and also
Beneath contempt; ennobling those who
Are quite unsuitable, whilst none of true
Nobility are near him, for all leave
Crestfallen.[a] Now, each day thou dost receive
From his board commons[b]—meagre fare, designed
To keep thee skin and bones: until he's dined
Waiting on his high table, standing there
A varlet all despise. I will prepare
Some delicacies, into which I will
Insert drugs that are guaranteed to kill.

[w] Judg. 3:19
[x] Exod. 2:12
[y] Cf. Prov. 13:5
[z] Gen. 22:12
[a] Esther 6:12
[b] 1 Kgs. 2:7

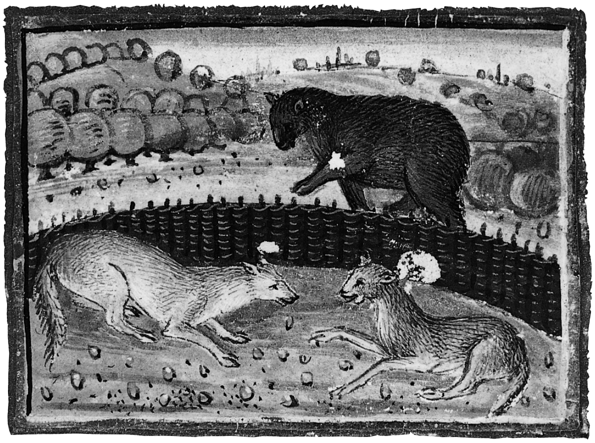


The Wolf and Fox you see, a precious pair,
Talking, when who should pass by but the Bear

These, when he dines, before him thou shalt set;
He will be caught in death's destructive net
When we shall touch his bread with some plant's bane.[c]
Then, in his place, shalt thou rule, and thy reign
Will prosper, neath a king benign as thee:
And I thy loyal deputy will be."[d]
The Wolf said, "'Twere profane, even to think
Of such a sinful deed—therefrom I shrink.
In wicked outrage I no part will take,[e]
Lest, underneath my feet, the ground should quake,[f]
And I, in direst straits,[g] should risk my life."

[c] Jer. 11:19
[d] 1 Sam. 23:17
[e] Ps. 141:4
[f] 1 Sam. 25:31
[g] Ps. 66:11

תַּחְבּוּלוֹת בְּלִבּוֹ שׁוֹאֵב, וַיֹּאמֶר, דְּבַר סֵתֶר לִי אֵלֶיךָ,[w] לְגַדֵּל כְּבוֹדְךָ וּמַהֲלָלֶיךָ. וַיַּרְא כִּי אֵין אִישׁ,[x] וַיֹּאמֶר דַּבֵּר, כִּי אֵין מַחְפִּיר וּמַבְאִישׁ.[y] וַיֹּאמֶר, עַתָּה יָדַעְתִּי[z] אֶת־הָאַרְיֵה הַלָּזֶה, פֶּתִי וְנִבְזֶה, מְכַבֵּד לְמִי שֶׁאֵינוֹ רָאוּי, וְהַנִּכְבָּד אֶצְלוֹ אֵינוֹ מָצוּי, וְרֹאשׁ לוֹ חָפוּי.[a] וְאַתָּה, אַחֲרֵי אֲשֶׁר אַתָּה מֵאֹכְלֵי שֻׁלְחָנוֹ[b] דַּל וְרָזֶה, וְעוֹמֵד עַל כַּנּוֹ נִבְזֶה, הִנְנִי מֵכִין לְךָ סַמִּים, מִסַּם הַמָּוֶת מַטְעַמִּים. תִּתֵּן לוֹ בְּעֵת הַמַּאֲכָל וְיִלָּכֵד בִּשְׁחִיתוֹת הַמָּוֶת וְחֶרְמוֹ, נַשְׁחִיתָה עֵץ בְּלַחְמוֹ,[c] וְאַתָּה תִּמְלֹךְ בִּמְקוֹמוֹ. וְהַמַּמְלָכָה בִּנְדִיבוּתְךָ תַּרְוִיחַ וְתִקְנֶה, וַאֲנִי אֶהְיֶה לְךָ לְמִשְׁנֶה.[d]



צורת הזאב והשועל שניהם   והדב עובר לפניהם

וַיֹּאמֶר הַזְּאֵב, חָלִילָה לִּי מִפֶּשַׁע, לְהִתְעוֹלֵל עֲלִלוֹת בְּרֶשַׁע,[e] פֶּן תִּהְיֶה זֹאת לִי לְפוּקָה,[f] וְתָשִׂים בְּנַפְשִׁי מוּעָקָה.[g] וַיֹּאמֶר הַשּׁוּעָל, הִתְיָעֵץ בַּחֲבֶרְתְּךָ אֲשֶׁר בָּחַרְתָּ, רְאֵה חַיִּים

1051 מאכלי] codd. *edd.*; MT באכלי

The Fox said: “First of all consult thy wife,
Whom thou didst choose as consort, pledging her
To share such fortune as life[h] should confer.
And when, tonight, ’tis dark,[j] I will return
That your final decision I may learn.”
Now, while they talked, engrossed in the affair,
It chanced that right before them passed the Bear,
Who said, “Peace, brethren, be unto you”;
And they replied, “And may God bless thee, too.”[k]

◆

On to the palace went the Bear. “Whence now”,
The King said, “comes my good liegeman,[l] and how
Farest thou, brother?”[m] Quoth he, “I have scanned
The country, ranging[n] right across the land.”[o]
“And what news”, said the Lion, “hast thou heard
Of what men do?” “None”, said he, “not a word.
I saw none laying bricks, nor knocks and shocks
Dislodging masonry, but saw the Fox
Close by the Wolf (who seemed afraid, and grieved)
In deep conclave[p]—some mischief they conceived;
I strained to make out what they said, but not
A single word could I catch of their plot.”[q]

◆

The Lion was aghast.[r] Fear, waxing great,
And anguish rendered him quite desperate.
“ ’Tis I”, he said, “against whom they intrigue
With muttered mutiny,[s] in evil league.”
He bid them fetch the Wolf, with the intent
Of finding out the plan he did foment.
He came at a fast lope, obeisance made
With a low bow,[t] and stood, as on parade.[u]
“I”, said the Lion, “do adjure thee, by
Him before whom all hint-borne secrets lie
Open, Who made so many subjects own
Our lordship,[v] that thou do to me make known
Of what thou spakest with the Fox: disclose
Whether, rebellious, he did propose
Treason,[w] or had some other evil act
In mind.”[x] The Wolf replied, “The sure impact

[h] Eccles. 9: 9
[j] Prov. 7: 9
[k] Ruth 2: 4
[l] Job 1: 7
[m] 2 Sam. 20: 9
[n] Job 1: 7
[o] Gen. 13: 17
[p] Cf. Ps. 55: 15(14)
[q] Cf. Num. 16: 15
[r] Gen. 32: 8(7)
[s] Cf. Ps. 41: 8(7)
[t] Exod. 34: 8
[u] Cf. Ps. 5: 6
[v] Cf. Gen. 12: 5
[w] Josh. 22: 22
[x] Deut. 15: 9

עִם הָאִשָּׁה[h] אֲשֶׁר הֶאֱמַרְתָּ. וַאֲנִי אָשׁוּב לָדַעַת דַּעְתְּכֶם הַכְּלוּלָה, בְּאִישׁוֹן לַיְלָה וַאֲפֵלָה.[j] וַיְהִי הֵם מְדַבְּרִים דִּבְרֵיהֶם וְעִנְיְנֵיהֶם, וְהִנֵּה הַדֹּב עוֹבֵר לִפְנֵיהֶם. וַיֹּאמֶר, שָׁלוֹם אַחַי וְנֶאֱמָנַי, וַיֹּאמְרוּ לוֹ יְבָרֶכְךָ אֲדֹנָי.[k]

❧

וַיַּעֲבֹר הַדֹּב וַיֵּלֶךְ בֵּית הַמֶּלֶךְ, וַיֹּאמֶר לוֹ, מֵאַיִן תָּבֹא[l] אֶזְרָחִי, הֲשָׁלוֹם אַתָּה אָחִי?[m] וַיֹּאמֶר, מִשּׁוּט בָּאָרֶץ וּמֵהִתְהַלֵּךְ בָּהּ,[n] לְאָרְכָּהּ וּלְרָחְבָּהּ.[o] וַיֹּאמֶר, שָׁמַעְתָּ חִדּוּשִׁים בְּעִנְיְנֵי הָאֲנָשִׁים? וַיֹּאמֶר, לֹא שָׁמַעְתִּי חִדּוּשׁ וְלֹא עִנְיָן, לֹא רָאִיתִי הֲרִיסָה וְלֹא בִּנְיָן. אָמְנָם רָאִיתִי אֶת־הַשּׁוּעָל עִם הַזְּאֵב, יָרֵא וְכוֹאֵב, וְסוֹד הָיוּ מַמְתִּיקִים[p] וּבְדִבְרֵי שֶׁקֶר מִתְעַסְּקִים. וְהִתְבּוֹנַנְתִּי לִשְׁמֹעַ דִּבְרֵיהֶם, וְלֹא הֲבִינוֹתִי לְאַחַד מֵהֶם.[q]

❧

וַיִּירָא הָאֲרִי מְאֹד וַיֵּצֶר לוֹ,[r] וַיְגַדֵּל צִירוֹ וְחֶבְלוֹ. וַיֹּאמֶר, עָלַי מִתְלַחֲשִׁים,[s] וְהָרָע מַחְשִׁים. וַיִּשְׁלַח בְּעַד הַזְּאֵב לָבֹא, לָדַעַת מַחְשָׁבוֹ. וַיָּבֹא בִּמְרוּצָה, וַיִּקֹּד אַרְצָה וַיִּשְׁתַּחוּ[t] לְפָנָיו, וַיַּעֲמֹד לְנֶגֶד עֵינָיו.[u] וַיֹּאמֶר לוֹ הָאֲרִי, הִנְנִי מַשְׁבִּיעֲךָ בְּשֵׁם הַיּוֹדֵעַ תַּעֲלוּמוֹת נִרְמָזוֹת, אֲשֶׁר עָשָׂה לָנוּ אֶת־הַנֶּפֶשׁ הַזֹּאת,[v] שֶׁתּוֹדִיעֵנִי מֶה הָיָה דְּבָרְךָ עִם הַשּׁוּעָל, אִם בְּמֶרֶד וְאִם בְּמַעַל,[w] וְאִם דָּבָר עִם לְבָבוֹ בְּלִיַּעַל.[x] וַיֹּאמֶר הַזְּאֵב, אֱמוּנַת הַשְּׁבוּעָה שֶׁבָּהּ שִׁבְּרָה לֵב מַחְשְׁבוֹתַי, וְנִחֲתָה

1062 האשה] A *edd.*; GO$_1$RM (margin) אשה

1066 אדני] *z*; MT יהוה, codd. reg.

1070 שמעת] *edd.*; AGMR השמעת, (O$_1$O$_2$ unchecked)

Of the oath’s doom shatters my thoughts, as though
There sank a bolt, shot from a brazen bow,
Deep ’twixt my shoulder-blades.[y] The truth I’ll say,
As my soul lives, nor to my pledged faith play
The traitor.[z] Foolish knave, he did declare
With much talk, that he purposed to prepare
A deadly poison in your food: but I
Answered him, ‘God forbid should any try
To touch[a] the one whose light illumines mine own eye.’”[b]

◆

“Loyal thou art”, the Lion said; “thy word
And faith in all thou sayest are averred.
Whereas the Fox unlawfully did dare
To get himself involved in an affair
Of no concern to him,[c] for what he said
He’ll pay the price, by God—and with his head.”
“Nay”, said the Wolf, “the judge of all the land
Ought not give[d] final sentence out of hand.[e]
The law gives warning, none may be despatched
On single evidence[f]—it must be matched;
If two or three witnesses, beyond doubt
Agree, the death sentence is carried out.[g]
And jurists of the law God loves deny
That arguments advanced post-judgement lie,
Unless declared to favour the accused:
New points aimed to convict, must be refused.[h]
Long live your Majesty![j] Pray let me show
The perfect way upon which you should go.[k]
This eve, at twilight’s breeze,[l] he will return
To my house, seeking means escape to earn.
Let two friends in mine upper chamber rest
Concealed, an ambush, and his words attest;
And when they hear him mention plots, and state
The outrage he intends to perpetrate,[m]
The sheet spread[n] over them aside they’ll lay.”
Leo approved[o] of what he had to say,
And ordered that it should be done. He sent
The Leopard and a cub, to implement
The plan. Beneath the Wolf’s roof did this pair
Construct their hide, in his dam’s one-time lair.[p]

[y] Ps. 18:35
[z] Ps. 89:34(33)
[a] 1 Sam. 26:11 [b] Zech. 2:12(8); Ps. 36:10(9)
c Prov. 26:17
d Cf. Gen. 18:25
e Cf. Isa. 10:23
[f] Deut. 17:6
[g] Deut. 17:6
[h] Mishnah, *Sanhedrin* 5:5
[j] Cf. 1 Kgs. 1:31
[k] Cf. Ps. 32:8
[l] Prov. 7:9
[m] Ps. 141:4
[n] Deut. 22:17
[o] Cf. Esther 2:4
[p] S. of S. 3:4

קֶשֶׁת נְחוּשָׁה זְרוֹעֹתָי.[y] וְהָאֱמֶת אַגִּיד וְחֵי יְחִידָתִי, לֹא אֲשַׁקֵּר בֶּאֱמוּנָתִי.[z] כָּזֶה וְכָזֶה דִּבֶּר הַסָּכָל, לְהָכִין לְךָ מִסַּם הַמָּוֶת מַאֲכָל. וַאֲנִי הֲשִׁיבוֹתִיהוּ, חָלִילָה מֵאֲדֹנָי, לִשְׁלֹחַ יָד[a] בִּמְאוֹר עֵינַי.[b]

* * *

וַיֹּאמֶר הָאַרְיֵה, נֶאֱמָן אַתָּה בִּדְבָרֶיךָ, נָכוֹן וְקַיָּם בְּמַאֲמָרֶיךָ. אַךְ הַשּׁוּעָל הָעוֹבֵר עַל רִיב לֹא לוֹ מִתְעַבֵּר,[c] חַי הַשֵּׁם כִּי בְנַפְשׁוֹ דִּבֵּר. וַיֹּאמֶר הַזְּאֵב, חָלִלָה לְךָ הַשֹּׁפֵט כָּל־הָאָרֶץ לַעֲשׂוֹת בְּלֹא מִשְׁפָּט[d] כָּלָה וְחָרֶץ.[e] אֵיךְ יִהְיֶה אָדָם נִכְחָד עַל פִּי עֵד אֶחָד?[f] וּכְבָר הַתּוֹרָה הִזְהִירָה עַל יְדֵי ⟨נְבִיא הָאֱמֶת⟩, עַל פִּי שְׁנַיִם אוֹ שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת.[g] וְאָמְרוּ הוֹגֵי תּוֹרַת הַשֵּׁם הַחֲבִיבָה, מְלַמְּדִין עָלָיו זְכוּת וְלֹא חוֹבָה.[h] אֲבָל אֲדוֹנִי יְחְיֶה לְאֹרֶךְ יָמִים,[j] אוֹרְךָ בְּדֶרֶךְ תָּמִים.[k] הוּא יָשׁוּב אֶל בֵּיתִי לִמְצֹא פִּדְיוֹם בְּנֶשֶׁף בְּעֶרֶב יוֹם.[l] יִתְחַבְּאוּ שְׁנֵי יְדִידִים לִהְיוֹת עַל דְּבָרָיו מְעִידִים, בְּבֵיתִי בָּעֲלִיָּה וְיַאַרְבוּ בִּצְדִיָּה, וְיִשְׁמְעוּ בְּאָמְרוֹ הַתַּחְבּוּלָה אֲשֶׁר בִּקֵּשׁ לְהִתְעוֹלֵל עֲלִילָה,[m] וּפָרְשׂוּ הַשִּׂמְלָה.[n] וַיִּיטַב בְּעֵינֵי[o] הָאַרְיֵה דִּבּוּרוֹ, וַיֹּאמֶר לְקַיֵּם מַאֲמָרוֹ, וַיִּשְׁלַח עִמּוֹ אֶת־הַכְּפִיר וְאֶת־הַנָּמֵר, לִהְיוֹת מַחְשָׁבוֹ גּוֹמֵר. וַיִּתְחַבְּאוּ שְׁנֵיהֶם בְּבֵית קוֹרָתוֹ, וּבַחֲדַר הוֹרָתוֹ.[p]

1091 מאדני] MT מיהוה, codd. reg.; GMO$_1$ pref. לי **יד**] R*v*, ^M; MR + במשיח ה׳

1092 במאור] GMR באור, O$_1$ ובאור

1098–1103 וכבר . . . תמים] ^GMO$_1$R

1099 ⟨נביא האמת⟩] *sv*; A הנביא האמת, *z* נביאי האמת

1102-3 יחיה . . . ימים] ^A

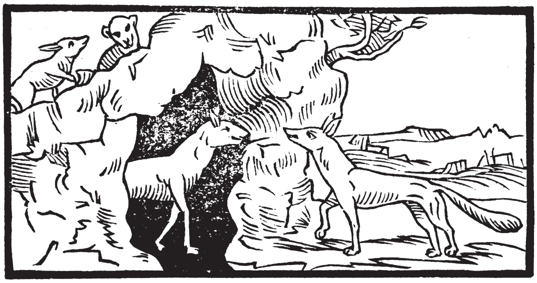
1103 הוא] MR pref. אבל

1105 יתחבאו] G תן לי

דבריו] G מאמרו

1106–9 בביתי . . . מאמרו] ^G

1112 ובחדר הורתו] ^G



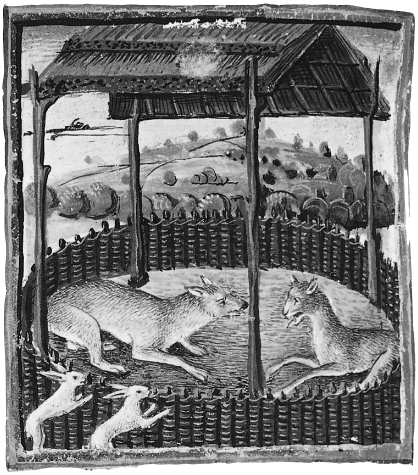
The Wolf, at home, has all arranged: a pair
Of witnesses a wall conceals, and there
The Fox comes, closeted his cause to air

At dusk the Fox returned, all eagerness
To round his plans off, to the Wolf's address.
Dulled ears and eyes[q] let no remonstrance in—
The wicked will be caught by his own sin.[r]
He spoke of wrongful deeds,[s] how he did mean
Mayhem:[t] the ambush then removed their screen,
His evil brew revealed before their eyes.
Said they, "To thy chagrin[u] didst thou devise
A plan, which on thine own head did redound."[v]
So they arrested him, and took him, bound,
To where the Lion lived, and to his face
Gave evidence that clearly showed how base
His treason.[w] Whereupon did Leo swear,
"By God, who saved my life,[x] henceforth to bear
My head erect,[y] tomorrow death shall greet
This foolish Fox, whose corpse shall furnish meat."[z]
So he, before the Lion's court, was tried,
While scenes of furious anger raged outside,
And was condemned to death, who had essayed
Perverse, contorted plotting,[a] which, though laid
For someone else, a trap for him was made.

❧

Next day, the Lion did the Bear direct
That he the penalty of death effect
As executioner.[b] "How true, that lay",
The Fox said, "which the prophet once did say,

[q] Isa. 6:10
[r] Prov. 5:22
[s] 2 Kgs. 17:9
[t] Gen. 43:16
[u] Cf. 2 Sam. 1:16
[v] Hab. 2:10
[w] Deut. 13:6(5)
[w] 1 Kgs. 1:29
[y] Ps. 3:4(3)
[z] Deut. 28:26
[a] Prov. 8:8
[b] 2 Sam. 1:15, 22:41, 1:9



צורת הזאב יושב בביתו כסדר
והטמין לו שני עדים אחורי הגדר
והשועל בא לדבר עם הזאב בתוך החדר

אחורי] R מאחור, והשועל . . . החדר^

וַיְהִי בַּנֶּשֶׁף וַיָּבֹא הַשּׁוּעָל תָּאֵב לְהַשְׁלִים עֲצָתוֹ בֵּית הַזְּאֵב, וַיַּכְבֵּד אָזְנָיו וְעֵינָיו הֵשַׁע,[q] עֲווֹנוֹתָיו יִלְכְּדֻנוֹ אֶת־הָרָשָׁע.[r] וַיְדַבֵּר דְּבָרִים אֲשֶׁר לֹא כֵן,[s] לִטְבֹּחַ טֶבַח וְהָכֵן.[t] וַיָּסִירוּ הָעֵדִים אֶת־הַמָּסָךְ, וַיִּרְאוּ אֶת־רֹעַ עֲצָתוֹ אֲשֶׁר נָסָךְ. וַיֹּאמְרוּ לוֹ, דָּמְךָ בְּרֹאשֶׁךָ,[u] יָעַצְתָּ בֹּשֶׁת[v] לְנַפְשֶׁךָ. וַיִּתְפְּשׂוּ בוֹ וַיַּחְבְּשׁוּהוּ, וְאֶל בֵּית הָאֲרִי הֱבִיאוּהוּ, וַיָּעִידוּ בְּפָנָיו עֵדוּת בְּרוּרָה כִּי דִבֶּר סָרָה.[w] וַיִּשָּׁבַע, חַי יְיָ אֲשֶׁר פָּדָה אֶת־נַפְשִׁי,[x] וְהֵרִים רֹאשִׁי,[y] לְמָחָר יוּמָת הַשּׁוּעָל הַסָּכָל, וְהָיְתָה נִבְלָתוֹ לְמַאֲכָל.[z] וַיְדוּנוּהוּ לִפְנֵי הָאֲרִי, בְּאַף וָחֳרִי, וַיְחַיְּבוּהוּ לְמִיתָה כְּנִפְתָּל וְעִקֵּשׁ,[a] וּמַחֲשַׁבְתּוֹ הָיְתָה לוֹ לְמוֹקֵשׁ.

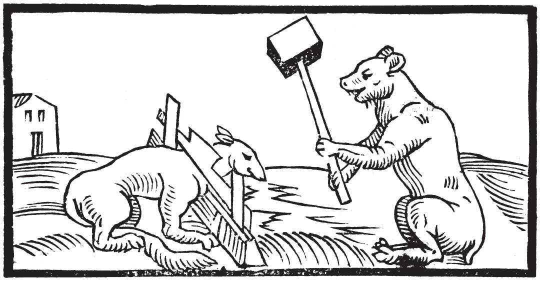
1119 ויחבשוהו] G וילאוהו

1121 וישבע] G + האריה

1124–6 וידונוהו . . . למוקש] G^

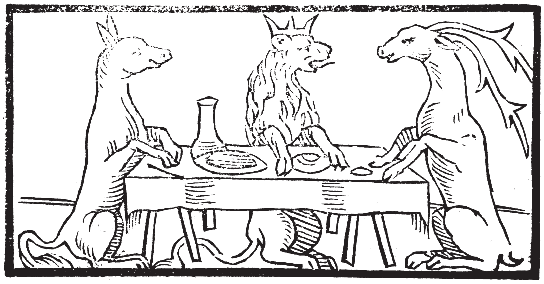
⁂

וַיְהִי מִמָּחֳרָת וַיֹּאמֶר אֶל הַדֹּב פְּגַע בּוֹ וְהַצְמִיתֵהוּ, עֲמָד־נָא עָלָיו וּמֹתְתֵהוּ.[b] וַיֹּאמֶר



[†] Ezek. 18: 24 *Lo, Reynard here the price of treason pays,*[†]
The Bear you see his axe as headsman raise

'Wickedness for its author no gain wins.' [68]
I in my wickedness am caught and sins,
[c] Lam. 3: 10 Which prove to be a bear, lying in wait."[c]
[d] Num. 22: 23 The Bear's drawn sword[d] signalled his headsman's state:
He struck the Fox's head off. Punished thus
His crime, there wafted a malodorous
Stench, as some scullions the carcase took
Thence, for the Lion's table, to the cook.
And thus the Lion's anger, which had raged
[e] Esther 7: 10 Unquenchable, was in the end assuaged.[e]

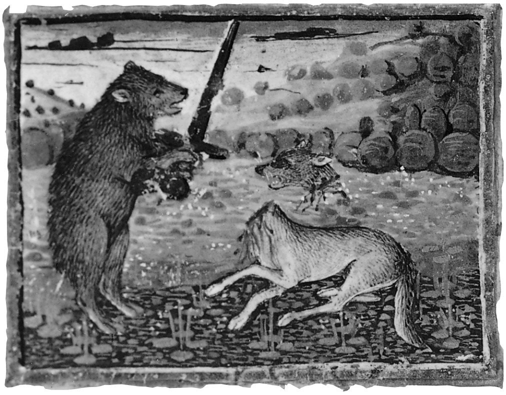


The Lion and his friends together dine
And celebrate the Fox's fall with wine

By dinner-time a dainty dish was made
Out of the Fox's corpse, seasoned with aid
[f] S. of S. 4: 14 Of rarest spice.[f] A plate before each seat
[g] 2 Kgs. 4: 40 [h] Jer. 20: 9; cf. 1 Kgs. 5: 11 (4: 31) Was placed,[g] but all found that they could not eat[h]
A single bite; they groaned, in their despair
Appealing to the Hart, as though he were

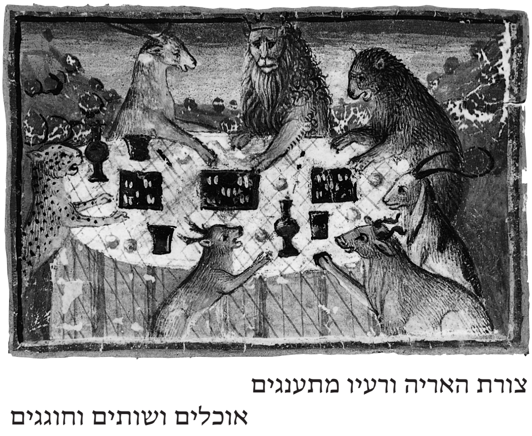
---

[68] There is no such biblical text: but cf. Prov. 10: 2, לא יועילו אוצרות רשע ('treasuries of wickedness profit nothing'), and also 11: 4.



צורת הדב כורת ראש השועל במעלו אשר מעל†

הַשּׁוּעָל, צָדְקוּ דִּבְרֵי הַנָּבִיא וּמְשָׁלָיו, לֹא יוֹעִיל רֶשַׁע לִבְעָלָיו.[68] וְהִנְנִי נִלְכָּד בְּרִשְׁעִי וּמַעֲלִי, דֹּב אֹרֵב הוּא לִי,[c] וַיָּקָם הַדֹּב פְּקִידוֹ, וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ.[d] וַיִּכְרֹת רֹאשׁ הַשּׁוּעָל בְּחַטָּאתוֹ, וַתַּעַל צַחֲנָתוֹ, וְנִבְלָתוֹ אֶל שֻׁלְחַן הָאַרְיֵה נִמְשָׁכָה, וַחֲמַת הַמֶּלֶךְ שָׁכָכָה.[e]



צורת האריה ורעיו מתענגים
אוכלים ושותים וחוגגים

וַיְהִי בְּעֵת הָאֹכֶל וַיַּעֲשׂוּ מִנִּבְלַת הַשּׁוּעָל מַטְעַמִּים, עִם כָּל־רָאשֵׁי בְשָׂמִים,[f] וַיִּֽצְקוּ לַאֲנָשִׁים לֶאֱכוֹל,[g] נִלְאוּ כַּלְכֹּל.[h] וַיִּקְרְאוּ אֶל

1130 יועיל] R ימלט
רשע] R pref. את, GO$_1$
רשע את בעליו

The man of God, “Lo, death is in the pot!”[j]
The Hart sent for some Median ale—a tot—
And Babylonian curd-pudding,[k] and threw
In flakes, to put their flavour in the stew.[l]
The meat lost its strong taste; the danger less,
He now could serve each one of them his mess,
And none felt ill effects.[m] The flesh they ate,
And left some,[n] in accord with etiquette,
Relishing much the feast’s rich spices,[o] fine
Herbs,[p] sweet cordial, and the choicest wine.[q]

❧

That night, because he could not sleep, the King
Gave orders[r] to his servants that they bring
The Hart, his loyal friend and confidant,
To whom he said, “Since providence did grant
Thee lines in pleasant places,[s] and the Lord
Made fair thy fame, and noised thy praise abroad,
Nor is there secret can resist thy brain,[t]
Tell me—conceal not counsel, nor restrain
Blunt speech—what I should do. Food runs away,[u]
Bin-levels falling lower[v] by the day:
Naught but our bodies have we left.[w] So, please
Advise what may be done, our case to ease,
Something we may accept; we shall mark all
Thy words[x]—on stony ground not one shall fall.”
The Hart replied: “Ye captains,[y] pray give ear,
Ye scholars, listen. Let us go from here
Up to the mountains, let us take the road
To that fair city where she once abode
Who was styled Dove, scented with frankincense,[z]
The hill of myrrh, that odorous mountain whence
Waft memories of spice.[a] There, ease of mind
And food to eat in plenty[b] you shall find,
Released from straits, no barbs the flesh to tear;
Take my advice, and rich shall be your fare.”[c]

❧

The Lion answered: “Of that happy land
Give us account, that we may understand

[j] 2 Kgs. 4: 40
[k] Mishnah, *Pesaḥim* 3: 1
[l] 2 Kgs. 4: 39
[m] 2 Kgs. 4: 41
[n] 2 Kgs. 4: 44
[o] S. of S. 4: 14
[p] Prov. 7: 17
[q] S. of S. 8: 2
[r] Cf. Esther 6: 1
[s] Ps. 16: 5(6)
[t] Dan. 4: 6(9)
[u] 1 Sam. 9: 7
[v] Gen. 8: 5
[w] Gen. 47: 18
[x] Cf. Deut. 23: 24(23)
[y] Cf. Isa. 1: 10
[z] S. of S. 3: 6
[a] S. of S. 4: 6
[b] Joel 2: 26
[c] Isa. 55: 2

הַצְּבִי וְכָל־אֶחָד צוֹעֵק וּמֵהִים, מָוֶת בַּסִּיר אִישׁ הָאֱלֹהִים.[j] וַיְצַו הַצְּבִי לְהַקְדִּים כּוּתַח הַבַּבְלִי⟨י⟩ם וְשֵׁכָר הַמָּדִים,[k] וַיְּפַ⟨לַּ⟩ח אֶל סִיר הַנָּזִיד[l] וְאֶל הַבָּשָׂר, וַיֶּחֱלַשׁ כֹּחוֹ וַיֶּחְסָר. וַיִּתֵּן לָהֶם לֶאֱכֹל כִּי נִזְקוֹ נִגְרָע, וְלֹא הָיָה בוֹ דָּבָר רָע.[m] וַיִּקְחוּ מִן הַבָּשָׂר וַיַּשְׁאִירוּ, וַיֹּאכְלוּ וַיּוֹתִירוּ.[n] וַיִּתְעַנְּגוּ בְּטוּב מַאֲכָלִ⟨ים⟩, רָאשֵׁי בְשָׂמִים[o] מֹר וַאֲהָלִים,[p] וַיֹּאכְלוּ כָּל־מִינֵי מַעֲדַנִּים, יֵין הָרֶקַח עֲסִיס רִמּוֹנִים.[q]

❧

בַּלַּיְלָה הַהוּא נָדְדָה שְׁנַת הַמֶּלֶךְ וּתְנוּמָתוֹ, וַיֹּאמֶר לְהָבִיא[r] אֶת־הַצְּבִי עֲמִיתוֹ, הַמַּחֲזִיק בִּבְרִיתוֹ. וַיֹּאמֶר לוֹ, אַחֲרֵי אֲשֶׁר בַּנְּעִימִים נָפַל חֶבְלֵךְ,[s] וַיֵּיטֶ[י]ב אֱלֹהִים מַהֲלָלֵךְ וְגוֹרָלֵךְ, וְכָל־רָז לָא אָנֵס לָךְ,[t] הוֹדִיעֵנִי מָה אֶעֱשֶׂה וְלֹא תַּחְשֹׁךְ עֲצָתֵךְ וְלֹא תְּכַסֶּה, כִּי הַלֶּחֶם אָזַל מִכֵּלֵינוּ,[u] וַיֵּלֶךְ הָלוֹךְ וְחָסוֹר[v] מַאֲכָלֵנוּ, וַיִּמְעַט מְזוֹנֵנוּ וּמִחְיָתֵנוּ, וְלֹא נִשְׁאַר בִּלְתִּי אִם גְּוִיָּתֵנוּ.[w] וְעַתָּה הָבָה לָּנוּ עֵצָה, דָּבָר מְקֻבָּל וְנִרְצָה, וְנִשְׁמֹר דִּבְרֵי פִּיךְ וּמוֹצָא שְׂפָתֵיךְ[x] לֹא יִפֹּל דָּבָר אַרְצָה. וַיֹּאמַר: שִׁמְעוּ נָא קְצִינַי,[y] הַאֲזִינוּ קוֹלִי נְבוֹנַי, לְכוּ וְנַעֲלֶה אֶל הָרִים וְנָבוֹאָה עַד עִיר הַיּוֹנָה, מְקֻטֶּרֶת מֹר וּלְבוֹנָה,[z] הַר הַמֹּר גִּבְעַת הַלְּבוֹנָה.[a] וְשָׁם תִּמְצְאוּ מַרְגּוֹעַ, וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ,[b] וְתִנָּצְלוּ מִצָּרָה וּמִקְּטוֹב, שִׁמְעוּ אֵלַי וְאִכְלוּ טוֹב.[c]

❧

1140 הבבלי⟨י⟩ם] *z*; codd. *sv* הבבלי

ויפ⟨ל⟩ח] MT codd. *sv*; O_1*s* + את, *z* ויפח

1144–6 ויתענגו . . . רמונים] ^GMO_1R

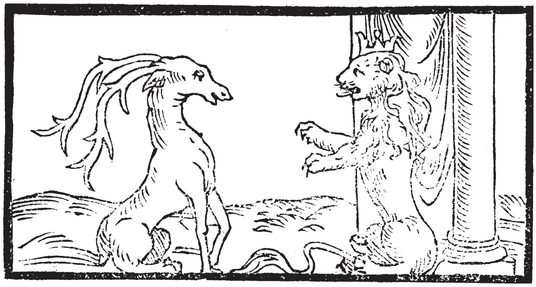
1144 מאכל⟨ים⟩] A; *edd.* מאכל

1150 וייט[י]ב] AGMO_2R*s*; O_1 וייטיב, *vz* ויטב

1160 גבעת] MT GO_2R *edd.*; O_1 גבעות; MT pref. ואל

1162 שמעו] G; MT M$O_1$$O_2$R + שמוע

[d] Num. 13: 20 Whether the soil is rich, or thin:[d] relate
What kind of men live there—how do they rate,
Both old and young, in matters that concern the state?”



Leo enquires about God’s land: the Hart
[†] Mishnah, *’Aboth* 5: 7 *Proceeds detailed description*[†] *to impart*
צורת הארי שואל הצבי מעלת הארץ וערכה
והצבי משיבו כענין וכהלכה[†]

“Tradition, reaching us”, the Hart replied,
“Through sire and sage, asserts that to reside
In Israel’s Land is, so to speak, to share
With God one’s acres; whilst one may compare
Those living elsewhere to a folk unknown
[e] BT *Kethubboth* 110*b* Of God;[e] and not a pundit but will own
The very air of Israel’s Land makes wise
[f] BT *Baba Bathra* 158*b* Those that inhale it.[f] Further, they advise
That, for his domicile, a man should choose
A place in Israel, though there be few Jews,
Gentiles outnumbering, nor settle down
[g] BT *Kethubboth* 110*b* In exile, though Jews dominate the town.[g]
Knowing the Land of Israel’s holiness,
Nor loath to boast thereof, concerned to stress
Her sanctity, they said, to be interred
In Israel’s soil, like privilege conferred
[h] BT *Kethubboth* 111*a* To burial ’neath God’s altar.[h] We are told
The answer which the sages[69] gave of old,
[j] Isa. 26: 2 Touching a righteous man, true to his bond,[j]
Whose brother died leaving no child, beyond
The boundaries of Israel: did the law
Insist that he must go abroad, the squaw
To marry, as her levir? ‘What?’ they said,
In mock surprise, ‘She whom his brother wed

וַיֹּאמֶר, הַגֵּד לָנוּ טוּב הָאָרֶץ הָעַלִּיזָה, הַשְּׁמֵנָה הִיא אִם רָזָה,[d] וּמַה מַּעֲלַת יוֹשְׁבֶיהָ, זְקֵנֶיהָ וּנְעָרֶיהָ.

❧

וַיֹּאמֶר הַצְּבִי, קַבָּלָה הִיא בְּיָדֵינוּ מֵאֲבוֹתֵינוּ, כַּךְ אָמְרוּ רַבּוֹתֵינוּ. הַדָּר בְּאֶרֶץ יִשְׂרָאֵל דּוֹמֶה כְּמִי שֶׁיֵּשׁ לוֹ אֱלוֹהַּ בְּחֶבְלוֹ, וְהַדָּר בְּחוּצָה לָאָרֶץ דּוֹמֶה כְּמִי שֶׁאֵין לוֹ.[e] וְכָל־מַשְׂכִּיל מֵעִיד עַל מַאֲמָר זֶה וּמַסְכִּים, אֲוִירָא דְּאֶרֶץ יִשְׂרָאֵל מַחְכִּים.[f] וְאָמְרוּ, לְעוֹלָם יָדוּר אָדָם בְּאֶרֶץ יִשְׂרָאֵל אֲפִילוּ שֶׁרֹב גּוֹיִם בֶּעָרִים, וְאַל יָדוּר בְּחוּצָה לָאָרֶץ וַאֲפִלּוּ בְּעִיר שֶׁרֻבָּהּ יִשְׂרָאֵל דָּרִים.[g] וְאָמְרוּ, לְהִתְהַלֵּל בִּקְדֻשָּׁתָהּ וּלְהִשְׁתַּבֵּחַ, כָּל־הַקָּבוּר בְּאֶרֶץ יִשְׂרָאֵל כְּאִלּוּ קָבוּר תַּחַת הַמִּזְבֵּחַ.[h] וְשָׁאֲלוּ אֶל הֶחֲכָמִים הַקַּדְמוֹנִים,[69] גּוֹי צַדִּיק שֹׁמֵר אֱמֻנִים[j] הֲיִתְחַיֵּב לֵילֵךְ לְחוּצָה לָאָרֶץ לְמִצְוַת יִבּוּם, וְעַל דֶּרֶךְ הַתֵּמַהּ הֱשִׁיבוּם וְאָמְרוּ, אָחִיו שֶׁל זֶה נָשָׂא גּוֹיָה, בָּרוּךְ הַמָּקוֹם אֲשֶׁר הֲרָגוֹ בִּצְדִיָּה. וְאָמְרוּ, כָּל־הַמְּהַלֵּךְ אַרְבַּע אַמּוֹת בְּאֶרֶץ יִשְׂרָאֵל מֻבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא, יִחְיֶה וְיִזְכֶּה בְּלִי שֶׁמֶץ וְדִבָּה.[k] וְעַל זֶה תִּקְנוּ רַבּוֹתֵינוּ לוֹמַר בְּיוֹם מְנוּחָתֵנוּ מֵעֵין כַּוָּנַת לְבָבֵנוּ וּמַאֲוַיֵּינוּ, רַחֵם עַל צִיּוֹן כִּי הִיא

1167 הצבי] ^AGMO$_1$

1173 שרוב גוים בערים] GMO$_1$O$_2$ שרובה גוים

1184 יחיה ויזכה] ~R

---

[69] **A talmudic source has been used here in a manner liable to cause confusion because of the seeming identification of the protagonist as a gentile (גוי) (continued in Appendix 2).**

Counts as a gentile! God be blessed, who laid
The trap, and killed him in an ambuscade.’
To walk two yards in Israel, they assured,
Means immortality forthwith secured
With fame by smirch unsmeared.[k] Therefore we pray,
In form our sages ordered for the day
Of rest, our heartfelt hopes to concentrate,
Show mercy unto Zion, in whose fate
Our life is bound[70]—a hope made yet more clear,
From Zion, beauty’s crown (*we pray*) *appear*.[l]
This, too, they said (and no highbrow denies
Its truth), that plumb upon Earth’s centre lies
Israel;[71] and at the centre of the Land
Jerusalem, God’s Mount,[m] is seen to stand,
Dancing between two camps:[n] the Temple’s pile
Was raised upon the city’s centre, while
At its mid-point there stood the holiest fane
Which, at its centre, did the Ark contain.
Before it lies the world’s foundation stone,[72]
Aligned—let none forget it—with God’s throne,
Reminding all to worship Him alone.
They tell us no man spent a single night
Within Jerusalem cursed by the blight[o]
Of sin[73]—did not the prophet thus proclaim,
The folk therein are shriven of sin’s shame”?[p]

[k] BT *Kethubboth* 111a
[l] Ps. 50: 2
[m] Ezek. 43: 15
[n] S. of S. 7: 1(6: 13)
[o] Deut. 28: 20
[p] Isa. 23: 24, BT *Kethubboth* 111a

❧

Those present were convinced;[q] they all agreed
A land of such a status must indeed
Possess fair hills,[r] high mountain chains. Assent,
Bowing, they gave,[s] and joyful, rose, intent
Their gaze towards the waste, their will to trek
Up country firm,[t] discounting any check.
With wives and toddlers, daughters, sons,[u] next day
Early they took the road, and made their way
To Carmel’s mount, where they pitched camp,[v] and made
A settlement beneath the lotus shade.[w]

[q] Exod. 4: 31
[r] Deut. 3: 25
[s] Cf. Num. 22: 31
[t] Deut. 1: 41
[u] Cf. Gen. 46: 5–7
[v] Gen. 31: 25
[w] Job 40: 21

❧

---

[70] The second benedictional formula following the prophetical reading (*haphṭarah*) on sabbaths, as also on festivals and some fasts. See e.g. Singer, *Prayer Book*, 149.

בֵּית חַיֵּינוּ.[70] וְאָמְרוּ דָּבָר בָּרוּר לְהוֹדִיעַ, מִצִּיּוֹן מִכְלַל יֹפִי הוֹפִיעַ.[l] וְאָמְרוּ דָּבָר אֲשֶׁר לְכָל־מַשְׂכִּיל לֹא נֶעֱלָם, אֶרֶץ יִשְׂרָאֵל[71] יוֹשֶׁבֶת בְּאֶמְצָעִיתוֹ שֶׁל עוֹלָם, וִירוּשָׁלַיִם בְּאֶמְצַע אֶרֶץ יִשְׂרָאֵל וְהִיא הַנִּקְרֵאת הַהַרְאֵל,[m] וּבֵית הַמִּקְדָּשׁ בְּאֶמְצַע יְרוּשָׁלַיִם כִּמְחֹלַת הַמַּחֲנָיִם,[n] הַהֵיכָל בְּאֶמְצַע בֵּית הַמִּקְדָּשׁ, וְהָאָרוֹן בְּאֶמְצַע הַהֵיכָל נִקְדָּשׁ, וְאֶבֶן שְׁתִיָּה[72] לִפְנֵי הָאָרוֹן לְמַעֲלָה חֲשׁוּבָה וּלְזִכָּרוֹן, וְהִיא מְכֻוֶּנֶת כְּנֶגֶד כִּסֵּא הַכָּבוֹד לִשְׁמֹר וְלַעֲבֹד. וְאָמְרוּ, לֹא לָן אָדָם בִּירוּשָׁלַיִם וּבְיָדוֹ עֲבֵרָה,[73] מִגְעֶרֶת וּמְאֵרָה,[o] כַּאֲשֶׁר אָמַר הַנָּבִיא וּפֵרוּשׁוֹ הַנָּכוֹן, הָעָם הַיֹּשֵׁב בָּהּ נְשֻׂא עָוֹן.[p]

❧

וַיַּאֲמֵן הָעָם[q] מַעֲלַת הָאֲדָמָה, הָהָר הַטּוֹב[r] הַגִּבְעָה הָרָמָה, וַיִּקְּדוּ אִישׁ לְאַפָּיו וַיִּשְׁתַּחוּ[s] וַיָּשִׂישׂוּ וַיִּשְׂמָחוּ. וַיָּקוּמוּ וַיָּסֹבּוּ פְּנֵיהֶם דֶּרֶךְ הַמִּדְבָּרָה, וַיָּהִינוּ לַעֲלֹת הָהָרָה.[t] וַיִּקְחוּ אֶת־טַפָּם וְאֶת־נְשֵׁיהֶם, בְּנוֹתֵיהֶם וּבְנֵיהֶם,[u] וַיְהִי בַּבֹּקֶר וַיַּשְׁכִּימוּ כָּל־חָזָק וְכָל־עָמֵל, וַיָּבֹאוּ הַר הַכַּרְמֶל, וַיִּתְקְעוּ שָׁם אֹהָלִים,[v] וַיֵּשְׁבוּ תַּחַת הַצֶּאֱלִים.[w]

❧

1188 יפי] MT codd. + אלהים, A*s* + ה׳

1192 ההראל] MT AG*s*; O_1R*v*, M(<) ההר אל, O_2 הר אל

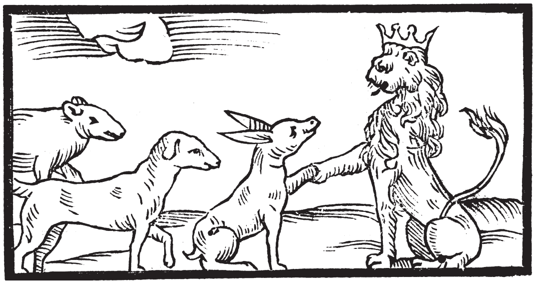
---

[71] The concentric scheme described in I. 1189–97 is set out in *Midrash tanḥuma*', 'Qedoshim', on Lev. 19: 23 f., ed. Buber, fo. 39*b*; in abbreviated form in the Zohar, 'Terumah', fo. 157*a*; Ginzberg, *Legends*, i. 12, v. 14 n. 39 (continued in Appendix 2).

[72] אבן שתיה (the second word perhaps to be vocalised *shathyah*, 'foundation', rather than *shethiyyah*, 'drinking') describes the rock floor of the Holy of Holies in the Temple, currently (but probably wrongly) identified with that under the present Dome of the Rock; for the explanation of the name as meaning the foundation stone of the world (ממנה הושתה העולם) see JT *Yoma* 5: 3; 'Even Shethiyyah', *EJ* vi. 985 (G. J. Blidstein); photograph, 'Jerusalem', *EJ* ix. 1557.

[73] *Pesiqta meyuḥeseth lerab kahana*', 'Haḥodesh', on Exod. 12: 3, ed. Buber, fo. 55*b* (Eng. trans., Braude and Kapstein, p. 119).

Now in that area a lioness[x]
From foreign parts[y] did range, causing distress
To savage and domestic beasts alike.
In wilderness and marshland would she strike,
Slaughtering them to satisfy her lust,
Her appetite ne'er moderated, just
Like some imperious whore, insisting that she must.[z]



See, Leo and the beasts, avoiding feud,
Beside the brook[†] *a peace treaty conclude*

צורת האריה והחיות כורתים ברית
יחד כולם על נחלת כרית[†]

The Lion's roars and snarls quickly made known
To beasts that he had reached the mountain zone.
Said they, "He will console us, and relieve
The pain and toil that caused our hearts to grieve."[a]
They sent an embassy:[b] "Pray, let there be
'Twixt us a covenant (they said), and we
Will serve you willingly;[c] we shall not make
Quarrels with you, nor grumble. You shall take
Away our shame,[d] upon all them that seek
To do us evil,[e] vengeance you shall wreak."
The Lion answered: "When the road I took
Hither, ingenuous, I did not look
For gain, except to learn. Desire I not
To lay on you a heavy yoke,[f] save what
You, one and all, approve. I, at your head,
Will bring back safe those whom to war I led.[g]
I shall destroy the hides in which your foe
In ambush lurks—my sword shall lay them low[h]
Each morn and eve." Said they, "We for our lord
Will furnish each day's need,[j] and keep his board

[x] Ezek. 19: 2
[y] Exod. 2: 22
[z] Ezek. 16: 30
[†] 1 Kgs. 17: 3
[a] Cf. Gen. 5: 29
[b] Gen. 32: 4(3)
[c] 1 Chr. 28: 9
[d] Gen. 30: 23
[e] Ps. 71: 13
[f] 1 Kgs. 12: 14
[g] Num. 27: 17
[h] Lev. 26: 7
[j] Exod. 16: 4

וְשָׁם הָיְתָה לְבִיָּא,[x] מֵאֶרֶץ נָכְרִיָּה,[y] רוֹדֶפֶת
הַבְּהֵמוֹת וְהַחַיּוֹת בַּמִּדְבָּרוֹת וּבַצִּיּוֹת,
וְלַעֲשׂוֹת בָּהֶם כְּפִי תַּאֲוָתָהּ אֵינָהּ מְמָעֶטֶת,
מַעֲשֵׂה אִשָּׁה זוֹנָה שַׁלָּטֶת.[z]

◆

כִּשְׁמֹעַ הַחַיּוֹת כִּי בָּא הָאַרְיֵה אֶל הָהָר,
לִשְׁאֹג וְלִנְחֹר מִהַר. וַיֹּאמְרוּ, זֶה יְנַחֲמֵנוּ
מִמַּכְאוֹבֵנוּ, מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן[a] לְבָבֵנוּ.
וַיִּשְׁלְחוּ אֵלָיו מַלְאָכִים[b] לֵאמֹר, כָּרְתָה בְּרִית
אִתָּנוּ לִשְׁמֹר, וְנַעֲבָדְךָ בְּנֶפֶשׁ חֲפֵצָה,[c] בְּלִי
תּוֹאֲנָה וְשִׁמְצָה, וּמִיַּד כָּל־מְבַקְשֵׁי רָעָתֵנוּ[e]
אֱסֹף אֶת־חֶרְפָּתֵנוּ.[d] וַיֹּאמֶר לָהֶם, בָּאתִי
לִלְמֹד חָכְמָה, כְּהוֹלֵךְ בְּדֶרֶךְ תְּמִימָה, וְאֵינִי
חָפֵץ לְהַכְבִּיד עֲלֵכֶם,[f] לְבַד אֲשֶׁר יִיטַב בְּעֵינֵי
כֻּלְּכֶם. וַאֲנִי אֵצֵא לִפְנֵיכֶם וְאָבוֹא,[g] וְאֶסְתֹּר
כָּל־מַאֲרָב וְכָל־מַחֲבוֹא, וְהִפַּלְתִּי אוֹיְבֵיכֶם
לִפְנֵיכֶם לְפִי חָרֶב,[h] בַּבֹּקֶר וּבָעֶרֶב. וַיֹּאמְרוּ,
נִתֵּן לַאֲדוֹנִי דְּבַר יוֹם בְּיוֹמוֹ,[j] לְמַאֲכַל שֻׁלְחָנוֹ[k]
וְטַעְמוֹ, שׁוֹר שֵׂה כְּבָשִׂים וְשֵׂה עִזִּים,[l]
בִּלְבָבוֹת עַלִּיזִים. וַיַּעֲשׂוּ עִמּוֹ תְּנָאִים קַיָּמִים
וְעוֹמְדִים, וְכָתוּב בַּסֵּפֶר וְהָעֵד עֵדִים.[m] וַיְקַבֵּל
אוֹתוֹ כָּל־עָשִׁיר וָהֵלֶךְ, לְאָדוֹן וּלְמֶלֶךְ.

◆

1212 שלטת] GMO$_1$ שולטת

1219 באתי] ‸A; G אני גולה, MO$_1$O$_2$ ~

1220 חכמה] O$_1$O$_2$ pref. תורה ו׳

1221 בעיני] G בעיניכם

1223 והפלתי] G והפלאתי

1225 נתן] ‸G; O$_2$ הן

לאדוני] GO$_2$ לאדונינו

Supplied with tasty victuals[k]—goat's flesh, beef,
And lamb,[l] happy at heart to serve our chief."
So they drew up a constitution, firm
In all provisions, permanent each term,
Written and witnessed,[m] all acknowledging,
Both rich and poor, him as liege-lord and King.

❧

Hearing the news, the Lioness was gone,
To Lethe's land[n] fled, and oblivion.
And so the Lion and his court remained
Happy, at peace they looked to see maintained
So long as ever moons should wane or wax.[o]
Princes and ministers[p] could all relax,
Enjoying food and drink;[q] early and late[r]
To the Hart's house they thronged, in eager spate,
To seek God's word. In lawful merriment
And sober pleasures all their days they spent.[s]

❧

To waken sleepers, that the moral might
Arouse them, some bard did these lines indite:

To reason open thou thy mind:
Her parable with favour read
And close attention, giving heed
To honour animals assigned
Unto that beast who, of his kind,
In counsel did the rest exceed;
Thus shalt thou, too, in grace succeed,
Good sense,[t] *respect, and knowledge find.'*

The Cynic, noting how such moral strength[u]
Conviction spelled through this epistle's length,[v]
Downcast, and lost for answer,[w] could not rest.
He went to his companions, and confessed
His problem, mournfully subdued.[x] At once
Another joined the party—for a dunce
Loves not discretion, but to leave exposed
His mindlessness.[y] Forthwith he went, disposed
The Sage to challenge, making bold reply:[z]
Boastful, his discourse he began, full cry.[a]

[k] 1 Kgs. 10:5
[l] Deut. 14:4
[m] Jer. 32:44
[n] Ps. 88:13(12)
[o] Ps. 72:7
[p] Esther 1:3
[q] 1 Kgs. 4:20
[r] Cf. 1 Sam. 17:16
[s] Job 36:11
[t] Prov. 3:4
[u] Cf. Prov. 18:23
[v] Esther 9:26, 29
[w] Cf. 1 Kgs. 10:5
[x] Esther 6:12
[y] Prov. 18:2
[z] Cf. Gen. 18:27
[a] Num. 23:7; cf. Isa. 58:1

וַיְהִי כִּשְׁמֹעַ הַלְּבִיָּא, וַתָּנָס אֶל אֶרֶץ נְשִׁיָּה,[n] וַיִּשָּׁאֵר הָאַרְיֵה וּבֵיתוֹ שָׂמֵחַ, וְרֹב שָׁלוֹם עַד בְּלִי יָרֵחַ.[o] וְכָל־שָׂרָיו וַעֲבָדָיו[p] שְׁקֵטִים וְנָחִים, אֹכְלִים שֹׁתִים וּשְׂמֵחִים.[q] וְכָל־הַיּוֹם אֶל בֵּית הַצְּבִי מַעֲרִיבִים וּמַשְׁכִּימִים,[r] לְבַקֵּשׁ דְּבַר ה׳ רוֹדְפִים וְהוֹמִים, וַיְכַלּוּ שְׁנוֹתָם בַּטּוֹב וִימֵיהֶם בַּנְּעִימִים.[s]

* * *

וְעַל זֶה אָמַר הַמְשׁוֹרֵר, לְהָעִיר לֵב נִרְדָּם וּלְעוֹרֵר:

תֵּן אֶל לְבָבְךָ בִּין וּבִמְלִיצָה   תִּהְיֶה בְּמֵיטַב דַּעְתְּךָ נִרְצָה,
וּרְאֵה בְּנֵי חַיּוֹת אֲשֶׁר נָתְנוּ   הוֹד אֶל בְּהֶמְתָּם בַּעֲלַת עֵצָה,
תִּזְכֶּה לְמַעְלַת חֵן וְשֵׂכֶל טוֹב[t]   כָּבוֹד וְדַעַת נַפְשְׁךָ תִּמְצָא.

וַיְהִי כִּשְׁמֹעַ הַמַּקְשֶׁה דִּבְרֵי עַזּוּת,[u] אֶת־כָּל־תֹּקֶף הָאִגֶּרֶת הַזֹּאת,[v] וְלֹא קָמָה עוֹד בּוֹ רוּחַ,[w] אֲשֶׁר תִּשְׁקֹט וְתָנוּחַ. וַיֵּלֶךְ אֶל חֲבֵרָיו לִדְרֹשׁ, אָבֵל וַחֲפוּי רֹאשׁ.[x] וַיָּבֹא הַשֵּׁנִי וַיֵּשֶׁב בִּמְסִבּוֹ, לֹא יַחְפֹּץ כְּסִיל בִּתְבוּנָה כִּי אִם בְּהִתְגַּלּוֹת לִבּוֹ,[y] וַיְמַהֵר לְהָשִׁיב אֶל הַמְחַבֵּר, וַיּוֹאֶל לְדַבֵּר,[z] וַיָּרֶם קוֹלוֹ בְּמַהֲלָלוֹ, וַיִּשָּׂא מְשָׁלוֹ.[a]

1230 הלביא] A הלבייה

1235 ויכלו] AGMO$_2$ ויבלו **שנותם**] A שניהם, MT GMO$_1$O$_2$R ימיהם

1236 וימיהם] MT ושניהם, GMO$_1$O$_2$ ושנותם, R ושנותיהם

1238 ולעורר] O$_2$ + וישא משלו במליצה מבורר

1239 אל לבבך] AGMO$_1$R אל לבך, O$_2$ ~ **ובמליצה**] O$_1$ ומליצה, O$_2$ המליצה

1240 וראה] GMO$_1$O$_2$; A וראו **חיות**] AO$_1$O$_2$; MR החיות **נתנו**] O$_2$ + מחצה **אל בהמתם**] GMR לבהמתם

1241 טוב] O$_2$ + הניצה **כבוד**] O$_2$ והוד **ודעת**] O$_2$ ושכל

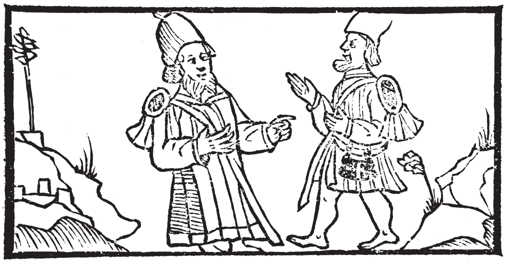
1243 קמה] AGMO$_1$R *edd.*; MT היה, O$_2$ וקם **עוד בו**] AO$_1$O$_2$, ~GR; בו ∧M; MT עוד בה

THE
SECOND PART

השער השני

The Second Part

This shall the praise of penitence declare:
No thing of value can therewith compare[a]



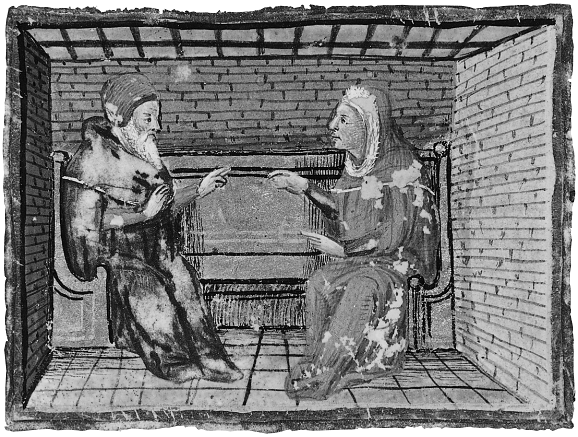
Cynic and Author here are seen
Discussing: their debate is keen,
Set speeches showing what they mean

‘WHO IS THE MAN’,[b] the Cynic asks, ‘so bold
That scorns the folly fools their virtue hold?
To all that nonconformists say, he takes
Exception: for each line of thought, he makes
Its author give account.[c] “That penitence”, says he,
“Is a choice quality, you must agree;
Keep each case-record safe,[d] filed in your mind.”
Yet one who, quite determined,[e] lags behind,
Through his recalcitrance can floor the wise,
All highbrows’ structures will he pulverise;
Whereas your self-depreciating[f] man
Gets his ideas confused, confounds each plan
That he conceives. He who repents, therein
Offends; ’tis fools that feel remorse for sin.
Never an intellectual rest had,
Devotion to the spirit is just mad.[g]
So, when wise saws you would propound, recall
What said the sage—the wisest of them all:
“*While youth lasts, joyful be.*”[h] But if you start
The habit of repentance, from your heart
Expelling folly and each self-willed thought,
Be sure that, without doubt, you will be caught

[a] Prov. 8: 11
[b] Esther 8: 5
[c] Lev. 25: 50
[d] Isa. 8: 16
[e] Cf. Ezek. 2: 4
[f] Cf. 1 Sam. 5: 17
[g] Hos. 9: 7
[h] Eccles. 11: 9

השער השני

בְּמַהֲלַל הַתְּשׁוּבָה כָּל־חֲפֵצִים לֹא יִשְׁווּ בָהּ[a]



צורת המקשה והמחבר   זה אל זה ידבר   ואמרים יחבר

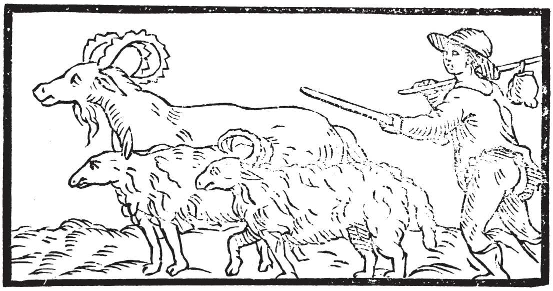
אָמַר הַמַּקְשֶׁה: מִי הוּא זֶה וְאֵי־זֶה הוּא,[b] הַמַּלְעִיג עַל הַסָּכָל וּבוֹזֵהוּ, הִקְשָׁה עַל דִּבְרֵי הַשּׁוֹבָב וְעִנְיָנוֹ וְחִשַּׁב עִם קֹנֵהוּ,[c] הֲלֹא הַתְּשׁוּבָה מִדָּה חֲמוּדָה, צוֹר תְּעוּדָה.[d] וְהָאִישׁ הַשּׁוֹבָב וַחֲזַק הַלֵּבָב,[e] בִּמְשׁוּבָתוֹ כָּל־חָכָם יַשְׁפִּיל, וְיַהֲרֹס בִּנְיַן כָּל־נָבוֹן וְיַפִּיל. וְכָל־אִישׁ קָטֹן בְּעֵינָיו,[f] יַבְהִיל רַעֲיוֹנָיו וִישַׁבֵּשׁ עִנְיָנָיו. כִּי כָּל־אִישׁ בַּעַל תְּשׁוּבָה חוֹטֵא, וּמִתְנַחֵם מֵעֲוֹנוֹ שׁוֹטֶה, וְהַמַּשְׂכִּיל לֹא יָנוּחַ, מְשֻׁגָּע אִישׁ הָרוּחַ.[g] וְעַתָּה, אַל תִּנְשֶׂה מַאֲמַר הֶחָכָם בִּמְלִיצוֹתֶיךָ, שְׂמַח בָּחוּר בְּיַלְדוּתֶךָ.[h] כִּי אִם תִּתְנַהֵג בְּמִדַּת

G] **כל . . . בה** Heading
ודרך החשובה

In the ram's fate—he, too, was virtue's friend.[j]
His story follows here (he met his end).[k]

* * *

A ram was in Damascus to be seen
('Tis said): a beast of a most modest mien.[l]
He meditated much, and used, each day,
Meticulous in his observance, pray
Many an office, covered with remorse
Should he have sinned; abstemious, of course,
Regarding food. If ever he displayed
Arrogance, he contrite confession made.
A perfect saint, his windows were designed
To face Jerusalem,[m] that, thus aligned,
Through them he might his trespasses confess:
His mood was one of sad reflectiveness,
Uprightness was his motto, peace he sought
As, being Aaron's devotee,[n] he ought.
To keep his fleece from briars free and spines[o]
Ten housekeepers he had—his concubines.[p]
With these he was discretion's soul, and fair:
A weighted scale[q] ensured to each her share.



The shepherd's gentle pace[†] drives on the sheep:
Beneath his rod the flock from straying keep
צורת הרועה מנהל לאטו[†] ומעביר הצאן תחת שבטו

There was a he-goat,[r] too; gross,[s] he did not
(So vain was he) for others care a jot.
Inside him, like a cauldron on the fire,
There boiled,[t] with vipers' venom,[u] his desire.

[j] 2 Sam. 17:10
[k] Cf. S. of S. 2:11
[l] Isa. 57:15
[m] Dan. 6:11(10)
[n] Mishnah, *'Aboth* 1:12
[o] Isa. 5:6
[p] 2 Sam. 15:16
[q] Lev. 19:35
[†] Cf. Gen. 33:14
[r] Dan. 8:5
[s] Mishnah, *'Aboth* 4:7
[t] Cf. Jer. 1:13
[u] Job 20:14

הַתְּשׁוּבָה, וְתָסִיר מִלִּבְּךָ סִכְלוּת וּמְשׁוּבָה, יִקְרְךָ כְּמִקְרֵה הָאַיִל, וְהוּא הָיָה גַם בֶּן־חַיִל.[j] וְכֵן הָיָה הַדָּבָר, חָלַף וְעָבָר.[k]

❧

אָמְרוּ כִּי בְּדַמֶּשֶׂק הָיָה אַיִל אֶחָד שְׁפַל רוּחַ,[l] מַרְבֶּה לָשׂוּחַ. וְהָיָה מִתְפַּלֵּל כָּל־הַיָּמִים, כְּדַת וְכַהֲלָכָה הַרְבֵּה פְּעָמִים. וְהָיָה מִתְנַחֵם עַל עֲוֹנוֹ, וּמָתוּן עַל מְזוֹנוֹ, וּמִתְוַדֶּה עַל זְדוֹנוֹ, וּבְכָל־דְּרָכָיו הָיָה חָסִיד וְשָׁלֵם, וְכַוִּין פְּתִיחָן לֵהּ בְּעִלִּיתֵהּ נֶגֶד יְרוּשָׁלֵם,[m] כִּי הִתְנַהֵג בְּדַרְכֵי הַתְּשׁוּבָה, וְנַפְשׁוֹ עֲלוּבָה. וַיִּבְחַר לְנַפְשׁוֹ יֹשֶׁר וְכִשְׁרוֹן, מִתַּלְמִידָיו שֶׁל אַהֲרֹן.[n] וְנָשָׂא לוֹ לְשָׁמְרוֹ מִשָּׁמִיר וָשַׁיִת[o] עֶשֶׂר נָשִׁים פִּילַגְשִׁים לִשְׁמֹר הַבַּיִת,[p] וְהָיָה מִתְנַהֵג עִמָּם כְּשׁוּרָה, בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׂוּרָה.[q]

❧

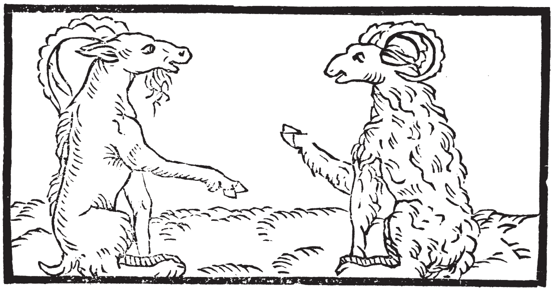
וְשָׁם הָיָה צְפִיר עִזִּים[r] מִתְגָּאֶה וְגַס רוּחַ,[s] כְּדוּד נָפוּחַ.[t] מְרוֹרַת פְּתָנִים בְּקִרְבּוֹ,[u] וַיֵּלֶךְ שׁוֹבָב בְּדֶרֶךְ לִבּוֹ.[v] וַיְהִי מִתְעַקֵּשׁ בְּכָל־דְּרָכָיו וְעִנְיָנָיו, וְהַצָּפִיר קֶרֶן חָזוּת בֵּין עֵינָיו.[w] וַתִּהְיֶינָה לוֹ נָשִׁים נְשׂוּאוֹת, הַבְּרִיאוֹת וְהַמְּלֵאוֹת,[x] לְמַלֵּא תַּאֲוָתוֹ וּלְהַשְׁלִים, הָיָה מָצוּי אֶצְלָם כְּתַרְנְגוֹלִים.[y] וַיְהִי הַיּוֹם, וַיִּפְקְדוּ בְּיַד רוֹעֶה אֶחָד שְׁנֵיהֶם, נְשֵׁיהֶם וּבְנֵיהֶם, וַיִּקַּח הָרוֹעֶה אֶת־מַטֵּהוּ מִשְׁעַנְתּוֹ וְשִׁבְטֵהוּ,[z] וַיִּתְנַהֵל לְאִטּוֹ[a] לְרֶגֶל הַחוֹלֶה וְהַנִּשְׁבָּר, וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר.[b] וַיִּסֹּב וַיַּעֲבֹר,[c] וַיַּעַל

15 חלף] M וחלף

Led by his wayward heart,[v] he went astray
In all concerns, his was the twister's way:
His horn showed clearly[w] where his instincts lay.
His wedded wives—full-fleshed, obese[x]—he kept
To satisfy his lust; on these he leapt
Eager as barnyard fowls their hens will tread.[y]
One day a shepherd charged to tend them, led
These twain, their wives and sons; plying his crook
And staff[z] protectively, the road he took,
Setting an easy pace[a] that should not strain
The sick, he drove his flock across the plain
Far, far away,[b] till, at his circuit's end,[c]
To Tabor's mountain come, he did ascend.
The pasture there was lush, as fresh and green
As any watered garden he had seen.
Time passed;[d] no panic, no disturbance raised
Alarm amongst the ewes and goats that grazed
In groups, all finding herbage rich to eat:
And, as they came to drink, they came on heat.[e]

❧

The Goat, mounting his wives, no shame did show,
But sank the bolt shot from his brazen bow.[f]
The Ram (whose delicacy all admired,
Being well known for modesty) retired.
He viewed the Goat's proud prowess with disgust,
His rank stench, and his bellyful of lust;
His deeds were wanton as his parts: wherefore
From holding converse with him he forbore,
Applying to himself advice well known,
Since to bear Scripture's crown it may be shown:



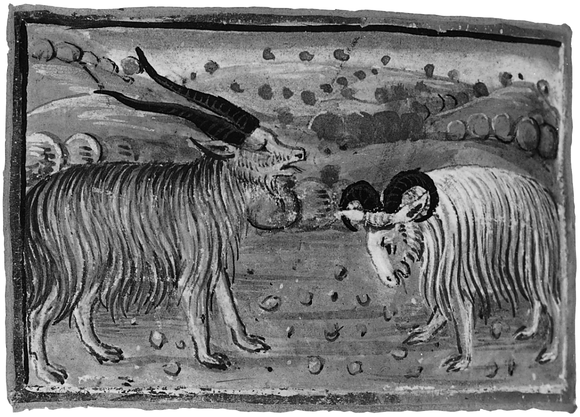
The Goat, shown with the Ram, here makes address
In terms eschewing any forcefulness[†]

[v] Isa. 57:17
[w] Dan. 8:5
[x] Gen. 41:7; Judg. 3:17
[y] Cf. BT *Berakhoth* 22a
[z] Ps. 23:4
[a] Cf. Gen. 33:14
[b] Exod. 3:1
[c] 1 Sam. 15:12
[d] Gen. 38:12
[e] Gen. 30:38
[f] Ps. 18:35
[†] Zech. 4:6

הַר תָּבוֹר, וַיִּמְצָא שָׁם מִרְעֶה שָׁמֵן וָטוֹב, כְּגַן רָטֹב. וַיִּרְבּוּ הַיָּמִים[d] בְּאֵין פַּחַד וְאֵימִים, וְהָעִזִּים וְהָרְחֵלִים רוֹעוֹת כִּתּוֹת, וַיֵּחַמְנָה בְּבֹאָן לִשְׁתּוֹת.[e]

❧

וַיְדַלֵּג הַצָּפִיר עַל נָשָׁיו בְּאֵין בּוּשָׁה, וְנִחֲתָה קֶשֶׁת נְחוּשָׁה.[f] וְהָאַיִל הָיָה צָנוּעַ, וּבְכָל־מִדָּה חֲמוּדָה יָדוּעַ. וַיַּרְא עִנְיַן הַצָּפִיר וְגַאֲוָתוֹ, וְרוּחַ בִּטְנוֹ וְתַאֲוָתוֹ, וַיִּמָּנַע מִדַּבֵּר אֵלָיו לְרֹעַ מַעֲלָלָיו וְכֵלָיו. וַיְהִי דוֹרֵשׁ לְנַפְשׁוֹ דַּעַת כְּלוּלָה, אַל תִּתְחָר בַּמְּרֵעִים וְאַל תְּקַנֵּא בְּעוֹשֵׂי עַוְלָה,[g] כָּל־שֶׁכֵּן מִי שֶׁהַשָּׁעָה נִמְשֶׁכֶת לְחֶפְצוֹ, מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ.[h] וְהַצָּפִיר, בִּרְאוֹתוֹ כִּי נִרְחַק מִמֶּנּוּ, וּמְנוֹד רֹאשׁ יְשִׂימֶנּוּ,[j] וַיִּחַר עָלָיו אַפּוֹ וַיֶּרֶב חֲמָתוֹ וְזַעְפּוֹ. וַיֹּאמֶר בְּלִבּוֹ, עַתָּה יָדַעְתִּי וּמִדַּרְכֵי הָאַיִל לָמַדְתִּי כִּי בְּמִדַּת הַתְּשׁוּבָה לִבּוֹ יִנְהַג,



צורת הצפיר מדבר אל האיל   לא בכח ולא בחיל[†]

Vie not with evil-doers, aye, dismiss
Envy for those who practise wickedness,[g]
Particularly those whose world of guile
And purposes draw from the hour a smile.[h]
When the Goat saw he held aloof, and read
The disapproval in his shaking head,[j]
His anger at him blazed and raged. “I know”,
He thought, “(for this Ram’s manners tell me so)
That penitence is his heart’s rule: much time
To knowledge he devotes of things sublime,
Divine philosophy[k]—lest my sons tread
In the same path as he does, I must dread,
Lest they to use his code themselves decide.
’Tis best I talk to him, with words that hide
My plan to find some wanton scheme,[l] wherein
Getting him in my power, on his own sin
I’ll vent my spleen[1]—his zeal, nay, greed to win.[m]
I will reprove him, and perchance may bend
And redirect his course to mine own end.”

[g] Ps. 37: 1
[h] BT *Berakhoth 7b*; *Megillah 6b*; Prov. 8: 31
[j] Ps. 44: 15(14)
[k] Eccles. 12: 12
[l] Ps. 141: 4
[m] Isa. 57: 17

❧

At even, when the stragglers o’er the wold
And those distressed had all rejoined the fold,
All gathered in,[n] the Goat sought out the place
Where lived the Ram, to ask him, to his face,
Why at frivolity he did disdain
To smile at all.[o] “Brother”, said he, “explain
Why dost refuse to talk to me, though I
Have caused thee no offence.[p] Dost thou descry
In me iniquity, and seek to shame
Me,[q] by withholding discourse? What’s the game?”[r]

[n] Gen. 29: 7
[o] Ps. 24: 4
[p] Judg. 11: 27
[q] Cf. Jer. 2: 5; 2 Sam. 19: 44(43)
[r] Gen. 29: 25

❧

“In thee”, the Ram replied, “I can see signs;
As sacred poles and columns[s] signal shrines
Idolatrous, so thy grim face,[t] thine eye
That roves, all supercilious,[u] to spy
Victims for thy desire,[v] and other traits
I disapprove of[w]—all this indicates
That we two are, in spirit, poles apart,
My way is humble,[x] and contrite my heart.[y]

[s] Isa. 27: 9
[t] Deut. 28: 50
[u] Prov. 6: 17
[v] Cf. Num. 15: 39
[w] Cf. 1 Kgs. 9: 12
[x] Prov. 16: 19
[y] Ps. 51: 19(17)

וְחָכְמָה וָדַעַת וְהַרְבֵּה לַהַג.[k] אֶפְחַד אוּלַי יִתְנַהֲגוּ בָּנַי בִּדְרָכָיו, וְיִלְמְדוּ מַהֲלָכָיו. אֵין לִי טוֹב כִּי אִם לְדַבֵּר עִמּוֹ תַּחְבּוּלוֹת, לְהִתְעוֹלֵל עֲלִילוֹת,[l] וּבַעֲוֹן בִּצְעוֹ[m] ⟨אֶקְצֹף⟩[1] וְאוֹכִיחֶנּוּ, אוּלַי מִדַּרְכּוֹ אַדִּיחֶנּוּ וְאֶל כָּל־אֲשֶׁר אֶחְפּוֹץ אַטֶּנּוּ.

❧

וַיְהִי בָּעֶרֶב, בְּהִתְחַשֵּׁק כָּל־נֶחֱשָׁל וְכָל־נַעֲנֶה, עֵת הֵאָסֵף הַמִּקְנֶה,[n] וַיֵּלֶךְ הַצָּפִיר אֶל בֵּית הָאַיִל לְדָרְשׁוֹ, אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשׁוֹ.[o] וַיֹּאמֶר לוֹ, אֲהָהּ אָחִי, לָמָּה מָנַעְתָּ מִמֶּנִּי מִלּוּלָךְ, וְאָנֹכִי לֹא חָטָאתִי לָךְ.[p] וּמַה מָּצָאתָ בִּי עָוֶל אֲשֶׁר הֲקִלוֹתָנִי,[q] וְלָמָּה רִמִּיתָנִי?[r]

❧

וַיֹּאמֶר הָאַיִל, רָאִיתִי בְּךָ סִימָנִים, אֲשֵׁרִים וְחַמָּנִים,[s] כִּי אַתָּה עַז פָּנִים[t] וְעֵינֶיךָ רָמוֹת,[u] וְלָתוּר אַחֲרֵי תַּאֲוָתְךָ[v] הוֹמוֹת, וְעִנְיָנִים אֲחֵרִים לֹא יָשְׁרוּ בְּעֵינַי,[w] וְהֵם הֶפֶךְ מֵרַעְיוֹנַי. וַאֲנִי שְׁפַל רוּחַ[x] וּמֻכֶּה, לֵב נִשְׁבָּר וְנִדְכֶּה,[y] וְלֹא יִתְחַבְּרוּ לְעוֹלָם שְׁנֵי הֲפָכִים, יְשַׁר לֵבָב וְאִישׁ תְּכָכִים.[z] וּכְבָר פֵּרְשׁוּ הַקַּדְמוֹנִים

58 ובעון] O_2 ובעוד
⟨אקצף⟩] em.; אקפו(״)ץ $(A)G(M)O_1$, אקבוץ O_2

---

[1] אקפץ ('I shall jump on'), although it is the reading of almost all manuscripts (see critical note), must be a corruption of אקצף ('I shall wax wroth'), as in the biblical source (Isa. 57: 17).

The upright mind, and one who must obtain
[z] Prov. 29: 13 His will, using unfair constraint[z]—these twain
In opposition stand, nor e'er shall meet.
The ancients who, long since in tomes replete
With wisdom, logic's rules explained,[2] insist
That things which of necessity[3] exist
[a] Esther 4: 8 Are of two kinds, and different laws they own.[a]
Perfect necessity stands all alone;
The other is not perfect, even though
Improperly we sometimes call it so.
Necessity's perfection, passing great,
Will, through transcendent rectitude, dictate
That if a certain thing exists, it must
Imply existence of another, just
As, without sunrise, there can be no day:
Neither, from tother severed, moves away.
So, fire and smoke are paired—should we decide
That smoke exists, fire cannot be denied.
Necessity imperfect in effect
Will not elude those of true intellect.
Thus, of two entities, one you may see
Exists potentially, whilst one must be,
Whose actual existence does not mean
That its pair necessarily is seen
To pass from its potential state, and share
The actuality within its pair.
So, for example, *man* and *living kind*
Are not as equal entities defined.
If man exists, then life exists as well,
But life's existence need not always spell
Mankind's:[4] because one really is, our speech
(Too loose) asserts existence of them each,
But one's existence constitutes no ground
For saying that the two must both be found.

❧

One of necessity's three types will find
A seat in all existent things assigned.
These are: that force which can allow no play
To variation; next, potential sway

בְּסִפְרֵיהֶם הַנְּבוֹנִים,[2] וְאָמְרוּ כִּי הַחִיּוּבִים[3] שְׁנֵי מִינִים, וּבְדָתֵיהֶם שׁוֹנִים.[a] הָאֶחָד חִיּוּב שָׁלֵם בְּמַעֲלָתוֹ, וְהָאֶחָד אֵינוֹ שָׁלֵם כִּי אִם בִּקְרִיאָתוֹ. הַחִיּוּב הַשָּׁלֵם בְּמַעֲלָתוֹ וְיָשְׁרוֹ, הוּא כַּאֲשֶׁר יִמָּצֵא הָאֶחָד יִמָּצֵא חֲבֵרוֹ, כִּמְצִיאוּת הַיּוֹם וַעֲלוֹת הַשֶּׁמֶשׁ, וְזֶה מִזֶּה לֹא יִפָּרֵד וְלֹא יָמֵשׁ. אוֹ כִּמְצִיאוּת הָאֵשׁ וְהֶעָשָׁן יַחַד, זֶה מִזֶּה לֹא נִכְחָד. הַחִיּוּב אֲשֶׁר אֵינוֹ שָׁלֵם מִכָּל־מַשְׂכִּיל לֹא יִתְעַלֵּם, וְהוּא כְּשֶׁיִּמָּצֵא הָאֶחָד בְּכֹחוֹ יִמָּצֵא הַשֵּׁנִי בְּעַל כָּרְחוֹ. וּכְשֶׁיִּמָּצֵא הָאֶחָד לֹא יִתְחַיֵּב חֲבֵרוֹ לְהִמָּצֵא, וּמִן הַכֹּחַ אֶל הַפֹּעַל לֹא יֵצֵא. כְּמוֹ הַחַי וְהָאָדָם אֲשֶׁר אֵינָם שָׁוִים בְּמַעֲמָדָם, כִּי כְּשֶׁיִּמָּצֵא הָאָדָם יִמָּצֵא הַחַי בְּהֶכְרֵחַ וּכְשֶׁיִּמָּצֵא הַחַי לֹא יִתְחַיֵּב הָאָדָם לְהִשְׁתַּכֵּחַ.[4] וּבִמְצִיאוּת הָאֶחָד בִּהְיוֹת הַשְּׁנַיִם נִקְרָאִים, וְהַשְּׁנַיִם בְּאֶחָד אֵינָם נִמְצָאִים.

* * *

וְהַחִיּוּב יִמָּצֵא כְּמוֹ כֵן בְּג׳ פָּנִים, הֵם בַּנִּמְצָא

80 האש] ^G

81 יחד] GO_1O_2 כאחד

85 לא] ^O_1

88 האדם] GO_1O_2 + במציאתו

89 ובמציאות] O_2 גם במציאת האדם

92 ימצא] GO_2 נמצא

כמו כן] O_2 ג״כ

---

[2] For what follows, cf. Aristotle on contraries (ἐναντία) and opposites (ἀντικείμενα), *Categoriae*, 6*a*, 18 (Eng. trans., Cooke, p. 18), and *Metaphysica*, 4. 4. 14. 1006*b*, 5. 9–10. 1018*a* f., 6. 2. 6. 1026*b*, 11. 8. 4. 1064*b* (Eng. trans., Tredennick, i. 168, 242 f., 300, ii. 90). For Hebrew versions (from Averroes' commentaries), see Steinschneider, *Hebräische Übersetzungen*, 156 f.; 'Translation and Translators (Medieval)', *EJ* xiv. 1322 (A. S. Halkin). Ibn Sahula's immediate source requires further investigation.

[3] The point of this lecture is the incompatibility of opposites, negative and positive (see II. 104 f.), the Hebrew term for 'positive' being *ḥiyyub* (see e.g. below, II. 97 f.). *Ḥiyyub* is also used, however, in the sense of 'necessity', corresponding to the Greek ἀνάγκη (Latin *necessitas*), to express the notion of an ineluctable postulate; see Ben-Yehuda, *Thesaurus*, ii. 1579, Klatzkin and Zobel, *ʾOṣar*, i. 285. Conceivably it was the homonymity in Hebrew of these two items of philosophical terminology that misled Ibn Sahula into introducing an irrelevant preamble here.

[4] להשתכח, 'find', is an Aramaism, not to be confused with the meaning 'forget' which the stem שכח signifies in Hebrew.

Over events; and there remains, abstract
Or 'absolute'[5] necessity—a fact,
[b] Jer. 13: 10 But not applicable in every case.[b]
Force ineluctable in time and space
[c] Num. 19: 15 Is omnipresent, unattached;[c] the One
Unmoved, Itself motion imparts to none,
[d] Job 28: 9 Yet did His hand on flinty rock lay hold[d]
When He created it: nor young, nor old,
[e] Ps. 121: 4 He slumbers not, nor sleeps.[e] Next, what we class
As but potential, has not come to pass,
Yet may occur, from the potential sphere
Proceeding, and, thus realised, appear.
What in necessity we recognise
As absolute, in the potential lies
By nature hid, but sometimes is revealed
In logic faultless, though before concealed
For us to find—or not: then may again
Thereafter disappear, its force now vain.

❧

Now as to opposites: distances wide
Between them mark completely their divide.
In contradictions, two extremes admit
Two types of contrast, patterned opposite.
[f] Zech. 3: 7 Let me explain.[f] One type will not, between
Two things which it contrasts, concede a mean.
Thus, those whom sex divides yet form a pair
No intermediate between them share.
The other has a halfway house, the point
[g] 1 Kgs. 1: 8 Of neighbours' echoes mingling conjoint,[g]
As white and black, or hot and cold combine
Like meal and drink in offerings divine.[6]

❧

There still are positives[7] left to rehearse.
Human behaviour, and ways diverse
Provide examples, as they also give
Contrasts. An instance of the positive
[h] Num. 4: 4 Concerns two men, most holy[h] their intent,
Who join together, on one purpose bent;
To fear the other neither can have cause
[j] Num. 9: 14 Since both are subject to the selfsame laws.[j]

חוֹנִים, וְהֵם הֶכְרֵחַ וְאֶפְשָׁר וּמְשֻׁלָּח,[5] וְלֹא אֶל הַכֹּל יִצְלַח.[b] וְהַהֶכְרֵחַ הוּא הַנִּמְצָא תָּמִיד, אֲשֶׁר אֵין עִמּוֹ פְּתִיל צָמִיד,[c] וְלֹא מָשׁ וְלֹא יָמִישׁ, וְיָדוֹ שָׁלַח בַּחַלָּמִישׁ,[d] אֵינוֹ חָדָשׁ וְלֹא יָשָׁן, לֹא יָנוּם וְלֹא יִישָׁן.[e] הָאֶפְשָׁר, הוּא דָּבָר שֶׁאֵינוֹ נִמְצָא וְיִתָּכֵן לְהִמָּצֵא, וּמִן הַכֹּחַ אֶל הַפֹּעַל יֵצֵא. הַמְּשֻׁלָּח, הוּא דָּבָר מְכֻסֶּה בְּטֶבַע הָאֶפְשָׁר, וְנִמְצָא עִתִּים וְיִכְשַׁר, אַחַר אֲשֶׁר הָיָה אֶפְשָׁר לְהִמָּצֵא אוֹ לֹא, וְאֶפְשָׁר לְהִבָּטֵל בֶּעָתִיד כֹּחוֹ וְחֵילוֹ.

❧

וְהַהֲפָכִים הֵם הַדְּבָרִים שֶׁיֵּשׁ בֵּינֵיהֶם הַרְחָקָה גְּמוּרָה, וּשְׁנֵי קְצוֹת הַסְּתִירָה. וְהֵם שְׁנֵי מִינֵי הֲפָכִים, וְנָתַתִּי לְךָ מַהְלְכִים.[f] הָאֶחָד הוּא דָּבָר אֲשֶׁר אֵין אֶמְצָעִי בֵּין הֶפְכּוֹ לְמִינוֹ, וְאֵין הַקְּרָבָה בֵּינוֹ לְבֵינוֹ. כִּמְשַׁל הַזּוּגִים וְהַנִּפְרָדִים בְּמִינֵיהֶם, אֲשֶׁר אֵין אֶמְצָעִי בֵּינֵיהֶם. הַשֵּׁנִי הוּא דָּבָר אֲשֶׁר יֵשׁ בּוֹ אֶמְצָעִי, וְשִׁמְעִי וְרֵעִי,[g] כְּמוֹ הַלֹּבֶן וְהַשַּׁחֲרוּת וְהַחֲמִימוּת וְהַקְּרִירוּת, וְהָאֶמְצָעִי מִשְּׁנֵיהֶם מְחֻבָּר, וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמְּדֻבָּר.[6]

❧

וְעוֹד יֵשׁ חִיּוּב[7] וַהֲפָכָיו, נִלְקָחִים מִמִּדַּת הָאָדָם וּמַהֲלָכָיו. הַחִיּוּב הוּא מָשָׁל בִּשְׁנֵי אֲנָשִׁים קֹדֶשׁ הַקֳּדָשִׁים,[h] אֲשֶׁר כַּוָּנָתָם לְהִתְיַחֵד בְּעֵצָה אַחַת, מִשְׁפָּט אֶחָד וְחֻקָּה אַחַת,[j] וְאִישׁ מֵהֶם מֵחֲבֵרוֹ לֹא יֵחַת. וַהֲפָכָיו

104 וההפכים] A(?) וההופכים

---

[5] משלח is a calque on the Arabic *mutlaq* (lit. 'set free') in the technical sense of 'absolute'; see Ben-Yehuda, *Thesaurus*, viii. 7145, Klatzkin and Zobel, *'Oṣar*, ii. 295.

[6] From the introduction to the liturgical citation in the additional service (*musaph*) on festivals of the sacrificial prescriptions in Num. 28: 1 f., 29: 18. See e.g. Singer, *Prayer Book*, 236.

[7] See above, n. 3.

The opposite of this are men whose aim
Differs entirely, nor have they the same
Beliefs and moral code; whilst one maintains
Modesty is a value, and disdains
All arrogance as wicked, what the first
Prizes, is by the second one reversed
Who offers to inverted values praise,
The molten image unto which he prays.[k]
Thus, he that views repentance as his gain
Considers[8] all recalcitrance insane,
Whilst one who thinks backsliders, by their style
Of life, achieve perfection, will revile
Sincerity.[l] Their difference inbred
Prevents these twain from pairing—not abed
Nor on their journeyings.[m] And now, we are
Two opposites, our characters too far
Divergent: whereas I at heart can claim
That I am pure,[n] integrity my aim,
Thy defects make thy heart slide back; whilst I
Am meek, thy face is hard,[o] and proud thine eye.
I crush myself, my spirit is subdued,[p]
Haughty[q] art thou, thy mind uncaring, crude.
So, in thy paths determined not to walk,
No contact would I have with thee,[r] nor talk."

❧

"Well", said the Goat, "seeing that thou dost preen
Thee on repentance, finding it obscene
That on tough-mindedness some virtue[s] set,
Thou mightest fall into mischance's net
As did a pious man, that never took
Note of the fact (writ plain in the Good Book)
That wives can go astray, and husbands feel
(Thinking themselves cuckolded) jealous zeal.[t]
So let me tell thee how it all began.[9]

❧

'Tis told that in Ashdod once lived a man
A thorough gentleman, whose age perceived
In him its paragon[u]—one who believed
In God (a Muslim), staunch as well to hold
Faith with the pious.[v] He was rather old,[w]

[k] Jer. 10: 14
[l] Ps. 24: 4
[m] Cf. Ps. 139: 3
[n] Ps. 24: 4
[o] Deut. 28: 50
[p] Prov. 29: 23
[q] Ps. 101: 5
[r] Ps. 32: 9
[s] Job 41: 4(12)
[t] Num. 5: 12, 14
[u] Cf. Gen. 6: 9
[v] Hos. 12: 1(11: 12)
[w] 1 Sam. 17: 12

הֵם אֲנָשִׁים נִפְרָדִים בַּעֲצָתָם, בְּמִדּוֹתֵיהֶם וֶאֱמוּנָתָם, כִּי הָאֶחָד יָדִין כִּי הַצְּנִיעוּת טוֹב וְהָעַזּוּת רָע, זֶה יִתְרוֹן וְזֶה מִגְרָע, וְהַשֵּׁנִי יָדִין בְּהַפְכּוֹ כִּי שֶׁקֶר נִסְכּוֹ.[k] וְהַנּוֹתֵן יִתְרוֹן אֶל הַתְּשׁוּבָה יְחַיֵּב[8] סִכְלוּת הַמְּשׁוּבָה, וְהַנּוֹתֵן שְׁלֵמוּת אֶל הַשּׁוֹבָב יְחַיֵּב גְּרִיעוּת לְבַר לֵבָב.[l] וְעַל זֶה לֹא יִתְיַחֲדוּ שְׁנֵיהֶם בְּטִבְעָם, לְשִׁנּוּי אָרְחָם וְרִבְעָם.[m] וְעַתָּה, אֲנַחְנוּ שְׁנֵי הֲפָכִים, וּמִדּוֹתֵינוּ פּוֹנוֹת לִשְׁנֵי דְּרָכִים. כִּי אֲנִי תָּמִים וּבַר לֵבָב,[n] וְאַתָּה חָסֵר וְלִבְּךָ שׁוֹבָב. אֲנִי עָנָיו וְנִכְאֶה, וְאַתָּה עַז פָּנִים[o] וּמִתְגָּאֶה. אֲנִי נִשְׁבָּר וּשְׁפַל רוּחַ,[p] וְאַתָּה גְּבַהּ עֵינַיִם[q] וְגַס רוּחַ, וְעַל זֶה נִמְנַעְתִּי מִשְּׁבִילֶיךָ, בַּל קְרֹב אֵלֶיךָ.[r]

❧

וַיֹּאמֶר הַצָּפִיר, אַחֲרֵי אֲשֶׁר בְּמַעֲלַת הַתְּשׁוּבָה תִּתְהַלֵּל, וְחִין עֶרֶךְ[s] עַזּוּת תְּחַלֵּל, אוּלַי תִּלָּכֵד בְּמִקְרֵה הֶחָסִיד וְרִשְׁתּוֹ, אֲשֶׁר לֹא עָלָה פְּשַׁט הַכָּתוּב בְּדַעְתּוֹ, אִישׁ אִישׁ כִּי תִשְׂטֶה אִשְׁתּוֹ, וְרוּחַ קִנְאָה בּוֹ לֹא עָבַר.[t] וְהִנְנִי מוֹדִיעֲךָ אֵיךְ הָיָה הַדָּבָר.[9]

❧

אָמְרוּ כִּי הָיָה בְּאַשְׁדּוֹד אִישׁ תָּמִים בְּמִדּוֹתָיו, וְצַדִּיק הָיָה בְּדֹרֹתָיו,[u] אִישׁ יִשְׁמְעֵאל, נֶאֱמָן עִם אֵל וְעִם קְדוֹשִׁים,[v] זָקֵן בָּא בַּאֲנָשִׁים.[w] וַתְּהִי לוֹ אִשָּׁה מְיֻחֶסֶת

136–7 ורוח . . . הדבר] ^GO$_1$O$_2$

138 אמרו] *edd.*; GMO$_2$R ויאמר **כי**] ^GMO$_2$R **באשדוד**] GM(O$_1$)O$_2$R + ישמעאלי לעשות מפליא (והאיש תם **תמים**] AGMR תם, GMO$_2$ pref. והאיש

139 וצדיק] GMO$_2$R תמים, MT A צדיק

139–40 איש ישמעאל] ^AGMO$_2$R

---

[8] יחיב here and in II. 124 has a non-philosophical meaning ('condemn'), and has nothing to do with the meanings of *ḥiyyub* in the foregoing (see above, n. 3).

[9] The following piece of anti-feminist satire is briefly noted by N. Roth, 'Wiles of Women', 157.

And had a wife, born of a noble line,
Whose features' perfect symmetry did shine
Fair as the moon, clear as the sun;[x] but he,
Consumed by his religiosity,
So prudish was, that on her charms no look
Of his had ever chanced to fall.[y] He took
As read her virtue,[z] but as little knew
Of what she did, as of her naked view[a]
Since ne'er a glance at her he stole. She had
Found an attraction in the town—a lad
As handsome as they go, pink-faced,[b] and young,
For whom within her breast a passion sprung—
A flame of love past understanding,[c] hot,
That ocean's mighty waters could ne'er blot.[d]
One day—it was the wheat-harvest[e]—her mind
From chastity to lustful thoughts inclined
Hither and thither, tottering, to stray:
Ere long, the eve came of their festive day[10]
When, full of confidence holding their wake,
To music of the pipe they merry-make.
Her husband[f] brought home, for their special meal,
A goat.[11] Towards the even,[g] when folk feel
Rested and quite relaxed, he donned his best
Finery[h] and, by holy joy caressed,
Made for the mosque, bidding his wife prepare
The table and the lamp. 'I go to prayer',
Quoth he, 'in that mosque of all here most fair.'
His wife took post, where she could judge which swain
Of those before the gateway[j] had least brain,[k]
When lo! along the street there came her boy
Right to her corner,[l] with a whoop of joy.
He strode towards her, reached the gate, and passed
Within her doors, which she forthwith made fast.[m]
Ripping his garment loose,[n] she let her eyes
Feast on his graceful form, and on his size,
And said, quite brazen-faced,[o] 'A vow I made
Long since, when I was young, has not been paid
By offering due sacrifice: this day
Ere it is over,[12] shall have seen me pay.[p]

[x] S. of S. 6: 10
[y] Cf. BT *Shabbath* 118*b*
[z] Prov. 31: 10
[a] Cf. Lev. 20: 17
[b] Cf. 1 Sam. 16: 12; Gen. 39: 6
[c] Cf. 2 Sam. 1: 26
[d] S. of S. 8: 7
[e] Judg. 15: 1
[f] Judg. 15: 1
[g] 1 Kgs. 18: 36
[h] Isa. 61: 3
[j] Cf. Esther 5: 1
[k] Prov. 7: 7
[l] Prov. 7: 8
[m] Cf. Gen. 7: 16
[n] Gen. 39: 12
[o] Prov. 7: 13
[p] Prov. 7: 14

---

[10] Hardly the Muslim *ḥaj*, i.e. pilgrimage to Mecca, but possibly the *fiṭr*, i.e. celebration of the end of the month-long fast of Ramaḍan, is here alluded to. Since the Muslim calendar revolves round the solar

וְתַמָּה, יָפָה כַלְּבָנָה בָּרָה כַּחַמָּה,[x] וּמֵרֹב
צִדְקָתוֹ הָיָה נֶחְפָּר וְנִכְלָם, וְלֹא נִסְתַּכֵּל
בְּהוֹד יָפְיָהּ לְעוֹלָם.[y] וּבְחֶזְקַת אֵשֶׁת חַיִל[z]
מַחֲזִיק אוֹתָהּ, וְהוּא לֹא רָאָה אֶת־עֶרְוָתָהּ[a]
וְלֹא הִכִּיר בִּפְעָלֶיהָ, כִּי לֹא הִבִּיט אֵלֶיהָ.
וַתֶּחֱשַׁק הָאִשָּׁה בָּחוּר אֶחָד מִבְּנֵי הָעִיר,
אַדְמוֹנִי יְפֵה תֹאַר[b] רַךְ בְּשָׁנִים וְצָעִיר, וַתִּבְעַר
בְּלִבָּהּ אֵשׁ תְּשׁוּקָתוֹ, נִפְלְאַתָה אַהֲבָתוֹ,[c]
מַיִם רַבִּים לֹא יְכַבּוּ לָהּ אַהֲבָתוֹ.[d]
וַיְהִי מִיָּמִים בִּימֵי קְצִיר חִטִּים[e] וְרַעְיוֹנֵי
הָאִשָּׁה אֶל תַּאֲוָתָהּ מֻטִּים, וּמִדֶּרֶךְ הַצְּנִיעוּת
נָדִים וּמִתְמוֹטְטִים, כְּמַעֲשֵׂה שֵׂטִים. וַיַּגִּיעַ
עֶרֶב חַגָּם[10] בְּבִטְחָה, הֶחָלִיל וְהַשִּׂמְחָה,
וַיִּהְיוּ שְׂמֵחִים וְעַלִּיזִים, וַיִּפְקֹד הָאִישׁ אֶת־
אִשְׁתּוֹ בִּגְדִי[11] עִזִּים.[f] וַיְהִי בַּעֲלוֹת הַמִּנְחָה[g]
לְעֵת מְצֹא נֹפֶשׁ וַהֲנָחָה, וַיֵּלֶךְ הָאִישׁ בֵּית
הַתְּפִלָּה בְּמַעֲטֵה עֹז וּתְהִלָּה,[h] בְּגִילָה וּצְהָלָה.
וַיֹּאמֶר לְאִשְׁתּוֹ, הָכִינִי הַשֻּׁלְחָן וְהַמְּנוֹרָה,
וְהִנְנִי הוֹלֵךְ לְהִתְפַּלֵּל בַּכְּנֶסֶת הַהֲדוּרָה.
וַתַּעֲמֹד אִשְׁתּוֹ לְהָבִין בְּבָנִים חֲסַר לֵב
וָבַעַר,[k] נֹכַח פֶּתַח הַשַּׁעַר.[j] וְהִנֵּה הַבָּחוּר בְּרִנָּה
עוֹבֵר בַּשּׁוּק אֵצֶל פִּנָּהּ.[l] וַיִּצְעַד וַיָּבֹא
לִקְרָאתָהּ וַיִּקְרַב אֶל פֶּתַח בֵּיתָהּ. וַתִּסְגֹּר
הָאִשָּׁה בַּעֲדוֹ,[m] וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ,[n] וַתֵּרֶא
אֶת־רֹב יָפְיוֹ וְגָדְלוֹ, הֵעֵזָּה פָּנֶיהָ וַתֹּאמַר לוֹ:[o]
זִבְחֵי שְׁלָמִים עָלַי מִנְּעוּרַי, הַיּוֹם שִׁלַּמְתִּי[12]
נְדָרָי.[p] וְהָיִיתִי עֲצוּבָה עַל נִדְרִי וְלִבִּי הַמָּוֶת

147 ותחשק] GO$_2$ ותחשוק **בחור**] *sic* codd. *edd.*

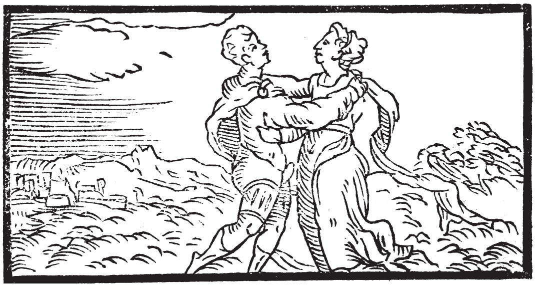
150 מים . . . אהבתו] A; ∧GMR (O$_1$O$_2$ unchecked) *edd.*

---

year, this could coincide with the wheat-harvest (see II. 151), which in biblical lands occurs at the beginning of the Hebrew month Sivan (May–June).

[11] The placing of this detail in the mouth of a he-goat is just possibly intentional irony; more probably, the magnetism of the biblical quotation (Judg. 15: 1) obscured the incongruity.

[12] The verb שלמתי is here to be construed as a perfect of confidence referring to the future (Gesenius, *Hebrew Grammar*, 312, §106*n*).



The lady leans against her swain
Strength from her fancy-man to gain[†]

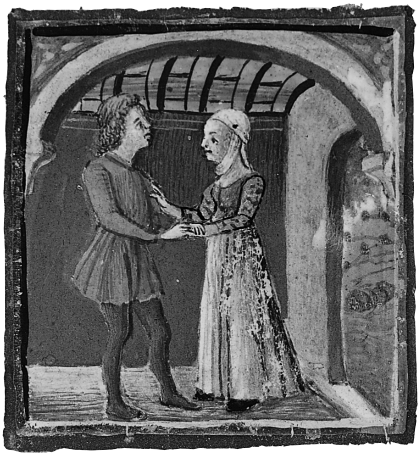
[†] S. of S. 8: 5

Regarding its postponed fulfilment,[q] I,
Uncertain and distressed, would choose to die,
Being of jurists' rulings well aware,
The warnings they in each age all declare
That one who for the Temple victims vows
Or their full worth, but afterwards allows
His promise to rest unfulfilled too long
Offends,[13] deferment being, in law, wrong,
Should he not compensate: for one is bound
To settle ere three pilgrim-feasts come round.[r]
Further, the sages tell us, vows can rate
Compared with oaths, as having greater weight.[s]
And 'tis well known, that one who takes an oath
May also vow,[14] and must then fulfil both,
And certain vows may even override
Divine precepts. Some say, men's wives have died
Because they vowed (but paid not):[t] God's precept
To pay, upon hearts graven, must be kept.
Since, then, 'twas not in vain for thee I pined,[u]
Enter the house with me: when we have dined,[v]
Sight of my charms, so long thou wouldst, shalt thou
Enjoy, and I to God shall pay my vow.'[w]
'Nay', said the youth, 'to my predicament
A fortiori[15] is the argument
Thou shouldst apply: so much I yearned to gain
Thy company, yea, for the latter rain[x]
Thy fondness brings, I gasped; but all in vain.

[q] Deut. 23: 22(21); BT *Beṣah* 19*b*
[r] BT *Rosh Hashanah* 6*a–b*; Maimonides, *Hilkhoth Maʿaseh Qorbanoth* 14: 13
[s] BT *Shebuʿoth* 25*a*; *Nedarim* 16*a*
[t] BT *Shabbath* 32*b*
[u] Cf. Prov. 11: 7
[v] Cf. 1 Kgs. 13: 7
[w] 2 Sam. 15: 7
[x] Job 29: 23

---

[13] For the formulation cf. Mishnah, *ʿArakhin* 6: 5 (Danby, p. 549), אחד המקדיש את נכסיו ואחד המעריך את עצמו; cf. also 1: 3 (Danby, p. 544); BT *ʿArakhin* 6*b*.



צורת האשה בחשוקה מתחשקת
ועל דודה מתרפקת†

בּוֹחֵר לְמֵיקָם עָלַי מִשּׁוּם בַּל תְּאַחֵר.[q] וּכְבָר הִזְהִירוּנִי חַכְמֵי הַדּוֹרוֹת לְהָבִין וּלְהוֹרוֹת, וְאָמְרוּ, אֶחָד הַנּוֹדֵר וְאֶחָד הַמַּעֲרִיךְ,[13] וּמְלַקֵּיֵם מַאֲמָרוֹ הֶאֱרִיךְ, עוֹבֵר בְּבַל תְּאַחֵר אִם אֵינוֹ מַשְׁלִים כֵּוָן שֶׁעָבְרוּ עָלָיו ג׳ רְגָלִים.[r] וְאָמְרוּ, חֹמֶר בִּנְדָרִים מִשְּׁבוּעוֹת,[s] וְכָל־הַלְּבָבוֹת יוֹדְעוֹת שֶׁהַנְּדָרִים עַל גַּבֵּי שְׁבוּעוֹת עוֹלִים,[14] וּלְבַטֵּל הַמִּצְוֹת חָלִים. וְאָמְרוּ, בַּעֲוֹן נְדָרִים אִשְׁתּוֹ שֶׁל אָדָם מֵתָה,[t] כִּי הִיא מִצְוָה צְרִיכָה וְעַל לֵב חֲרוּתָה. וְעַתָּה, אַחֲרֵי אֲשֶׁר תּוֹחַלְתִּי מִמְּךָ לֹא אָבָדָה,[u] בֹּא אִתִּי הַבַּיְתָה וְנִסְעָדָה,[v] וְתִשְׂבַּע מֵהוֹדִי וּמִזִּיו פָּנַי, וַאֲשַׁלֵּם אֶת־נִדְרִי אֲשֶׁר נָדַרְתִּי לַה׳.[w] וַיֹּאמֶר הַבָּחוּר, הָיָה לָךְ לָדוּן אוֹתִי מִקַּל וָחֹמֶר,[15] כִּי אֲנִי תָּאֵב מְאֹד לְחֶבְרָתֵךְ, וּפִי פָּעַרְתִּי לְמַלְקוֹשׁ[x] יְדִידוּתֵךְ,

170 הזהירוני] A *edd.*; הזהירונו GMR

---

[14] Cf. Mishnah, *Nedarim* 2: 3 (Danby, p. 265); BT *Nedarim* 17*a*. If there is a closer parallel, it has eluded my search. In regard to the possibility of vows overriding (positive) commandments (*miṣwoth*), see BT *Nedarim* 16*b*; Maimonides, *Mishneh torah*, ‘Laws of Vows’, 3: 6.

[15] See Ibn Sahula’s Introduction, n. 14.

Never saw I occasion truly right.
And here I am at last, yet full of fright:
Lest soon thy lord return must I needs quail,
Whose jealousy is thorned, with spikes[y] to flail.'
'Thy noble thoughts', quoth she, 'have I descried:
But I, for my part, can no more abide[z]
The yoke of love I bear thee. My heart slings
My soul round passion's neck,[a] to thee it clings.
Though eager sucks the calf, yet love inspires
His dam to suckle, more than he desires.'[b]

* * *

She went on wheedling, all the words she framed
With smooth enticement at seduction aimed.
Said she, 'My husband, thou must know (on whom
God's blessings be, that from the very womb[c]
Has been his help), is quite preoccupied
With penitence, good soul; so pure inside
In all his doings—one glance at his face
Will show[d] that he upon my body's grace
Has never gazed,[e] and so, without his aid,
That which he owes me must remain unpaid.[f]
Chief of a group of scholars, with the lark
The place of prayer he reaches, where, till dark[g]
After they all have gone, yet will he stay
A while,[h] return before the rest next day
For prayer, more earnest than his friends, once more
Blessing God's name for everything, before
And after[j]—prayers he sings,[k] as he atones
Or, in his supplications lost, he drones.
So come aside with me, just step in here,
This way, Sir, come with me, and have no fear.'[l]

* * *

And so he went with her, up to the tower,[m]
And made a merry feast within her bower.
Sacrifice offered, they came down to earth:
Quoth she, '"Spend all thy youth in joy and mirth",[n]
Nor grieve remorseful; rise betimes, all set.[o]
And now I bid thee come to me, nor let
Lascivious thoughts to others' beauty stray,
But mine alone: haste thee without delay.[p]

[y] Isa. 7: 25
[z] Isa. 1: 14
[a] Cf. Deut. 15: 14
[b] BT *Pesaḥim* 112*a*
[c] Cf. Isa. 49: 5
[d] Isa. 3: 9
[e] Cf. BT *Shabbath* 118*b*
[f] Cf. 2 Kgs. 4: 7
[g] BT *Berakhoth* 8*a*
[h] BT *Berakhoth* 32*b*
[j] Mishnah, *Megillah* 4: 1
[k] Cf. Job 39: 13
[l] Judg. 4: 18
[m] Gen. 35: 21
[n] Eccles. 11: 9
[o] Exod. 8: 16(20)
[p] 1 Sam. 20: 38

אֲבָל לֹא רָאִיתִי שָׁעַת כֹּשֶׁר בֶּאֱמֶת וּבְיֹשֶׁר. וַאֲנִי מְפַחֵד מִבַּעַל הַבַּיִת, אֲשֶׁר קִנְאָתוֹ שָׁמִיר וָשַׁיִת.[y] וַתֹּאמֶר הָאִשָּׁה, הֲבִינוֹתִי הוֹד מַחְשְׁבוֹתֶיךָ, וְנִלְאֵתִי נְשֹׂא[z] עֹל אַהֲבוֹתֶיךָ, וְלִבִּי בַּעֲנַק חִשְׁקְךָ נַפְשִׁי הֶעֱנִיק,[a] יוֹתֵר מִמָּה שֶׁהָעֵגֶל רוֹצֶה לִינֹק הַפָּרָה רוֹצָה לְהֵינִיק.[b]

◆

וַתֹּסֶף עוֹד לְפַתּוֹתוֹ בִּדְבָרֶיהָ, וַתַּחֲלֵק עָלָיו אֲמָרֶיהָ. וַתֹּאמֶר, דַּע כִּי בַּעֲלִי הַשֵּׁם יִשְׁמְרֵהוּ, וְיֹצְרוֹ מִבֶּטֶן[c] יַעַזְרֵהוּ, הוּא בַּעַל תְּשׁוּבָה, וְנֶפֶשׁ נִכְבֶּדֶת וַחֲשׁוּבָה, וְנָקִי בְּכָל־עִנְיָנָיו, וְעָנְתָה בּוֹ הַכָּרַת פָּנָיו[d] כִּי לֹא נִסְתַּכֵּל בְּהוֹד יָפְיִי,[e] לְשַׁלֵּם אֶת־נִשְׁיִי.[f] וְהוּא הַגָּדוֹל מִבְּנֵי מְתִיבְתָּא, מְקַדְּמֵי וּמְחַשְּׁכֵי לְבֵי כְּנִישְׁתָּא.[g] וְשָׁעָה אַחֲרֵיהֶם מִתְאַחֵר,[h] וּבַבֹּקֶר לִפְנֵיהֶם שׁוֹחֵר, מִתְפַּלֵּל וּמִתְחַנֵּן יוֹתֵר מֵחֲבֵרָיו, מְבָרֵךְ לְפָנָיו וְאַחֲרָיו,[j] בַּקָּשׁוֹת רַבּוֹת וְתַחֲנוּנִים וּמַרְבֶּה רְנָנִים.[k] וְעַתָּה, בֹּא אִתִּי אֶל הַבִּירָה, סוּרָה אֲדֹנִי סוּרָה אַל תִּירָא.[l]

◆

וַיָּסַר אֵלֶיהָ אֶל הַחֶדֶר בַּעֲלִיַּת מִגְדַּל עֵדֶר,[m] וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּשְׂמָחוּ, וַיַּעֲלוּ הָעוֹלָה וַיִּצְנָחוּ. וַתֹּאמֶר, שְׂמַח בְּיַלְדוּתְךָ[n] אַל תִּתְעַצֵּב, הַשְׁכֵּם בַּבֹּקֶר וְהִתְיַצֵּב.[o] וְעַתָּה, בֹּא אֵלַי זוּלַת יָפְיִי אַל תַּחְמֹד, מְהֵרָה חוּשָׁה אַל תַּעֲמֹד.[p] כִּי הָאִישׁ יַשְׁכִּים לִתְפִלָּתוֹ,

189 בענק חשקך] G כענק חשקך, O_1 וחשקי נפשי

189–90 יותר . . . להיניק] ∧A

190 להיניק] $O_1(O_2)$ + ותבער בם (אש) החשק והתחילו חיבוק ולנשק ותעמד האשה במעללם (במעללה) ותשכח אל (י״י) מחוללם (מחוללה) ותוסף שיחה (אכלה + O_2) ומחתה פיה ואם (ואף) צור אלה״ה (אלהיה תשי) תוצי׳ כבודי ומרים ראשי (לראשי)

192 השם] codd.; O_1(R) הש(ו)י

194 תשובה] O_2 התשובה **נכבדת** **ונקי**] ∧GO_2 **וחשובה**] GO_2 pref. נכבד

194–5 בכל ענייניו] GO_2 בענייניו

197 מבני] GM + בי, O_1 מבנים **מקדמי ומחשכי לבי**] A מקדמים ומחשיכים, GO_2 מקדימי ב״ג בו ומחשיכי, MO_1 ~

200 לפניו ואחריו] G לפניהם ואחריהם

Rising at dawn, the good man always goes
Off to complete his orisons, nor shows
His matutinal rule the slightest change,
[q] Isa. 28: 21 Observing a religion passing strange.[q]
Go, then, my sweetheart, mark my words, to learn
[r] Prov. 3: 28 And inwardly digest them: and return.'[r]

❧

The youth set off for home, as if by rote,
Leaving her all alone, on him to dote.
Forthwith she set to work, dainties to bake
[s] Exod. 30: 23 With cinnamon[s] and allspice, and to make
All tidy, hiding things which, Argus-eyed,[16]
Perchance her amorous adventures spied—
[t] Prov. 7: 16 Carvings, and thread from Egypt,[t] broidered neat
In eyelets; then she trimmed the lamps, to meet
Her standards, did her cooking, broached the wine,
[u] Prov. 9: 2 And laid the table[u] fair for them to dine.
[v] Cf. 1 Kgs. 8: 54 Her husband, as his wont, devotions past,[v]
To find well-earned repose came home at last
And found his chamber ready, all to hand—
[w] 2 Kgs. 4: 10 The bed, his table, chair, his lamp, its stand.[w]
'Right blessed', said he unto his wife, 'art thou,
Most truly blessed all peoples must avow;
[x] Ruth 3: 10 Greater than e'er before thy kindness now.'[x]
[y] S. of S. 1: 12 Taking his seat at table,[y] keen to start,
[z] Ruth 3: 7 He ate and drank, and felt content at heart.[z]
[a] Deut. 28: 56 All femininity,[a] the lady said,
[b] Cf. Gen. 43: 2 When he had eaten,[b] 'Since we are now fed,
[c] Cf. Isa. 1: 19 Filled with the fair yield of the earth,[c] *que dise*
(*Si veut mon maître*) *des contes qui instruisent*.'[17]
So he began to speak, and had to break
Slumber's constricting bars, to keep awake.
[d] Ps. 45: 11(10) 'Daughter', said he, 'attend, lend me thine ear,[d]
The words of God who fashioned thee to hear;
Lore will I teach thee, lore, that should persuade

---

[16] I assume that this alludes to the folk belief regarding the possible influence on conception of inanimate objects located in the room in which sexual relations take place. For an example of this, see the story in the Yiddish *Maʿaseh Book* (Eng. trans., Gaster, i. 240 f., ii. 264) about the birth of a black child to white parents, allegedly because their bedroom draperies included the figure of a Moor. Gaster quotes *Tosephatha ʿattiqatha*, ed. H. M. Horowitz, v. 43–5, 57, 66, as a possible source.

לְהַשְׁלִים תַּחֲנוּנָיו כְּמִשְׁפָּטוֹ וְדָתוֹ, לַעֲשׂוֹת מַעֲשֵׂהוּ זָר מַעֲשֵׂהוּ נָכְרִיָּה עֲבֹדָתוֹ.[q] וְעַתָּה חֲשׁוּקִי, בְּמַאֲמָרִי הִסְתַּכֵּל וַחֲשֹׁב, וְלֵךְ וָשׁוֹב.[r]

◆

וַיִּסֹּב הַבָּחוּר אֶל בֵּית אָבִיו כְּחֻקּוֹ, וַתִּשָּׁאֵר הָאִשָּׁה לְבַדָּהּ בְּחִשְׁקוֹ. וַתְּמַהֵר וַתַּעַשׂ מַטְעַמִּים, קִנְּמָן־בֶּשֶׂם[s] וְסַמִּים, וַתְּכַבֵּד בֵּיתָהּ מִדְּבַר מְלֵאֵי עֵינַיִם,[16] חֲטֻבוֹת אֵטוּן מִצְרַיִם,[t] וַתַּעֲרֹךְ נֵרוֹתֶיהָ כְּפִי חֶפְצָהּ וּרְצוֹנָהּ, טָבְחָה טִבְחָהּ מָסְכָה יֵינָהּ, אַף עָרְכָה שֻׁלְחָנָהּ.[u] וַיְהִי כְּכַלּוֹת הָאִישׁ לְהִתְפַּלֵּל[v] תְּפִלָּתוֹ כְּדָתוֹ, וַיִּפֶן וַיָּבֹא אֶל בֵּית מְנוּחָתוֹ. וַיִּמְצָא רְפִידָתוֹ עֲרוּכָה וּשְׁמוּרָה, מִטָּה וְשֻׁלְחָן ⟨וְ⟩כִסֵּא וּמְנוֹרָה,[w] וַיֹּאמֶר לְאִשְׁתּוֹ, בְּרוּכָה אַתְּ בְּפִי כָּל־עַם וְלָשׁוֹן, הֵיטַבְתְּ חַסְדֵּךְ הָאַחֲרוֹן מִן הָרִאשׁוֹן,[x] וַיְמַהֵר וַיֵּשֶׁב בִּמְסִבּוֹ,[y] וַיֹּאכַל וַיֵּשְׁתְּ וַיִּיטַב לִבּוֹ.[z] וַיְהִי כַּאֲשֶׁר כִּלָּה לֶאֱכֹל[b] פִּתּוֹ וַתֹּאמֶר לוֹ הָעֲנֻגָּה[a] אִשְׁתּוֹ, הוֹאִיל וְשָׂבַעְנוּ מִטּוּב[c] הָאָרֶץ וְתִפְאַרְתָּהּ, לֵימָא לָן מַר מִלֵּי דְּאַגַּדְתָּא.[17]

וַיָּחֶל הָאִישׁ לְדַבֵּר, וּבְרִיחֵי תְּנוּמָתוֹ לְשַׁבֵּר. וַיֹּאמֶר, שִׁמְעִי בִתִּי וּרְאִי וְהַטִּי אָזְנֵךְ[d] לְמַאֲמַר יוֹצְרֵךְ וְקוֹנֵךְ, וְאוֹדִיעֵךְ מוּסָרִים

210 ודתו] ^R

211 מעשהו 1°] ^R; M מעשה, O$_1$ מעשיהם, O$_2$ מעשים **(זר) מעשהו**] ^AO$_1$(O$_2$); MT + ולעבד עבודתו

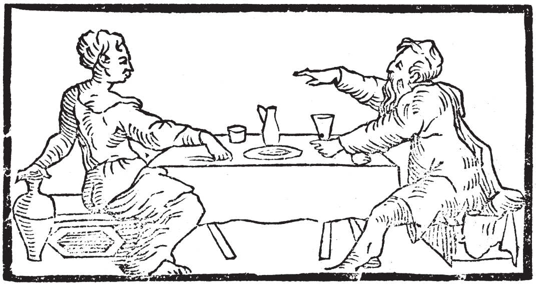
214 ויסב] O$_2$ ויסוב, O$_1$ וייטב

223 ⟨ו⟩כסא] MT GMO$_2$R; AO$_1$ *edd.* כסא

---

[17] For the formulation cf. BT *Berakhoth* 8*a*, *infra* (Raba), *Taʿanith* 20*b*, *infra*. Whereas the change from Hebrew into Aramaic would, in a halakhic context, be unremarkable, in the mouth of a woman the switch is sufficiently noteworthy to prompt its underscoring by translation into a language other than English. French seems the most appropriate choice, although the relationship of English to German is perhaps a closer parallel to that obtaining between Hebrew and Aramaic.

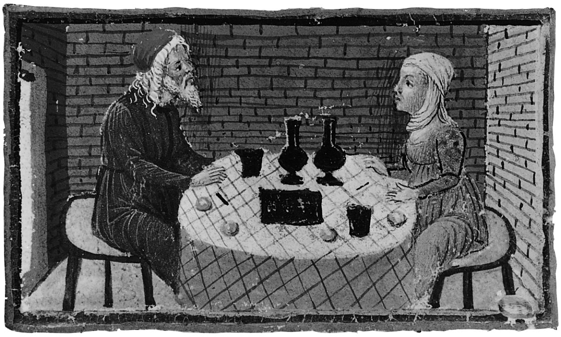
Women to mind their morals, as conveyed
In what our elders have before us laid.[18]



The master revels at his board,
[†] Ps. 45:10(9) *His wife, queen-like,[†] beside her lord*

A woman's ways, they tell us, ought reveal
[e] Prov. 31:10 That she, in all, makes virtue[e] her ideal,
Each of her qualities perfection-graced,
Above all, through reserve, marked out as chaste.
Eager and diligent to serve her lord,
His face, lit up by joy, ought to afford
Her happiness likewise. She should observe
Each word he speaks, that she may better serve,
[f] Cf. Prov. 12:2 Striving to turn his wishes[f] into deed.
To call her twice he never should have need;
Her reverence for him should be no less
[g] Cf. Mishnah, *'Aboth* 4:12 Than that she feels for heaven's holiness.[g]
Of all that brings him joy, and what will raise
His ire, she must take note, when he displays
Love or abhorrence, when he sits, or leaps
[h] Ps. 139:2 Up on his feet,[h] the hours he wakes and sleeps.
His likes and dislikes she must learn to share;
What he keeps secret, she may not lay bare,
Never ought she his qualities despise,
[j] Cf. Num. 1:20 His kinsfolk and his ancestry[j] likewise.
The customs of her maiden years, they say,
She should forsake, nor much importance lay
On ornaments and pleasure, nor should she
[k] Cf. 2 Kgs. 1:10 Undue demands[k] make of him: but what he

מְפֹרָשִׁים, אֲשֶׁר בֵּאֲרוּ זְקֵנִים וִישִׁישִׁים, בְּעִנְיְנֵי הַנָּשִׁים.[18]



צורת האיש מתענג על שולחנו
ואשתו נצבה שגל לימינו†

אָמְרוּ, צְרִיכָה אִשָּׁה לִהְיוֹת אֵשֶׁת חַיִל[e] בְּמִדּוֹתֶיהָ, צְנוּעָה וּשְׁלֵמָה בְּמַעֲלוֹתֶיהָ, וּבַעֲבוֹדַת בַּעֲלָהּ מְהִירָה וּזְרִיזָה, וּבְאוֹר פָּנָיו מְאִירָה וּבְשִׂמְחָתוֹ עַלִּיזָה, וּלְהִתְבּוֹנֵן תָּמִיד בִּדְבָרוֹ וְאִמְרָתוֹ, כְּדֵי לְהָפִיק רְצוֹנוֹ[f] בַּעֲבוֹדָתוֹ. וְשֶׁלֹּא יִצְטָרֵךְ לְקָרְאָהּ פַּעֲמַיִם, וְתִירָאֶנּוּ כְּמוֹרָא שָׁמַיִם.[g] וְתִשְׁמֹר עֵת כַּעֲסוֹ וְשִׂמְחָתוֹ, עֵת אַהֲבָתוֹ וְשִׂנְאָתוֹ, עֵת שִׁבְתּוֹ וְקוּמוֹ,[h] עֵת יְקִיצָתוֹ וְנוּמוֹ. וְאַל תִּשְׂנָא אֲשֶׁר יֶאֱהַב לְמָנָה, וְאַל תֶּאֱהַב אֶת־אֲשֶׁר יִשְׂנָא, וְאַל תֶּחֱשֹׂף סוֹדוֹתָיו וְאַל תָּבוּז מַעֲלוֹתָיו, תּוֹלְדֹתָיו וּמִשְׁפְּחוֹתָיו.[j] וְאָמְרוּ, צְרִיכָה לַעֲזֹב חֻקָּהּ וּמִנְהָגֶיהָ, תַּכְשִׁיטֵי עֶדְיָהּ וְתַעֲנוּגֶיהָ, וְאַל תַּקְשֶׁה לִשְׁאוֹל[k] מִמֶּנּוּ, וּמַתָּנוֹ לְאַל אַל

239 בדברו] בדברתו M, בעבודתו A

---

[18] **Most of the specific items in this disquisition are implicit in the halakhic presumption that a wife will loyally implement obligations consequent upon her marital status (continued in Appendix 2).**

Gives her, as worthless she ought never rate[l]
Nor spurn, so be its value small or great.[m]
To share his tastes in food she ought to aim:
His favourites and hers should be the same.
His hours, not hers, to rise and couch she should
Accept; at listening ought she be good,
Nor talk too much. To stay at home content,
Gadding but little out; intelligent,
She will have hewn the pillars sevenfold
Of wisdom;[n] she should care for her household.[o]
The law of kindliness her tongue should speak.[p]
Further, they tell us, she should always seek
Modest adornment, lest she should be found
In bad taste or misjudgement to be gowned.
No muttered fractiousness,[q] no henpecks, no
Sour looks[r] that breathe her spleen[s] ought she to show.
Nay, his esteem should wax in her respect
And his good fortune, as men genuflect
Before his presence.[t] From her heart, all stain
Of feeling hostile to him let her drain;
For his well-being let her always pray,
And as her own eye's apple guard him,[u] aye,
Pronouncing blessings on him all the day.

◆

And now, the woman that makes these her ways
Has virtues far too numerous[v] to praise:
To such a one folk Scripture's words apply—
Her could the price of rubies yet not buy,[w]
Adding, when her perfection is discussed,
Her husband's heart in her lays all its trust.[x]
And so, if I my heartfelt thoughts express,
I must indeed my thanks to God address,[y]
For, of those qualities of which I spoke,
Quoting the words of praise that they evoke,
The greater part is thine, and has been so
Right from thy youth, alongside cupid's glow.'

◆

The lady heard his speech: grasping its drift,
She rose, to clutch his cloak and touch his shift,

[l] Cf. Job 24: 25
[m] Num. 26: 56
[n] Prov. 9: 1
[o] Prov. 31: 27
[p] Prov. 31: 26
[q] Prov. 7: 11
[r] Cf. Dan. 1: 10
[s] Num. 5: 14
[t] 2 Sam. 15: 5
[u] Zech. 2: 12(8); Deut. 32: 10
[v] Ps. 40: 6(5)
[w] Prov. 31: 10
[x] Prov. 31: 11
[y] Gen. 29: 35

תְּשִׂימֶנּוּ.[l] וְכַאֲשֶׁר יִתֵּן לָהּ אַל תִּבְעַט, בֵּין רַב לִמְעָט.[m] וְתֶאֱהַב מַאֲכָלוֹ וּמְזוֹנוֹ כְּפִי חֶפְצוֹ וּרְצוֹנוֹ, וּבְקִימָתָהּ וְשִׁבְתָּהּ תִּשְׁמֹר עִתּוֹ וְלֹא עִתָּהּ. קַשֶּׁבֶת וְלֹא דַּבְּרָנִית, מְיֻשֶּׁבֶת וְלֹא יַצְאָנִית, בַּעֲלַת שֵׂכֶל וְדֵעָה, חָצְבָה עַמּוּדֶיהָ שִׁבְעָה.[n] צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ[o] וּמְעוֹנָהּ וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ.[p] וְאָמְרוּ, צְרִיכָה לְקַשֵּׁט עַצְמָהּ עַל דֶּרֶךְ צְנִיעוּת, כְּדֵי שֶׁלֹּא יִמָּצֵא בָהּ דֹּפִי וְטָעוּת. וְאַל תִּהְיֶה עָלָיו הֹמִיָּה וְסוֹרֶרֶת[q] וּבְיַחֲסָהּ מִשְׂתָּרֶרֶת. וְאַל תַּרְאֶה לוֹ פָּנִים זֹעֲפִים,[r] וְרוּחַ קִנְאָה[s] שׁוֹאֲפִים. וִיגַדֵּל בְּעֵינֶיהָ הוֹדוֹ וְגוֹרָלוֹ בְּקֶרֶב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ.[t] וְכָל־מוּם וְכָל־אֵיבָה מִלִּבָּהּ תַּשְׁמִיד וְתִתְפַּלֵּל בַּעֲדוֹ תָּמִיד, וּכְבָבַת עֵינָהּ תִּנְצְרֶנְהוּ,[u] וְכָל־הַיּוֹם תְּבָרְכֶנְהוּ.

◆

וְהָאִשָּׁה אֲשֶׁר אֵלֶּה אֳרָחֶיהָ עָצְמוּ מִסַּפֵּר[v] שְׁבָחֶיהָ, וְעָלֶיהָ אָמְרוּ זִמְרָה, רָחֹק מִפְּנִינִים מִכְרָהּ.[w] וְעַל שְׁלֵמוּת גָּדְלָהּ וּמַהֲלָלָהּ, בָּטַח בָּהּ לֵב בַּעְלָהּ.[x] וְעַתָּה אֲכוֹנֵן לִבִּי וְרַעְיוֹנָי, הַפַּעַם אוֹדֶה אֶת־ה׳.[y] כִּי רֹב הַמִּדּוֹת אֲשֶׁר דִּבַּרְתִּי, הַמַּהֲלָל אֲשֶׁר זָכַרְתִּי, לָךְ הֵם לְמִקְנָה מִימֵי נְעוּרִים וְעֶדְנָה.

◆

כִּשְׁמֹעַ הָאִשָּׁה אֶת־דְּבָרָיו וְטַעַם מַאֲמָרָיו, וַתָּקָם וַתַּחֲזֵק בְּבִגְדוֹ וּבְמַדּוֹ, וַתִּשְׁתַּחֲוֶה לְנֶגְדּוֹ, וַתֹּאמֶר, זֶהוּ מַאֲמַר חֲכָמַי וּנְבוֹנָי, זֶה

271 **כשמע**] GO$_2$ וכשמוע

And made obeisance. ‘Words like these’, she cried,
‘Our sages to their womenfolk applied?
Then must assuredly this table be
The Lord’s,[z] and justly have you mentioned me
Within this eulogy. Yea, ’tis my prize
To find for ever grace in my lord’s eyes.’[a]
Their meal now done, his table-talk all said,
Without delay they went upstairs to bed
To pleasure with an eager appetite.
The man woke with the watch that ends the night,[b]
His arms now agile[c] slumber to repress:
‘Sister’, said he, ‘’tis time to rise and dress,
My thoughts are clear, my mind no longer numb,
The hour to be about God’s work is come.[d]
Bestir thee, then, tidy the house, ordain
Thy victuals for today—wheat (the best grain),[19]
Date-honey, oil, and balsam[e]—then prepare
To take the high road[f] to the house of prayer[g]
In thanksgiving that on us shines a light
That makes the fortune we enjoy so bright:
This being the Lord’s holy day,[h] ’tis right.’

❧

The woman, all subdued, said to him, ‘Nay,
No sinfulness nor error on me lay[j]
If I go not abroad, lest I consign
To risk that heritage I boast as mine.
Be my redemption,[k] praying for the pair
Of us:[l] your praise, increased, shall be my share.
The townswomen—all hussies—from the break
Of day watch out, quite brazenly, to slake
Their lust; ’mid bitter gossip, they decry
Their husbands’ honour, boasting they defy,[m]
Disgrace and scandal are their stock-in-trade;
Each knowing naught but foolishness,[n] they aid
Each other; each a foreign whore,[o] they all
Know blandishments for which their victims fall,
No honest woman there.[p] The brain of each
No bigger than a bird’s,[q] and all their speech
Lascivious. The harlot’s shift[r] they wear,
And when they do go to the house of prayer

[z] Ezek. 41: 22
[a] 2 Sam. 16: 4; Ruth 2: 10
[b] Exod. 14: 24; Zech. 4: 1
[c] Gen. 49: 24
[d] Ps. 119: 126
[e] Ezek. 27: 17
[f] Jer. 31: 20(21)
[g] Isa. 56: 7
[h] Neh. 8: 10
[j] Num. 12: 11
[k] Ruth 4: 6
[l] Jer. 42: 20
[m] Prov. 7: 11
[n] Prov. 9: 13
[o] Prov. 7: 5
[p] Cf. Ps. 5: 10(9)
[q] Cf. Hos. 7: 11
[r] Prov. 7: 10

הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה׳.[z] וְהִנֵּה צָדַקְתָּ בַּמַּהֲלָל תִּזְכְּרֵנִי, אֶמְצָא חֵן בְּעֵינֶיךָ אֲדֹנִי לְהַכִּירֵנִי.[a] וַיְכַל הָאִישׁ עִנְיָנוֹ, לְדַבֵּר עַל שֻׁלְחָנוֹ, וַיָּקוּמוּ שְׁנֵיהֶם בְּחִפָּזוֹן אַחַר הַמַּאֲכָל וְהַמָּזוֹן וַיָּסַר אֶל הָעֲלִיָּה וַיִּשְׁכַּב שָׁם, וַיִּתְעַנְּגוּ כְּכָל־תַּאֲוַת נַפְשָׁם. וַיְהִי בְּאַשְׁמֹרֶת הַבֹּקֶר וַיֵּעוֹר הָאִישׁ מִשְּׁנָתוֹ,[b] וַיָּפֹזּוּ זְרֹעֵי[c] תְּנוּמָתוֹ. וַיֹּאמֶר לְאִשְׁתּוֹ, קוּמִי אֲחוֹתִי, הָכִינִי שִׂמְלָתִי וּכְסוּתִי, כִּי כְּבָר נִתְכְּנוּ רַעְיוֹנַי, עֵת לַעֲשׂוֹת לַאדֹנָי.[d] וְעַתָּה לְכַבֵּד בֵּיתֵךְ וְלַעֲרֹךְ מַאֲכָלֵךְ עוּרִי, בְּחִטֵּי מִנִּית[19] וּפַנַּג וּדְבַשׁ וָשֶׁמֶן וָצֹרִי,[e] וְאַחַר תָּשִׂימִי לִבֵּךְ לַֽמְסִלָּה,[f] לַעֲלוֹת אֶל בֵּית הַתְּפִלָּה,[g] וְלָתֵת הוֹדָאָה עַל טוּב חֶלְקֵנוּ וְאוֹר נָגְהֵנוּ, כִּי קָדוֹשׁ הַיּוֹם לַאדֹנֵינוּ.[h]

❧

וַתֹּאמֶר הָאִשָּׁה בְּנֶפֶשׁ נְכֵאָה, אַל תָּשֶׁת[j] בִּי עָוֹן וּשְׁגִיאָה, כִּי לֹא אֵצֵא מִבֵּיתִי פֶּן אַשְׁחִית נַחֲלָתִי, גְּאַל לְךָ אַתָּה אֶת־גְּאֻלָּתִי,[k] וְתִתְפַּלֵּל בַּעֲדֵנוּ[l] לְהַגְדִּיל מַהֲלָלֵנוּ וְהוֹדֵנוּ. כִּי בְּנוֹת הָעִיר הַזֹּאת מְאֹד הֵן קָשׁוֹת וְעַזּוֹת, כִּי כָּל־אַחַת מֵהֶן לְתַאֲוָתָהּ שׁוֹחֶרֶת, וְעַל הוֹד בַּעֲלָהּ אֲמָרֶיהָ מְמָרֶרֶת, הֹמִיָּה הִיא וְסוֹרֶרֶת,[m] מִתְעַסֶּקֶת בְּדִבְרֵי כְּלִמָּה, פְּתַיּוּת וּבַל־יָדְעָה־מָּה.[n] וְכָל־אַחַת בְּדִבְרֵי חֲבֶרְתָּהּ הֶחֱזִיקָה, נָכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה,[o] וְאֵין בֵּינֵיהֶן נְכוֹנָה,[p] כִּי אִם פּוֹתָה וְדִבְרֵי עֲגָבִים וְיוֹנָה,[q] שִׁית זוֹנָה.[r] וְלֹא תִתְחַבֵּרְנָה בְּבָֽתֵּי הַתְּפִלּוֹת לִשְׁמֹעַ תַּחֲנוּנִים וּתְהִלּוֹת, כִּי אִם

283 לאדני] MT ליהוה, codd. *edd.* reg.

285 תשימי] *edd.*; MT שתי, codd. תשיתי (O_1 תשתי)

288 בנפש] O_2 ברוח

---

[19] Some of the terms in Ezek. 27: 17 are obscure. מנית, although a place-name, has no apparent relevance, and the meaning of פנג is unknown: Akkadian *pannigu* = a kind of meal, or cake; see Cooke, *Ezekiel*, 303.

’Tis not to listen to the service—no,
But just to show off to the lads they go,
To see, and to be seen.[s] The young men wait
Plotting their lustful flaw to satiate,
Winking and grimacing from where they hide
In ambush for the victims[t] they have spied.
Having, then, overheard their secret scheme,
Observing them close up,[u] it is, I deem,
My duty from that sort to keep away
Whether they sin well-knowing, or but stray
Through ignorance; better a cooped-up life
Behind the eaves,[v] than object of their strife.
By God I swear, and by your life,[w] my lord,
That from the house I shall not go abroad;[x]
Thus shall mine innocence attest me,[y] yea,
The more so, since for worship none gainsay
That women count for naught, being not bound
By duties which the calendar brings round:
Indeed, tradition’s masters all agree
Women from rites controlled by time are free.’[z]

◆

The man said, ‘God be blessed, who did dispose
Thy mind thus,[a] and upon thy heart bestows
A spirit full of grace, that gives no weight[b]
To follies which these worthless women prate.
Truly art thou fit to be “Woman” named,
Who of the stuff of Man wast likewise framed.[c]
Stay in the house[d] thy glory’s grace makes fair,
Whilst I, in thy behalf, will offer prayer.’[e]

◆

So off he went to lay his prayers before
His King. No sooner had he left the door
Than, being early risen, lo! her swain
Was near his residence, quick with his cane
To signal to his wife, who, through the crack
Which she discreetly opened, saw[f] her jack.
‘God bless thee, why’—in urgent tones she cried—
‘Standest thou there without? Come right inside,[g]
My husband has gone out somewhere.’[h] He strode
Within, exulting in his youth that flowed

[s] Cf. Exod. 34: 24
[t] Prov. 1: 18
[u] Cf. Job 32: 12
[v] Prov. 21: 9
[w] 1 Sam. 20: 3
[x] Cf. Exod. 12: 22
[y] Gen. 30: 33
[z] BT *Berakhoth* 20*b*
[a] Cf. Ezra 7: 27
[b] Job 24: 25(24)
[c] Gen. 2: 23
[d] Gen. 38: 11
[e] Cf. 1 Sam. 7: 5
[f] Exod. 2: 6
[g] Gen. 24: 31
[h] Prov. 7: 19; S. of S. 2: 11

לִפְנֵי הַבָּחוּרִים לְהִתְגָּאוֹת, לַעֲלוֹת וְלֵרָאוֹת.[s] וְהֵם לִרְאוֹתָן יֶאֱרֹבוּ, וּלְמַלְּאוֹת ⟨פְּגִימָתָן⟩ יַחֲשֹׁבוּ, וְיִרְמְזוּ בְּעֵינֵיהֶם וְגַבּוֹתָם, יִצְפְּנוּ לְנַפְשֹׁתָם.[t] וְכַאֲשֶׁר שָׁמַעְתִּי סוֹדֵיהֶם וָאֶתְבּוֹנֵן עֲדֵיהֶם,[u] אָמַרְתִּי, חוֹבָה לְהִתְרַחֵק מִכָּל־לֵב הֵזִיד וְשָׁגָג, טוֹב לָשֶׁבֶת עַל פִּנַּת גָּג.[v] וְנִשְׁבַּעְתִּי אֲדוֹנִי בְּחַיֵּי רֹאשֶׁךָ, חַי הַשֵּׁם וְחֵי נַפְשֶׁךָ,[w] אִם אֵצֵא מִפֶּתַח בֵּיתִי.[x] וְעָנְתָה בִּי צִדְקָתִי,[y] כָּל־שֶׁכֵּן שֶׁאֵין הָאִשָּׁה נֶחְשֶׁבֶת וּבְמִצְווֹת הַיּוֹם אֵינָהּ חַיֶּבֶת, וְכֵן פֵּרְשׁוּ בַּעֲלֵי הַמָּסוֹרוֹת, כָּל־מִצְוַת עֲשֵׂה שֶׁהַזְּמָן גְּרָמָהּ נָשִׁים פְּטוּרוֹת.[z]

* * *

וַיֹּאמֶר הָאִישׁ, בָּרוּךְ הַשֵּׁם אֲשֶׁר נָתַן כָּזֹאת בְּלִבֵּךְ,[a] וְהֵבִיא רוּחַ חֵן וְתַחֲנוּנִים בְּקִרְבֵּךְ, וַתָּשִׂימִי לְאַל[b] דִּבְרֵי כְּסִילוֹת וּנְבָזוֹת. לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקֳחָה־זֹּאת.[c] וְעַתָּה, שְׁבִי בֵּית[d] תִּפְאַרְתֵּךְ וְהוֹדֵךְ, וַאֲנִי אֶתְפַּלֵּל בַּעֲדֵךְ.[e]

* * *

וַיֵּלֶךְ הָאִישׁ לְדַרְכּוֹ, לְהִתְפַּלֵּל לִפְנֵי מַלְכּוֹ. וַיְהִי כַּאֲשֶׁר יָצָא מִבֵּית מְנוּחוֹ, וְהַבָּחוּר הִשְׁכִּים לְפִתְחוֹ. וַיִּרְמֹז אֶל הָאִשָּׁה בְּמַטֵּהוּ, וַתִּפְתַּח וַתִּרְאֵהוּ.[f] וַתֹּאמֶר לוֹ בְּקוֹל נָחוּץ, בּוֹא בְּרוּךְ הַשֵּׁם לָמָּה תַעֲמֹד בַּחוּץ.[g] כִּי אֵין הָאִישׁ בְּבֵיתוֹ וּבִזְבוּלוֹ, חָלַף הָלַךְ לוֹ.[h] וַיָּבֹא

---

301 להתגאות] *z*; codd. *s* להתנאות, *v* להנאות

302 ⟨פגימתן⟩] AGMR*s*; *vz* פגימתו

307 השם] A *edd.*; MT יהוה, codd. reg.

313 השם] A *edd.*, codd. reg.; MT יהוה אלהי אבותינו

323 השם] O_2 *edd.*; MT יהוה, codd. reg.

In full spate[j]—first a meal,[k] then, in the way
That those inflamed with passion[l] like to play,
Full seven times they slithered to the dust
Taking their fill of pleasure, in their lust
Breaking ancestral records:[m] screened within
Closed doors, the woman strove[n] the prize to win.
When all the corn within the grange was spent,[o]
The young man took his leave, and off he went.[p]
Quickly, she[q] cooked the dinner, then her gown
She donned, and, in her usual place, sat down.[r]
Back from the hall in which the scholars learned
Her husband, dressed in finery,[s] returned.
With eyes downcast,[t] demure, she rose to meet
Him curtseying, as if she came to greet
King David in his pomp,[u] and led him where
Due honour bade her place his noble chair.[20]
Then came his kinsfolk, friends likewise, to see[v]
The couple, asking, 'Is all well with ye?[w]
Does God, whose awe throughout the world must dwell,[x]
Smile on you?' And they answered, 'All is well.'[y]
Then he sat down to eat; his wife, all bright,
In finest gold bedecked, sat on his right.[z]
Thus on their festive day joy did they find[a]
As is the custom of all humankind,[b]
For whom God-given seasons[c] will enforce
A regularity of intercourse.[21]

[j] Isa. 57: 20
[k] Gen. 24: 54
[l] Isa. 57: 5
[m] Jer. 7: 26
[n] Prov. 21: 9
[o] Gen. 43: 2
[p] Exod. 18: 27
[q] Judg. 13: 10
[r] Cf. Gen. 38: 14
[s] Isa. 63: 1
[t] Cf. Eccles. 10: 18
[u] 1 Kgs. 1: 31
[v] Cf. Judg. 15: 1
[w] 2 Kgs. 4: 26
[x] Deut. 7: 21; 2 Chr. 33: 7
[y] 2 Kgs. 4: 26
[z] Ps. 45: 10(9)
[a] Deut. 16: 14
[b] Eccles. 12: 13
[c] Cf. Ps. 97: 7

❧

Sin marked time's progress:[d] of his wife's affair
The man no inkling had—her heart a snare,
Her hands his bonds.[e] The year's full circle[f] woke
Each heart to whoredom[g] in all self-willed folk.
And now, desirous of more fun,[h] her swain,
Lustful, did slyly plan his will to gain.
Far from his father's house he went, and came
Whither resort those of a mind to game.
Dice[j] are whoremongers' habit, one and all;
Alas! upon him fell a ruined wall.[k]

[d] Gen. 28: 12
[e] Eccles. 7: 26
[f] 2 Chr. 24: 23
[g] Ezek. 6: 9
[h] Exod. 32: 6
[j] Mishnah, *Sanhedrin* 3: 3
[k] Ps. 62: 4(3)

---

[20] *Moshab yeqaro* is a phrase from the declaration of faith (*ʿalenu leshabbeaḥ*) that concludes every service, see e.g. Singer, *Prayer Book*, 76.

אֱלֶיהָ וַיִּתְהַלֵּל בַּעֲלוּמָיו, וַיִּגְרְשׁוּ מֵימָיו,[j] ⟨וַיֹּאכְלוּ וַיִּשְׁתּוּ⟩[k] כְּחֹק מְשַׂחֲקִים הַנֵּחָמִים,[l] וַיִּצְנְחוּ לָאָרֶץ שֶׁבַע פְּעָמִים. וַיִּשְׂבְּעוּ מַעֲדַנִּים לְפִי תַּאֲוָתָם, הֵרֵעוּ מֵאֲבוֹתָם.[m] וַיְהִי כַּאֲשֶׁר כִּלּוּ לֶאֱכֹל אֶת־הַשֶּׁבֶר,[o] אֵשֶׁת מְדָנִים וּבֵית חָבֶר,[n] וַיִּפֶן הַבָּחוּר אֶל דֶּרֶךְ גְּבוּלוֹ, וַיֵּלֶךְ לוֹ.[p] וַתְּמַהֵר הָאִשָּׁה[q] לְהָכִין מַאֲכָלָהּ וּמְזוֹנָהּ, וַתִּתְעַטֵּף וַתֵּשֶׁב[r] עַל מְכוֹנָהּ. וַיָּבֹא אִישָׁהּ מִבֵּית מִדְרָשׁוֹ, הָדוּר בִּלְבוּשׁוֹ,[s] וַתָּקָם לְפָנָיו בְּשִׁפְלוּת[t] עֵינַיִם, וַתִּקֹּד בַּת־שֶׁבַע אַפַּיִם.[u] וַתְּסִירֵהוּ אֶל מְקוֹמוֹ וַהֲדָרוֹ, וְאֶל מוֹשַׁב יְקָרוֹ.[20] וַיָּבֹאוּ אוֹהֲבָיו וְכָל־בְּנֵי מִשְׁפַּחְתּוֹ, וַיִּפְקְדוּ אוֹתוֹ וְאֶת־אִשְׁתּוֹ,[v] וַיֹּאמְרוּ הֲשָׁלוֹם לָכֶם[w] מֵאֵל נוֹרָא וְעֵילוֹם,[x] וַיֹּאמְרוּ שָׁלוֹם.[y] וַיְהִי אַחֲרֵי כֵן וַיֵּשֶׁב הָאִישׁ אֶל מְזוֹנוֹ, וְהָאִשָּׁה בְּכֶתֶם אוֹפִיר לִימִינוֹ.[z] וַיִּשְׂמְחוּ בְּחַגָּם[a] וּבְמוֹעֲדָם, כִּי זֶה כָּל־הָאָדָם,[b] חֹק וּזְמָן נָתַן[c] לָהֶם שֶׁלֹּא יְשַׁנּוּ אֶת־תַּפְקִידָם.[21]

❧

וַיִּרְבּוּ הַיָּמִים[d] בַּחֲטָאִים וּבַאֲשָׁמִים, וְלֹא הֵבִין הָאִישׁ עִנְיְנֵי אִשְׁתּוֹ וּמַעֲבָדֶיהָ, כִּי מְצוֹדִים וַחֲרָמִים לִבָּהּ אֲסוּרִים יָדֶיהָ.[e] וַיְהִי לִתְקוּפַת הַשָּׁנָה,[f] בְּהִתְעוֹרֵר לֵב כָּל־זוֹנֶה[g] וְכָל־מַמְרִים וּלְמַלֵּא תַּאֲוָתוֹ יַעֲרִים, וַיִּתְאַו הַבָּחוּר לְצַחֵק,[h] וַיֵּלֶךְ מֵאָבִיו וַיִּתְרַחֵק. וַיֵּצֵא בֵּית הַשְּׂחוֹק כְּמִשְׁפַּט כָּל־זוֹנֶה וְכַחֹק, וַתִּפֹּל עָלָיו גָּדֵר הַדְּחוּיָה,[k] מְשַׂחֵק בְּקוּבְיָא.[j] וַיֶּחְסַר

325 אליה] ^A

326 ⟨ויאכלו וישתו⟩] MT codd. *sv*, ^O_1; *z* ואכלו ושתו

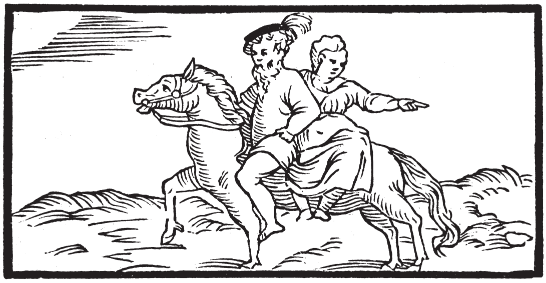
332 ותתעטף] codd. *edd.*; MT ותתעלף

342 את] ^*s*

343 תפקידם] A(O_2) תפקיד(י)הם, O_{2+} בתענוגיהם

---

[21] The primary meaning of *taphqid* is a 'task imposed, charge', in the latter sense being semantically close to the foregoing *ḥoq* (= '[divine] ordinance'); but it also has the sense (via the notion of 'visit[ation]', which is one of the meanings of the stem פקד) of copulation, e.g. *Leviticus Rabbah* 19: 5 end, ed. Vilna, fo. 27*b*, col. i: אתה מבקש תפקידך וכניה לא מבקש תפקידו? ('You [sc. Nebuchadnezzar] expect regular sexual opportunity—does not Konya [i.e. the captive King Jehoiakin] do likewise?').

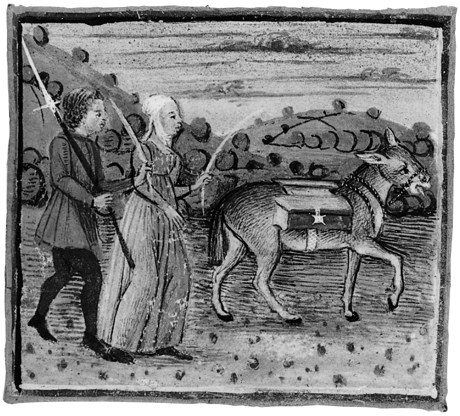


Adulteress and lover here depart,
[†] Prov. 6: 27 *Her bosom's*[†] *fire setting ablaze her heart*

His cash diminished, then his shirt, too, went,
[l] Eccles. 5: 13(14) On an ill purpose all his wealth misspent.[l]
All day he hid: escape was on his mind,
His home to sheer oblivion consigned.
[m] Cf. 2 Sam. 12: 16 He bedded down,[m] having first hired a steed.
[n] Judg. 7: 19 That night, so soon the middle watch[n] decreed
The hour for prayer was come, out of his sleep
[o] Cf. Zech. 4: 1 The old man was aroused,[o] and went to keep
Appointment for confession of his sin.[22]
The youth had risen early, to begin
His journey, fleeing from the town, to quit
Its jurisdiction and his county's writ.
He called the woman to her door, which she
Opened in frantic haste: 'I go', said he,
'Far from my home, my folk must I forsake,
[p] Jer. 9: 1(2) Mid travellers at inns my bed to make.'[p]
The woman answered, 'Dearest, do not so
[q] Judg. 4: 9 Repulse me; where thou goest, I will go.'[q]
And what she liked best of her husband's things—
[r] Gen. 24: 22 Gold, silver, raiment, veils and clasps, ear-rings[r]—
She took the lot. In came her swain; of all
Her husband's property he made a haul,
Gems, roundels, bangles, coronets, with matched
[s] Isa. 3: 18; Num. 31: 50 Armlets and pendants,[s] everything he snatched.
[t] Gen. 24: 22 The gold they took itself ten ounces weighed.[t]
They hired themselves another horse—no jade,
But well-bred stock. Manhandling the load,

---

[22] The allusion is apparently to the custom of midnight prayer (continued in Appendix 2).



צורת המנאפת הולכת את חשוקה
ותחתה אש אהבתו בחיקה[†]

הוֹנוֹ וּכְסוּתוֹ גָּרַע, וְאָבַד הָעֹשֶׁר הַהוּא עָלָיו בְּעִנְיַן רָע.[l] וַיִּתְחַבֵּא כָּל־הַיּוֹם הַהוּא לִבְרֹחַ, וַיִּשְׁכַּח בֵּית אָבִיו שָׁכוֹחַ. וַיִּשְׂכֹּר לוֹ בְּהֵמָה לִרְכֹּב, וְלָן וְשָׁכוֹב.[m] וַיְהִי בַּלַּיְלָה, בְּהַגִּיעַ עֵת תְּפִלָּה וְעוֹנָה, רֹאשׁ הָאַשְׁמֹרֶת הַתִּיכוֹנָה,[n] וַיֵּעוֹר הָאִישׁ מִשְּׁנָתוֹ,[o] וַיֵּלֶךְ לְהִתְוַדּוֹת עַל עֲוֹן אַשְׁמָתוֹ.[22] וַיַּשְׁכֵּם הַבָּחוּר לָלֶכֶת לְדַרְכּוֹ וְלָנוּס מֵעִירוֹ וּמִקְּהִלַּת פִּלְכּוֹ, וַיִּקְרָא אֶל הָאִשָּׁה אֶל הַפֶּתַח, לִפְתֹּחַ בְּרֶתַח. וַיֹּאמֶר לָהּ, הִנְנִי הוֹלֵךְ מִבֵּיתִי וְאוּלָמִי, אֶל מְלוֹן אֹרְחִים וְאֶעֶזְבָה אֶת־עַמִּי.[p] וַתֹּאמֶר הָאִשָּׁה, אַל תִּמְנָעֵנִי חֲשׁוּקִי מֵעַצְמָךְ, הָלֹךְ אֵלֵךְ עִמָּךְ.[q] וַתִּקַּח מִבֵּית בַּעֲלָהּ כָּל־אֲשֶׁר תֶּאֱהַב, כֶּסֶף וְזָהָב, בְּגָדִים וּרְדִידִים, נְזָמִים וּצְמִידִים.[r] וַיָּבֹא הַבָּחוּר אֶל הֵיכָלָהּ וַיִּקַּח אֶת־רְכוּשׁ בַּעֲלָהּ, עֲדָיִים וּשְׁבִיסִים, תִּפְאֶרֶת הָעֲכָסִים,[s] כְּלִילָם וְאֶצְעָדָם וַעֲגִילָם, עֲשָׂרָה זָהָב מִשְׁקָלָם.[t] וַיִּשְׂכְּרוּ לָהֶם בְּהֵמָה אַחֶרֶת, חֲזָקָה וְנִבְחֶרֶת, וַיִּקַּח כָּל־אֶחָד מַשָּׂאוֹ וּמִבְחָרוֹ, וַיַּעֲמֹס אִישׁ [אִישׁ] אֶת־חֲמֹרוֹ.[u]

371 איש 2°] *z*; ∧MT, codd. *sv* **את**] A *edd.*; MT codd. על

Each one their baggage on an ass bestowed.[u]
They left not, save for heavy objects, aught,
Apart from perishable things they thought
Of little worth[v]—such things as those did they
Forbear to load: then off, into the grey
Light before dawn[w] they went: away they raced
As though[23] by hunger seared, by devils chased,[x]
Making for[y] Egypt, which a panic shook,[z]
Albeit indirect the road[a] they took.
They skirted hillside grazing-land, around
Places where savage mountaineers[b] abound,
As far as Hormah, where a home they found.

* * *

The morning came[c]—it was a lovely day,
Whose cloudless sky[d] made every heart feel gay.
For acts in which he felt he might have strayed
The old man, a complete confession made,
Waited on God in silence.[e] Pressing hard
His homeward steps, he found his door unbarred.[24]
He saw the house was ransacked, nothing there
That could sustain him—absolutely bare,[f]
The strongroom empty, all his treasure cleared
Out, like a pond whence fish have disappeared.[g]
'The reason's plain', he thought: 'Of all we own
My perfect wife has sent the best on loan,
In charity,[h] some orphan girl to dower[25]
In finery against her bridal hour.'[j]
(His saintliness ensured that he knew not
That, on his forehead, he a horn[26] had got.)[k]
'I will abide the hour of her return
And then the reason for her movements learn.'[l]
He waited till high noon,[m] hoping to find
Presentiment relieved by peace of mind.
Seeing her long delayed,[n] pain mixed with dread
Made his heart shudder.[o] 'I must go', he said,
'To find out who it is that wears away[p]
My strength, and learn that I, too, must decay.'[q]

[u] Gen. 44: 13
[v] 1 Sam. 15: 9
[w] 2 Kgs. 7: 7
[x] Deut. 32: 24
[y] Hab. 1: 9
[z] Isa. 19: 17
[a] Deut. 3: 17
[b] Num. 21: 25
[c] Gen. 29: 25
[d] 2 Sam. 23: 4
[e] Ps. 37: 7
[f] Ezek. 16: 7
[g] BT *Berakhoth* 9*b*
[h] Mishnah, *Pe'ah* 1: 1
[j] Ezek. 16: 8
[k] Exod. 34: 29
[l] Cf. 2 Sam. 3: 25
[m] Prov. 4: 18
[n] Cf. Judg. 5: 28
[o] Gen. 6: 6
[p] Job 16: 7
[q] Ps. 39: 5(4)

---

[23] The rendering of Deut. 32: 24, the Hebrew of which is problematic, follows that of the Targum (in part) and the exegesis of Rashi, both of which will have been known to Ibn Sahula; but whether he

וְלֹא הִנִּיחַ לְבַד הַכָּבֵד וְכָל־דָּבָר הָאָבֵד, אֲשֶׁר לֹא הָיָה עוֹמֵס, וְכָל־הַמְּלָאכָה נִמְבְזָה וְנָמֵס.[v] וַיָּקוּמוּ וַיֵּלְכוּ בַנֶּשֶׁף,[w] מְזֵי[23] רָעָב וּלְחֻמֵי רֶשֶׁף,[x] וַיָּשִׂימוּ מְגַמַּת פְּנֵיהֶם[y] אֶל אַדְמַת מִצְרַיִם לְחָגָּא,[z] דֶּרֶךְ אַשְׁדֹּת הַפִּסְגָּה.[a] וַיָּסֹבּוּ כָּל־עָרֵי הָאֱמֹרִי[b] וּמִגְרָשָׁם, וַיָּבֹאוּ עַד חָרְמָה וַיֵּשְׁבוּ שָׁם.

❧

וַיְהִי בַבֹּקֶר[c] עֵת שִׂמְחַת הַלְּבָבוֹת, בֹּקֶר לֹא עָבוֹת,[d] וַיְכַל הָאִישׁ לְהִתְוַדּוֹת עַל מַעֲלוֹ, דּוֹם לַה׳ וְהִתְחוֹלֵל לוֹ.[e] וַיָּרָץ הַבַּיְתָה בִּמְרוּצָה וּפֶתַח פָּתוּחַ מָצָא.[24] וַיַּרְא וְהִנֵּה בֵּיתוֹ שָׁדוּד אֵין בּוֹ מִחְיָה, עֵרֹם וְעֶרְיָה.[f] וַיִּכָּנֵס אֶל גְּנָזָיו וְהִנָּם נְסוֹגִים, כִּמְצוּלָה שֶׁאֵין בּוֹ דָּגִים.[g] וַיֹּאמֶר, אֵין זֶה כִּי אִם אִשְׁתִּי הַתְּמִימָה הִשְׁאִילָה מֵיטַב חֲפָצֵינוּ לְכַלָּה יְתוֹמָה,[25] כְּדֵי לִגְמוֹל חֲסָדִים[h] בְּעֵת דּוֹדִים.[j] וְלֹא יָדַע הֶחָסִיד הֶעָנָו, כִּי קָרַן[26] עוֹר פָּנָיו.[k] וְעַתָּה אֲיַחֵל עַד עֵת בּוֹאָהּ, וְאֵדַע מְבוֹאָהּ וּמוֹצָאָהּ.[l] וַיָּחֶל הָאִישׁ לִמְצוֹא פִּדְיוֹם, עַד נְכוֹן הַיּוֹם,[m] וַיַּרְא וְהִנֵּה אֵחֲרָה לָבֹא,[n] וַיִּתְעַצֵּב אֶל לִבּוֹ.[o] וַיֹּאמֶר, אֵלֵךְ לְהָבִין מִי הֶלְאָנִי,[p] וְאֵדְעָה מֶה חָדֵל אָנִי.[q] וַיָּקָם וַיִּדְרֹשׁ בַּעֲדָהּ

374 וילכו] codd. *edd.*; O_2 ויברחו, MT וינוסו

376–7 ויסבו כל] O_2 וישבו

377 ערי] G ארץ

ומגרשם] ^O_2

377–8 ויבאו . . . שם] O_2 ויחנו שם במגרשם

חרמה] G מצרים

379–80 ויהי . . . עבות] ^O_2

הלבבות] G הלבות

388 עור] ^A

---

intended the application here adopted is open to question. He may, indeed, not have thought the problem through, and have assumed that his readers, carried forward by the rhyme, would not pause to consider the appositeness of the quotation.

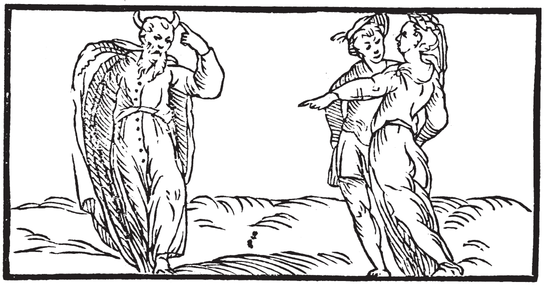
[24] The literal sense is infused with irony by the circumstance that the phrase is a euphemism for absence of virginity in a bride; see BT *Kethubboth* 9*b*.

[25] Reference to the dowering of poor brides (*hakhnasath kallah*) as a classical Jewish virtue is not included in the *textus receptus* of the Mishnah at *Pe'ah* 1: 1 (Danby, pp. 10 f.), but it is found in the elaboration thereof in the morning liturgy; see e.g. Singer, *Prayer Book*, 5.

[26] A horned forehead was supposed to be the sign of a cuckold (Spanish *cuerno*, and similarly in English). Exod. 34: 29 states that Moses' face shone (קרן, i.e. emitted a 'shaft' of light, thus called, from its schematic resemblance to a horn, *qeren*). This was rendered into Latin in the Vulgate by *cornuta esset*, whence Michelangelo's horned figure of Moses.

He went, enquiring for her round the town
(Being a man of credit and renown),
But from none could his questioning evoke
Response:[r] blank silence met him—no one spoke.[s]
Fain would he old and young interrogate
Proceeding till he reached the city gate.[t]
Just then arrived from further east[u] a man
Who, once within the town, came up, to scan
The other's face, chancing[v] to recognise
Him; 'Sir', he said, 'most certainly mine eyes
Do not deceive me—thou art he whom men
(Holding in high regard thy regimen)
Surname the Penitent: and I had placed
Thy lady in the class of wives most chaste,
And now she proves a worthless whore. I know,
Having this day met her with So-and-so,
That youth—hard was the pace they held, nor slacked
At all, their asses laden, double-packed,
For Egypt bound:[w] no one could overtake
Them on the road, such is the speed they make.'

[r] Job 32: 3
[s] 2 Kgs. 18: 26
[t] Cf. Esther 4: 2
[u] Ezek. 43: 2
[v] Cf. Ruth 2: 3
[w] Gen. 37: 25



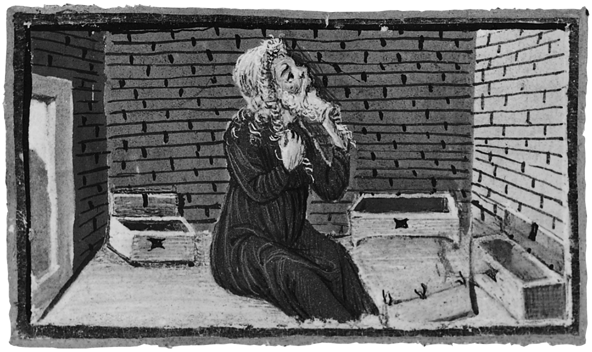
He weeps, appalled by loss: great his distress,
Loud, too, his lamentations are—no less
Than if his treasure-fleet had all gone down.
But meanwhile horns[1] *have sprouted from his crown*[†]

[†] Exod. 37: 25

The aged pietist, hearing this news,
Quite mortified, felt shame his face suffuse.[x]
He wept out loud,[y] barefoot he walked,[z] his groans
Sounded as if death's rattle[27] shook his bones.[a]
'See', he cried out, 'my piety I blame!
Through its fault am I now defiled with shame.

[x] Cf. Ps. 69: 8(7)
[y] Gen. 45: 2
[z] Cf. Mic. 1: 8
[a] Ezek. 30: 24

בְּכָל־מוֹשָׁב, נִכְבָּד לַכֹּל וְנֶחְשָׁב, וְלֹא מָצָא לִשְׁאֵלָתוֹ מַעֲנֶה,[r] וְאֵין קוֹל וְאֵין עֹנֶה.[s] וַיָּבֹא עַד לִפְנֵי שַׁעַר הָעִיר,[t] שׁוֹאֵל לְכָל־יָשִׁישׁ וְצָעִיר, וְהִנֵּה אִישׁ מִדֶּרֶךְ הַקָּדִים[u] בָּא וְהִקְדִּים. וַיַּרְא אֶת־הָאִישׁ וַיַּכִּירֵהוּ, וַיִּקֶר מִקְרֵהוּ,[v] וַיֹּאמֶר, הֲלֹא אַתָּה הָאִישׁ בַּעַל הַתְּשׁוּבָה, הוֹלֵךְ בְּדֶרֶךְ חֲשׁוּבָה, וְאִשְׁתְּךָ הָיְתָה בְּעֵינַי בְּחֶזְקַת הַצְּנוּעוֹת, וְהִנֵּה הִיא מִן הַזּוֹנוֹת הַגְּרוּעוֹת, כִּי הַיּוֹם פְּגַשְׁתִּיהָ עִם פְּלוֹנִי הַבָּחוּר, רָצִים בְּאֵין אִחוּר, וַחֲמוֹרֵיהֶם נָשְׂאוּ מַשָּׂא כִּפְלַיִם, הוֹלְכִים לְהוֹרִיד מִצְרַיִם.[w] וְאֵין אִישׁ יָכוֹל לְהַשִּׂיג אוֹתָם לְתֹקֶף מַהֲלָכָם וּמְרוּצָתָם.



צורת הבוכה ומשתומם על אבידתו וגדל צעקתו ואנחתו
כאילו טבעו בים ספינותיו ממנו היו קרנותיו[1,†]

וַיְהִי כִּשְׁמֹעַ הֶחָסִיד הֶעָנָו כִּסְּתָה כְלִמָּה פָנָיו,[x] וַיִּתֵּן אֶת־קֹלוֹ בִּבְכִי[y] וַיִּתְהַלֵּךְ שׁוֹלָל,[z] וְנָאַק נַאֲקַת[27] חָלָל.[a] וַיִּצְעַק וַיֹּאמַר, הֵן בַּעֲוֹן

405 מצרים] codd. *edd.*; מצרימ(׳)ה MT (R)

406 לתקף] O$_2$ מתוקפת

---

[27] So Qimḥi's exegesis on Ezek. 30: 24.

Alack, I am undone![b] That I must bear
Sorrow at heart, reproach, disgrace,[c] despair,
The cause is in those tears that I did shed[d]
Of penitence, in prayers sincerely said;
Repentance was my malady. Had pride,
Had froward self-concern been all my guide,
If in my house contentious[e] I had been
My wife's true character I would have seen,
Her grabbings,[f] how from others' fires she burned![28]
If masterful, each day would I have learned
Her real nature: yea, imperious-eyed,
Upon her I at all times should have spied,
Then had her wanton pleasures[g] been removed.
But Mistress Penitence seductress proved,
And I succumbed;[h] and so my wife, disdained,
Of fury mixed a chalice I have drained.[j]
My life must all be mourning, palsy's quake
Corrupt my limbs.[k] Let all confessors take
Heed, and forswear repentance—rather choose,
Wayward, a manner stern, ruthless, to use,
Lest you should share my lot, and sudden woe
Like mine deal your blithe airs a fatal blow,
And, as a byword, people quote your plight
In pity or reproach, or taunting cite.'[l]

* * *

So the old man went home, when he had spelled
Out all his grief: and was thereafter held
An object of contempt, anguish that sears
The soul, symbol of hope that disappears;[m]
His joy turned sorrow: in a home serene
Of yore, well found, friends' shaking heads were seen,[n]
Where metalwork once gleamed, patches peeled bare,
A stately home spattered with pock-marks, where
Beauty had reigned, fire spoiled what once was fair.[o]

* * *

This parable have I set forth[p] to thee
(The He-goat said), in order to set free
Thy soul, relaxed;[q] thou shouldst, determined, turn
To waywardness—repentance shouldst thou spurn,

[b] Isa. 6: 5
[c] Pss. 69: 20(19), 13: 3(2)
[d] Ps. 42: 4(3)
[e] Jer. 15: 10
[f] Exod. 25: 38
[g] Cf. Ezek. 23: 11
[h] Cf. Jer. 20: 7; Exod. 22: 15(16)
[j] Isa. 51: 17
[k] Hab. 3: 16
[l] Cf. Deut. 28: 37; Jer. 24: 9
[m] Deut. 28: 65
[n] Ps. 44: 15(14)
[o] Isa. 3: 24
[p] Isa. 14: 4
[q] Jer. 6: 16

צִדְקִי נִטְמֵאתִי, אוֹי לִי כִּי נִדְמֵיתִי,[b] וְסִבַּת בָּשְׁתִּי וּכְלִמָּתִי, וִיגוֹן לִבִּי וְחֶרְפָּתִי,[c] הָיְתָה־לִּי דִמְעָתִי[d] וְעִיּוּן תְּפִלָּתִי, וּתְשׁוּבָתִי הָיְתָה מַחֲלָתִי. כִּי אִם הִתְנָהַגְתִּי בְּגַאֲוָה וּבְזָדוֹן, וְהָיִיתִי בְּבֵיתִי אִישׁ מָדוֹן,[e] הָיִיתִי מַכִּיר אֶת־אִשְׁתִּי וְאוֹדוֹתֶיהָ, מֶלְקָחֶיהָ[f] וּמַחְתּוֹתֶיהָ,[28] וּזְדוֹנִי בְּכָל־יוֹם יֵדָעֶנָּה, וְגַאֲוָתִי בְּכָל־עֵת תִּדְרְשֶׁנָּה, וַתַּשְׁחֵת עַגְבָתָהּ[g] מִמֶּנָּה. אֲבָל פִּתַּתְנִי הַתְּשׁוּבָה וָאֶתְפַּתֶּה,[h] וָאֶמְצֶה כּוֹס[j] חֲמַת אִשְׁתִּי וָאֶשְׁתֶּה. וְיִכְלוּ בְּאֵבֶל יָמַי, יָבוֹא רָקָב בַּעֲצָמַי.[k] וְעַתָּה שָׁבִים סוּרוּ מִדֶּרֶךְ הַתְּשׁוּבָה, וּבַחֲרוּ לָכֶם עַזוּת וּמְשׁוּבָה, פֶּן יִקְרֶה אֶתְכֶם כַּאֲשֶׁר קְרָאַנִי, וִישַׁבֵּר הַדְרַתְכֶם הַיָּגוֹן אֲשֶׁר שִׁבְּרַנִי, וְתִהְיוּ לִמְשַׁל עַמִּים וְקִינָה, לְחֶרְפָּה לְמָשָׁל וְלִשְׁנִינָה.[l]

◆

וַיָּשָׁב הָאִישׁ לְבֵיתוֹ כַּאֲשֶׁר כִּלָּה לְסַפֵּר אַנְחָתוֹ. וַיִּשָּׁאֵר לְחֶרְפָּה וּלְבִזָּיוֹן, לְדַאֲבוֹן נֶפֶשׁ וְכִלָּיוֹן,[m] וַיִּתֵּן תַּחַת שִׂמְחָתוֹ אֲנָחָה, וּמְנוֹד רֹאשׁ[n] תַּחַת הֲנָחָה, וְתַחַת מַעֲשֶׂה מִקְשָׁה קָרְחָה, וְתַחַת כָּבוֹד מוּם וָדֹפִי, כִּי תַחַת יֹפִי.[o]

◆

וְנָשָׂאתִי[p] אֵלֶיךָ זֶה הַדִּמְיוֹן, לְהָבִיא לְנַפְשְׁךָ מַרְגּוֹעַ[q] וּפִדְיוֹן, לְמַעַן תִּטֶּה אֶל הַמְּשׁוּבָה וְתָסוּר מִדֶּרֶךְ הַתְּשׁוּבָה. כִּי כָּל־אִישׁ אֶל

419 ויכלו] GR; O_1 ויבלו, AMO_2*sv* ויכל
באבל] GMO_2 בהבל, A בה כל

---

[28] Exod. 25: 38 describes the accessories of the candelabrum—its 'tongs' (מלקחיה) and 'fire-pans' (מחתותיה). Ibn Sahula here makes play with the stem meanings, viz. לקח = 'take' and חתה = 'snatch [up fire in a shovel]', since at Prov. 6: 26–7(25–6) the latter is applied to promiscuous passion.

Since wilfulness to dissidence allied
Must always o'er its foes triumphant[r] ride,
And where tranquillity, at its behest,
Prevails, who dares its rectitude contest?"[s]

❧

The He-goat's fable made the Ram but sneer:
That he was still his enemy seemed clear.[t]
"Whom, pray", said he, "thinkest thou to assail,
Charging full tilt,[u] all blasphemous to rail?[v]
Thy words lack force[w] to challenge, yet thine eye
Israel's most holy God would dare defy.[x]
Why, suchlike goings-on are commonplace,
And women's wiles and fornication trace
Their source to volatility[y] inbred
And guile. All wisdom has from youngsters[29] fled[z]
That go a-whoring.[a] The wise king declares
Of the adulteress whose heart ensnares,
That *whom the Lord approves, eludes her toils;*
The sinner she enmeshes in her coils.[b]
But one who will, in true repentance, turn
To God, for such tales need feel no concern,
Nor muses, plaintive, thoughts that would accord
Moral indifferency to the Lord.[c]
Nay, all his tribulations as but due
To his own sinfulness will he construe,
For expiation; poverty and need,
Calamities, he reckons are decreed
As ransom, which to save his soul he pays.[d]
If he, by sanctity impelled, inveighs
Against men's flaws and scandals, he will know
His penalties are chastisements that flow
From love abounding,[e] for his own good sent,
God's sacred sage expounding the intent:
To whom God loves, He sends admonishment."[f]

❧

The Goat, perceiving he could never win
The other to adopt the way of sin
And dissidence,[30] resolved away to keep,
From the Ram's patch and retinue of sheep

[r] Isa. 42:13; cf. 1 Sam. 14:47
[s] Job 34:29
[t] Cf. Job 19:11
[u] Gen. 31:36
[v] Isa. 37:23
[w] Cf. Deut. 28:32
[x] Isa. 37:23
[y] Job 37:12; BT *Shabbath* 33*b*
[z] Jer. 49:7
[a] Cf. Num. 15:39
[b] Eccles. 7:26
[c] Job 1:22
[d] Exod. 21:30
[e] BT *Berakhoth* 5*a*
[f] Prov. 3:12

הַמְּשׁוּבָה יִתְחַבָּר, עַל אֹיְבָיו יִתְגַּבָּר,[r] וְאֶל כָּל־אֲשֶׁר יִפְנֶה יַכְנִיעַ, וְהוּא יַשְׁקִט וּמִי יַרְשִׁעַ.[s]

❧

וַיִּלְעַג הָאַיִל עַל מְשַׁל הַצָּפִיר וּדְבָרָיו, וַיַּחְשְׁבֵהוּ לוֹ בְּצָרָיו.[t] וַיֹּאמֶר, אֶת־מִי חֵרַפְתָּ וְגִדַּפְתָּ,[v] דָּלַקְתָּ אַחֲרָיו[u] וְרָדַפְתָּ, וְאֵין בְּמַאֲמָרְךָ כֹּחַ[w] לְאֵל, וַתִּשָּׂא מָרוֹם עֵינֶיךָ אֶל קְדוֹשׁ יִשְׂרָאֵל.[x] הֲלֹא כָּל־אֵלֶּה הָעִנְיָנִים הוֹלְכִים וְשׁוֹנִים, וּזְנוּת הַנָּשִׁים וְתַרְמִיתָם הוּא מְסִבּוֹת מִתְהַפֵּךְ בְּתַחְבּוּלֹתָם,[y] וְאָבְדָה[z] חָכְמָה מִבָּנִים[29] אֲשֶׁר אַחֲרֶיהָ זוֹנִים.[a] וְאָמַר הֶחָכָם עַל הַמְּנָאֶפֶת וּצְפוּן לִבָּהּ, טוֹב לִפְנֵי הָאֱלֹהִים יִמָּלֵט מִמֶּנָּה וְחוֹטֵא יִלָּכֶד בָּהּ.[b] וְהַשָּׁב אֶל הַשֵּׁם עַל זֶה לֹא יִדְאַג וְלֹא יָהִים, וְלֹא נָתַן תִּפְלָה לֵאלֹהִים.[c] כִּי תְּלָאוֹתָיו כַּפָּרַת חַטֹּאתָיו וּסְלִיחַת עֲוֹנוֹתָיו, וְכָל־עֲנִיּוּתוֹ וְדַלּוּתוֹ וְרֵישׁוֹ, כֹּפֶר יוּשַׁת עָלָיו וְנָתַן פִּדְיוֹן נַפְשׁוֹ.[d] וְאִם הוּא חָסִיד וְשָׁלֵם, וְכָל־מוּם וָדֹפִי הוֹלֵם, וְכָל־עֳנָשָׁיו הֵן יִסּוּרִין שֶׁל אַהֲבָה,[e] טוֹבָה וּרְחָבָה, כַּאֲשֶׁר בֵּאֵר הֶחָכָם הַמָּשִׁיחַ, כִּי אֶת אֲשֶׁר יֶאֱהַב הַשֵּׁם יוֹכִיחַ.[f]

❧

וַיַּרְא הַצָּפִיר כִּי לֹא יוּכַל לְפַתּוֹתוֹ, וְאֶל דֶּרֶךְ ⟨מְ⟩שׁוּבָה[30] לְהַטּוֹתוֹ, וַיּוֹאֶל לְהִתְרַחֵק מִגְּבוּלוֹ, וּמִבְּנֵי זְבוּלוֹ. כִּי יָרֵא לְהַשְׁחִיתוֹ,

436 וילעג] *sv* וילעוג

437 בצריו] AR *edd.*; MT GMO$_1$O$_2$ כצריו

443 חכמה] codd. *edd.*; MT עצה

444 על] MO$_2$ + רוע

446 על זה] ^GMR

455 ⟨מ⟩שובה] AGMO$_2$Rs; O$_1$*vz* תשובה

---

[29] At Jer. 49: 7 בנים means ‘those who understand’, but that meaning is tacitly replaced here by that of the homonym = ‘sons’.

[30] משובה (‘recalcitrance’) must be read, with the manuscripts (see critical note), not תשובה = ‘penitence’.

Distanced—to injure him he did not dare,
Because the shepherd had him in his care.
He mused,[g] “I’ll leave this fellow to his fate
Whom God Himself will surely execrate;[h,31]
Done for by penitence, left high and dry,
In time the Lord will smite him, he will die.”[j]
He went off: but, intent to watch, the Goat
Sat down some way off,[k] and removed his coat.[l]
The Ram refrained from grazing,[m] as he went
Abstemious in sack-cloth, keeping Lent,
Back to his orisons, and closed his eyes
To evil deeds, his ears deaf to the cries
Of blood-lust,[n] and, as day succeeded day,
As innocent as any lamb[o] did pray
Seeking his soul’s salvation,[p] in the heights
With God, for forty days and forty nights.[q]

[g] Cf. 1 Sam. 27:1
[h] Isa. 62:2
[j] 1 Sam. 26:10
[k] Cf. Gen. 21:16
[l] Prov. 25:20
[m] Isa. 33:15
[n] Isa. 33:15
[o] Exod. 12:5
[p] Cf. Esther 7:7
[q] Cf. Deut. 9:9

◆

Now when those forty days were passed,[r] wherein
The Ram through prayer redemption sought from sin,
The shepherd’s son fell ill—some wrongful act
By him called for requital. His sire, racked
With anguish, likewise ailed,[s] and vowed to bring
Praises to God, with a burnt-offering.[t]
Seeing the Ram—so disciplined, so shy—
He thought, “Should this one live and tother die?”
Picking him up, he slaughtered him; for he
Declared him his sin-offering to be,[u]
And on the lintel and doorposts distilled
Blood of the sacrifice[v] that he had killed,
All niceties of ritual fulfilled.
Then, o’er the altar-hearth[w] which he had piled
He said,[x] “O Lord, grant healing[y] to my child”;
He made confession o’er the Ram: this done,
He offered him in fire, *vice* his son.[z]
The lad recovered, from his ague freed;
Thus to his father’s prayer did God accede.[a]

[r] Deut. 9:11
[s] 2 Sam. 12:15
[t] Lev. 17:8
[u] Lev. 9:15
[v] Exod. 12:7; Lev. 16:19
[w] Lev. 6:2(9)
[x] Mishnah, *Yoma* 6:2
[y] Num. 12:13
[z] Gen. 22:13
[a] Gen. 25:21

◆

מִפְּנֵי הָרוֹעֶה הַשּׁוֹמֵר אוֹתוֹ. וַיֹּאמֶר בְּלִבּוֹ,[g]
אֵלֵךְ וְאֶעֶזְבֶנּוּ, אֲשֶׁר[h] פִּי הַשֵּׁם יִקֳּבֶנּוּ,[31]
וּבִתְשׁוּבָתוֹ יִכָּרֵת וְיִצָּמֵת, כִּי אִם הַשֵּׁם יִגֳּפֶנּוּ
וָמֵת.[j] וַיֵּלֶךְ וַיֵּשֶׁב מִנֶּגֶד,[k] מַעֲדֶה בֶּגֶד,[l] וְהָאַיִל
שָׁב אֶל תְּפִלָּתוֹ לְשַׂקּוֹ וּלְתַעֲנִיתוֹ, נֹעֵר[m] פִּיו
מֵחֶסֶר וּמִגְרָע, עֹצֵם עֵינָיו מֵרְאוֹת בְּרָע
וְאֹטֵם אָזְנָיו מִשְּׁמוֹעַ דָּמִים,[n] שֶׂה תָמִים.[o]
וַיְבַקֵּשׁ עַל נַפְשׁוֹ[p] מִיּוֹם הַהוּא וָמָעְלָה, וַיֵּשֶׁב
שָׁם עִם אֲדוֹנָיו אַרְבָּעִים יוֹם וְאַרְבָּעִים
לַיְלָה.[q]

❧

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם,[r] אֲשֶׁר בִּקֵּשׁ לִמְצֹא
פִּדְיוֹם, חָלָה בֶּן הָרוֹעֶה וַיֵּאָנַשׁ, וַיִּתְעַצֵּב
אָבִיו וַיֵּאָנַשׁ.[s] וַיִּדֹּר לַה׳ מַהֲלָל וָשֶׁבַח, עֹלָה
אוֹ זֶבַח.[t] וַיַּרְא אֶת־הָאַיִל צָנוּעַ וְנִבְזֶה,
וַיֹּאמֶר, זֶה חַי וּמֵת זֶה, וַיִּקָּחֵהוּ וַיְנַשְּׂאֵהוּ
וַיִּשְׁחָטֵהוּ וַיְחַטְּאֵהוּ,[u] וַיִּקַּח מִדָּמוֹ לְהַזּוֹת עַל
הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזֹת,[v] וְקָרְבָּנוֹ
כַּהֲלָכָה שׁוֹמֵר, וְכָךְ הָיָה אוֹמֵר,[x] אֵל נָא רְפָא
נָא,[y] עַל מוֹקְדָה עַל הַמִּזְבֵּחַ[w] אֲשֶׁר בָּנָה.
וַיִּתְוַדֶּה עַל הָאַיִל אַשְׁמָתוֹ וַעֲוֹנוֹ, וַיַּעֲלֵהוּ
לְעֹלָה תַּחַת בְּנוֹ.[z] וַיָּנַח הַנַּעַר מִמַּכְאוֹבוֹ
וְחִילוֹ, וַיֵּעָתֶר לוֹ.[a]

458 **אשר**] GMO$_2$ את
יקבנו] GMO$_1$ ידבנו

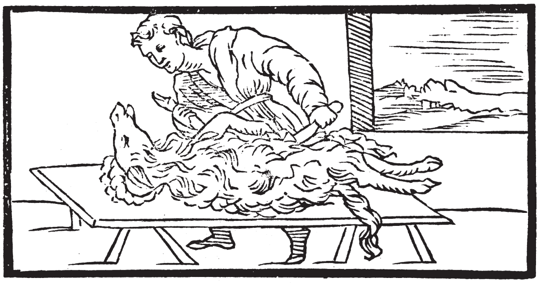
458, 459 **השם**] MO$_2$; MT יהוה, codd. reg. (R השׁ׳ ית׳)
459 **אם**] ^A

469 **מהלל**] ^MR; O$_2$ שבח **ושבח**] G תודה

477 **בנו**] O$_2$ + ויעתר הש״י לו
478 **ויעתר לו**] ^O$_2$

---

[31] At Isa. 62: 2 יקבנו (stem נקב = ‘prick, mark’) means ‘specify’, but it is here treated as if derived from קבב = ‘curse’.



The shepherd slays his victim, like a priest
For sacrificial fire prepares a beast[†]

[†] Lev. 1: 8

The Goat was glad to know the Ram was dead[b]
Being by his own innocence[c] misled.
Said he, “My sons, this would I have you know:
God’s furnace, raging in him, laid him low.[d]
Such judgement fits the penitent, all those
Who intricate confessionals compose,
But ne’er for boon companions scoffers chose.[e]
This Ram named conscience counsellor, and went
Whithersoever counselled he was sent.”

[b] Exod. 30: 33
[c] Job 21: 23
[d] Num. 11: 3
[e] Ps. 1: 1

* * *

These fables (said the Cynic)[32] have I told
Thee—nor, indeed, could I withhold[f]—
To humble thee, and put thee to the test,
Having in mind thy long-term interest.[g]
Choose haughty friends and wayward, nor despise
The fools, whose speech is often worldly-wise.
And when thou reckonest what thou shouldst do,
Let this song witness bear,[h] for ever true:

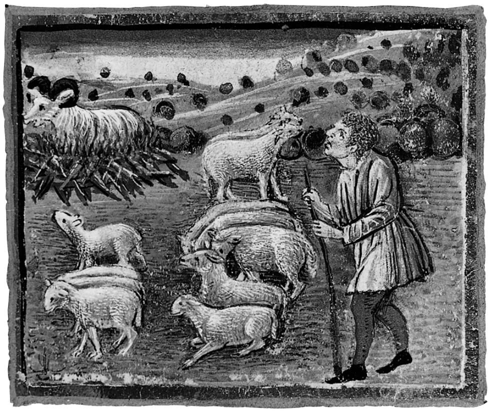
Arise, O man of woman born,[j]
Arouse thy lust: in might and pride
Robed, wake, haste, ape those lords of scorn
Whose worldly way fits triumph’s stride.’

[f] Cf. Deut. 22: 3
[g] Cf. Deut. 8: 16
[h] Deut. 31: 21
[j] Job 14: 1

The Moralist had listened to each word
And prolix parable. He now averred,

---

[32] See I n. 1. Although the Cynic is not mentioned here, it is apparent from the rebuttal (II. 492) that this peroration belongs to him. The same formula (ונשאתי וכו׳) is regularly used at the end of the parables and anecdotes. It corresponds literally to that used by Ibn Al-muqaffaʿ in his Arabic version of *Kalila wa-dimna*.



צורת הרועה מקטר ומזבח
על העצים אשר על האש אשר על המזבח†

וַיִּשְׂמַח הַצָּפִיר כִּי נִכְרַת הָאַיִל מֵעַמּוֹ,[b]
בְּעֶצֶם תֻּמּוֹ,[c] וַיֹּאמֶר, הִנְנִי אֲבַשֵּׂר לָכֶם בָּנַי,
כִּי בָעֲרָה בוֹ אֵשׁ ה׳.[d] זֶה מִשְׁפָּט כָּל־מִתְוַדֶּה
480 וָשָׁב, וּמוֹשַׁב לֵצִים לֹא יָשָׁב,[e] יְדַבֵּר תַּחֲנוּנָיו
וּמְלִיצָיו. כִּי הָאַיִל הָלַךְ אַחֲרֵי יוֹעֲצָיו.

◆

וְנָשָׂאתִי[32] אֵלֶיךָ אֵלֶּה הַמְּשָׁלִים, וְלֹא אוּכַל
אֵלֶיךָ לְהַעֲלִים,[f] לְמַעַן עַנֹּתְךָ לְנַסֹּתְךָ,
לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ.[g] וְתִתְחַבֵּר אֶל הַשּׁוֹבָבִים
485 וְהַגֵּאִים, וְאַל תָּבוֹז דִּבְרֵי פְּתָאִים. וְעָנְתָה
בְּמַחֲשַׁבְתְּךָ לְעוֹלָם וָעֶד הַשִּׁיר הַזֹּאת לְעֵד,[h]
וַיְשׁוֹרְרוּ:

490 קוּמָה יְלוּד אִשָּׁה[j] וְהָעֵר תַּאֲוָה
וֶהְיֵה בְּמַעֲטֵה עֹז וּבִמְעִיל גַּאֲוָה,

עוּרָה לְהִדָּמוֹת כְּהַיּוֹם לִבְנֵי
תֵּבֵל אֲשֶׁר דַּרְכָּם בְּגֵאוּת נַאֲוָה.

וַיְהִי כִּשְׁמֹעַ הַמְּחַבֵּר אֶת־מְשָׁלָיו, וְרִבּוּי

482 ומושב] A*v*; MT codd. *s* ובמושב

489 וישוררו] *vz*; ^codd. *s*

490 קומה] ^O_1, + משקל **ילוד**] O_2 יליד **והער**] GMO_1O_2; R והעד(?) **והיה**] A היה **במעטה**] GMR כמעטה **ובמעיל**] ^O_2; GMR וכמעיל **גאוה**] O_2 כל תאוה

491 להדמות] G לה דמות, M לה רמות, O_1 להר **כהיום**] M כי היום **לבני**] M; codd. אל בני **דרכם**] GO_2; A בדרכם(?), O_1 דיכה(?) **נאוה**] *s* גאיה, *v* גאוה

‘What verbiage[k] dost thou concatenate
To warp, with worldly gloss, things consecrate!
But I shall show thee[33] nothing can compare
In virtue with repentance, anywhere.
But one who, self-assured, trusts his own might,
Is left for his next meal without a bite,[l]
His days in vanity, his years must wane
In mourning:[m] whereas those who, eager, strain
To rise betimes, about God’s work to speed,
In righteousness, for aye as heirs, succeed
To title to the earth,[n] each on his land
Secure, yea, honoured as a saintly band
They can exult o’ nights, lying abed.[o]
Why, ask the beasts about what thou hast said:
They can instruct thee, and the birds, that soar
Across the skies—let them tell thee their lore,[p]
How once a hawk[34] by his own pride was caught,
Flurried his stoop, down to destruction brought,
Whereas a wild-fowl and a partridge, though
Raised on some lonely moor,[q] to town did go,
And midst the burghers and their magnates they
Prospered by native wit, yet kept God’s way,[r]
To end up as the Eagle’s friends: and some,
Who earlier had sighed, groaning[s] and glum,
Found joy, henceforth at ease. The tale I spin
Is one where rectitude and justice[t] win.

[k] Cf. Job 35: 16
[l] Job 20: 21
[m] Cf. Ps. 78: 33
[n] Isa. 60: 21
[o] Ps. 149: 5
[p] Job 12: 7
[q] 1 Sam. 26: 20
[r] Gen. 18: 19
[s] Ezek. 9: 4
[t] Prov. 1: 3

❧

Men say that in the deep south, on the Nile,[35]
Lived a great hawk, who proudly on his style
Of capture, over all his kind would preen
Himself—great his wing-span, and rich the sheen
Of plumage[u] that he wore. ’Neath shady boughs[36]
He lay, his nest secreted between sloughs
By reeds.[v] No discipline had had effect
Upon his youth, by no sire ever checked.[w]
He tyrannised his folk, neither forbore
To take by force his very parents’ store,

[u] Ezek. 17: 7
[v] Job 40: 21
[w] 1 Kgs. 1: 6

---

[33] The harshness of the Hebrew construction (למען = ‘in order that’ is ungoverned) may point to a lacuna in the text.

דְּבָרָיו וּמַהֲלָלָיו, וַיֹּאמֶר, אֵיךְ תְּחַבֵּר מִלִּין[k] עַל טָהֳרַת הַקֹּדֶשׁ חֻלִּין. לְמַעַן[33] הַרְאוֹתְךָ כִּי אֵין כִּתְשׁוּבָה מַעֲלָה טוֹבָה וַחֲשׁוּבָה, וְהַבּוֹטֵחַ בְּכֹחוֹ וּבְחֵילוֹ אֵין שָׂרִיד לְאָכְלוֹ,[l] וַיִּכְלוּ יָמָיו בַּהֶבֶל וּשְׁנוֹתָיו בְּאֵבֶל,[m] וְהַמַּשְׁכִּימִים אֶל ה׳ בְּמֶרֶץ, כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ,[n] וְיֵשְׁבוּ לָבֶטַח בְּמוֹשְׁבוֹתָם, יַעְלְזוּ חֲסִידִים בְּכָבוֹד יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם.[o] כִּי שְׁאַל נָא בְהֵמוֹת וְתֹרֶךָּ עַל מִלּוּלָךְ, וְעוֹף הַשָּׁמַיִם וְיַגֶּד־לָךְ,[p] וּרְאֵה אֵיךְ נִלְכַּד הַנֵּץ[34] בִּזְדוֹנוֹ וּבִגְאוֹנוֹ, וְלַאֲבַדּוֹן הוּרַד שְׁאוֹנוֹ, וְתַרְנְגוֹל הַבָּר וְהַקּוֹרֵא אֲשֶׁר בֶּהָרִים[q] עָלוּ עִיר גִּבֹּרִים, וּבִתְבוּנַת חָכְמָתָם גָּבָרוּ וְדֶרֶךְ ה׳ שָׁמָרוּ[r] וְאֶת־הַנֶּשֶׁר הִתְחַבָּרוּ, וְהָיוּ שְׁקֵטִים וּשְׂמֵחִים הַנֶּאֱנָקִים וְהַנֶּאֱנָחִים.[s] וְכַךְ הָיוּ הַדְּבָרִים, צֶדֶק וּמִשְׁפָּט וּמֵשָׁרִים.[t]

❧

אָמְרוּ כִּי הָיָה בְּאֶרֶץ הַחֲוִילָה[35] נֵץ אֶחָד מִתְפָּאֵר בַּעֲלִילָה, וְהָיָה גָּדוֹל וְגֵאֶה, וְעַל חֲבֵרָיו מִתְגָּאֶה. גְּדוֹל כְּנָפַיִם וְרַב נוֹצָה,[u] תַּחַת צֶאֱלִים[36] יִשְׁכָּב בְּסֵתֶר קָנֶה וּבִצָּה.[v] לֹא לָמַד מוּסָר בַּעֲלוּמָיו, וְלֹא עֲצָבוֹ אָבִיו מִיָּמָיו,[w] וְהָיָה עוֹשֵׁק אֶת־בְּנֵי עַמּוֹ, גּוֹזֵל אָבִיו וְאִמּוֹ, כָּל־הַיּוֹם מוּרֵד בְּמוּסָר וּפוֹשֵׁעַ, לֹא

493 איך תחבר] (A) codd. אני אשיבך (אחבר)

494 הראותך] *edd.*, ^codd.

494–5 כי אין] O_2 שאין

498 והמשכימים] A *edd.*; codd. והשבים

499 לעולם] MT; ^A*sv*, R + (margin) כ״צ (=כן צריך)

507 הנאנקים והנאנחים] GO_2R *edd.*, M ~; A האנקים והאנחים, M הנאנאים והנאנחים, O_1 הנאקים

---

[34] Stern ('Rationalists and Kabbalists', 77–9) suggested that the story of the Hawk's downfall is coloured by the execution in Barcelona in 1280 of a Jewish informer who was a nephew of the leading Jewish magnate Benveniste de Porta. See my Introduction, Section 6.1, Part II.

[35] Ḥavilah, mentioned in the world map of Gen. 2: 11 as being enclosed by the river Pishon, is tentatively identified with some part of the Arabian peninsula. But the identification of the Pishon with the Nile, adopted by Saʿadyah and Rashi, was probably the only one known to Ibn Sahula.

[36] צאלים in Job 40: 21 means 'thorny lotus' (so NEB), i.e. *Zizyphus lotus* (see Driver and Gray, *Job*, 357 and (2nd pagination) 330). But the Targum recognised in it the stem of צל = 'shade', and is followed by Rashi and Ibn Ezra, whence AV 'shady trees'; no doubt Ibn Sahula followed the same interpretation.

Sinning, refractory the livelong day,
He held not back from gorging on his prey.[x]
He had two neighbours, friendship bound them dear;
One was a cock (no barnyard chanticleer),
And one a highland grouse.[y] Now, of these two
The Cock was ever to his own word true:[z]
A much respected elder,[a] he was dressed
(As fearing God) in righteousness, his crest
Divine salvation.[b] In both mind and mien
The Grouse's great humility[c] was seen,
Though prosperous in business, worldly-wise,
He was of low esteem in his own eyes:[d]
To violence, destruction, and the sight
Of bloodshed, he kept eyes and ears shut tight,[e]
For, when alarmed, fearing such things, he shook,
As one who Abraham[f] for model took.

* * *

The Hawk had pitched his squat right opposite
The house where lived the Cock. Next door to it
The lodge lay where the Grouse used to reside
Who loyalty, since youth, had typified.
Seeing the Hawk that arrogance maintained
To which he, by his nature, had been trained,[g]
The Cock thought, "Since his ways are reprobate,
I really must rebuke him, *tête-à-tête*,[37]
Perchance he may to discipline react
On hearing the reproofs I shall have packed
Into my speech—that way, his soul, redeemed
From Hell,[h] his deeds acceptable now deemed,
Life's light upon him shall henceforth be beamed."[j]
One day the Hawk a-hunting went, to stoop
On quarry to be found within his group;[k]
Taking a dove, he nipped it with a peck
Placed right to wring its head clean off its neck.[l]
When, with his bag,[m] he came home from the chase,[n]
There was the Cock, his neighbour, come to face
Him with reproaches, meant to castigate
His sin and wicked pride, that from his fate
He might deliver him.[o] "My lord", said he,
"A word, I pray:[p] God has commissioned me

[x] Lam. 2: 8
[y] Cf. 1 Sam. 26: 20
[z] Prov. 20: 6
[a] Isa. 9: 14(15)
[b] Isa. 59: 17
[c] Isa. 57: 15
[d] Ps. 15: 4
[e] Isa. 33: 15
[f] Mishnah, *'Aboth* 5: 19
[g] Esther 2: 20
[h] Job 33: 30
[j] Job 33: 30
[k] Prov. 5: 14
[l] Cf. Lev. 5: 8
[m] Ezek. 46: 7
[n] Gen. 27: 30
[o] Jonah 4: 6
[p] 2 Kgs. 9: 5

הֵשִׁיב יָדוֹ מִבַּלֵּעַ.[x] וַיִּהְיוּ לוֹ שְׁנֵי שְׁכֵנִים יְקָרִים, תַּרְנְגוֹל הַבָּר וְהַקּוֹרֵא אֲשֶׁר בֶּהָרִים.[y] וְהַתַּרְנְגוֹל הָיָה אִישׁ אֱמוּנִים,[z] זָקֵן וּנְשׂוּא פָנִים,[a] יְרֵא ה׳ צְדָקָה לְבוּשׁוֹ וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ.[b] וְהַקּוֹרֵא שְׁפַל רוּחַ[c] וְעָנָיו, מֵאֲשֶׁר בְּעִנְיָנָיו, נִבְזֶה בְּעֵינָיו נִמְאָס,[d] עֹצֵם עֵינָיו מֵרְאוֹת שֹׁד וָשֶׁבֶר וְחָמָס,[e] וּמִשְּׁמוֹעַ דָּמִים חָרֵד וְנִדְהָם, תַּלְמִידוֹ שֶׁל אַבְרָהָם.[f]

❧

וְהַנֵּץ הֵכִין בֵּית תַּחֲנוּתוֹ כְּנֶגֶד בֵּית הַתַּרְנְגוֹל וּמְעוֹנָתוֹ, וְהַקּוֹרֵא הַנֶּאֱמָן מִנְּעוּרָיו הָיָה בְּצִדּוֹ בֵּית מְגוּרָיו. וַיַּרְא הַתַּרְנְגוֹל אֶת־זְדוֹן הַנֵּץ וּמַחֲשַׁבְתּוֹ אֲשֶׁר הָיָה בְּאָמְנָה אִתּוֹ,[g] וַיֹּאמֶר, אֵלֵךְ וְאוֹכִיחֶנּוּ עַל זְדוֹנוֹ, בֵּינִי לְבֵינוֹ,[37] אוּלַי יִוָּסֵר בְּמוּסָרִי, בְּשָׁמְעוֹ אֶת־דְּבָרִי, וְאַגְדִּיל עָלָיו תּוֹכַחַת, לְהַצִּיל נַפְשׁוֹ מִנִּי שַׁחַת,[h] לִהְיוֹת מַעֲשָׂיו רְצוּיִים לֵאוֹר בְּאוֹר הַחַיִּים.[j] וַיְהִי הַיּוֹם וַיֵּצֵא הַנֵּץ לָצוּד צֵידָה, בְּתוֹךְ קָהָל וְעֵדָה.[k] וַיִּקַּח לוֹ מִבְּנֵי הַיּוֹנָה לְטַרְפּוֹ, וּמָלַק אֶת־רֹאשׁוֹ מִמּוּל עָרְפּוֹ.[l] וַיְהִי הוּא בָּא מִצֵּידוֹ,[n] כַּאֲשֶׁר הִשִּׂיגָה יָדוֹ,[m] וְהִנֵּה הַתַּרְנְגוֹל שְׁכֵנוֹ הוֹכִיחוֹ עַל זְדוֹנוֹ, וְיִסְּרוֹ עַל רִשְׁעוֹ וְעַל חַטָּאתוֹ, לְהַצִּיל לוֹ מֵרָעָתוֹ.[o] וַיַּעַן וַיֹּאמַר, דְּבַר ה׳ לִי אֵלֶיךָ הַשָּׂר,[p] לָדַעַת חָכְמָה

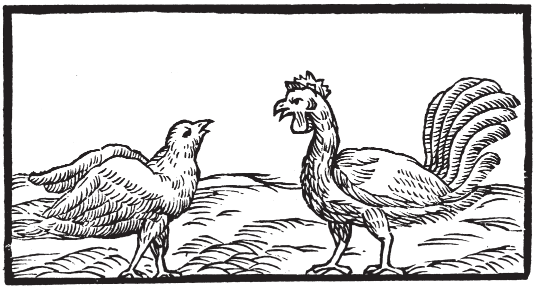
519 ה׳] ^A*s*; codd. reg. **צדקה**] (A)O$_2$ שומע (שמוע) בקול **520 שפל**] G שופל

530 להציל] AGMR *edd.*; MT להשיב, O$_2$ + את **מני שחת**] O$_1$ משחת

538 ה׳] ^MT; codd. *edd.* reg.

---

[37] **Cf. Maimonides, *Mishneh torah*, ‘Laws of Repentance’, 6: 7, צריך להוכיחו בינו לבין עצמו (‘he must rebuke him privately’).**



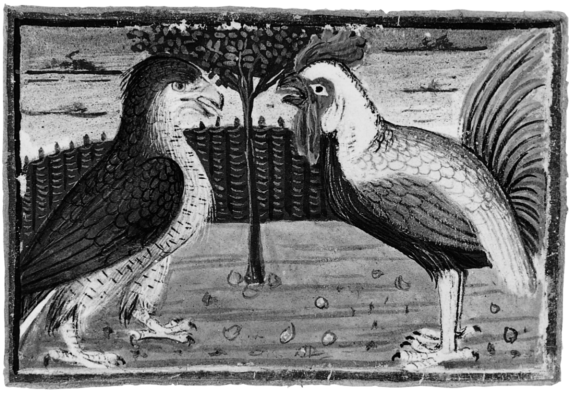
The Cock is here engaged in talk
Inditing fables for the Hawk

Knowledge of wisdom before you to lay,
And discipline."[q] "Speak thou, then, have thy say",
The Hawk replied, "All that thou wouldst declaim:
Thine eloquence surpasses e'en thy fame."[r]
"Rumours about you", said the Cock, "are rife:
Weird acts are said to mark your way of life,[38]
Brazen contempt—such stories go around,
Many have reached me.[s] Now, all men are bound
To tell you, so that one of your degree
Being thus shown, his wickedness[t] may see,
And recognise whither that straight path[u] leads
To which true judgement primacy[v] concedes.
For whoso could protest, but shirks, the same
Is held accountable, and takes the blame,[w]
And who for protest cannot find excuse
Must bring to public knowledge the abuse
With honesty, although his mouth be filled
With condemnation[x] waiting to be spilled,
For Scripture states a prophet has advised
That overweening pride should be chastised:
If, warned by thee,[y] *the wicked shall ignore*
Thy caution, thou hast added to thy store
Of blessing;[z] *he shall die, through his own sin,*
But for thy soul shalt thou redemption win.[a]

❧

Brother, to these my words (the Cock said) lend
Thine ear;[b] to what I say, my son, attend,[c]
Apply thine intellect, subdue that pride
Whereby the heart, beguiled, turns thee aside:[d]

[q] Prov. 1: 2
[r] Ps. 136: 2
[s] Job 16: 2
[t] Job 35: 8
[u] Ezra 8: 21
[v] Deut. 21: 17
[w] BT *Shabbath* 54*b*; Maimonides, *Hilkhoth De'oth* 6: 7
[x] Cf. Job 23: 4
[y] Ezek. 3: 19
[z] Cf. Gen. 27: 36
[a] Ezek. 3: 19
[b] Cf. Prov. 4: 20
[c] Prov. 4: 10
[d] Obad. 1: 3



צורת התרנגול מדבר ונגד הנץ משלים מחבר

וּמוּסָר.[q] וַיֹּאמֶר לוֹ, דַּבֵּר כְּפִי תְּשׁוּקָתֶךָ, כִּי הִגְדַּלְתָּ עַל שִׁמְךָ אִמְרָתֶךָ.[r] וַיֹּאמֶר, גָּבְרוּ עָלֶיךָ דִּבּוֹת וּנְאָצוֹת מְשֻׁנּוֹת וּמְסִבּוֹת,[38] שָׁמַעְתִּי כְּאֵלֶּה רַבּוֹת.[s] וְכָל־אִישׁ חַיָּיב לְהוֹדִיעֶךָ, לְאִישׁ כָּמוֹךָ רִשְׁעֶךָ,[t] לְהַרְאוֹתְךָ הַדֶּרֶךְ הַיְשָׁרָה,[u] מִשְׁפַּט הַבְּכוֹרָה.[v] כִּי כָּל־מִי שֶׁיֵּשׁ בְּיָדוֹ לִמְחוֹת וְאֵינוֹ מוֹחֶה, הוּא נִתְפָּס וְנִדְחֶה.[w] וְאִם אֵין בְּיָדוֹ יְכֹלֶת לִמְחוֹת, חַיָּיב לְהוֹדִיעַ וּלְפַרְסֵם דֶּרֶךְ נְכוֹחוֹת, וּפִיו יְמַלֵּא תוֹכָחוֹת.[x] כַּאֲשֶׁר נִכְתַּב בְּסֵפֶר הַנְּבִיאִים, לְיַסֵּר הַזֵּדִים וְהַגֵּאִים, וְאַתָּה כִּי הִזְהַרְתָּ רָשָׁע[y] וְלֹא קִבֵּל בְּרָכָה אָצַלְתָּ,[z] הוּא רָשָׁע בַּעֲוֹנוֹ יָמוּת וְאַתָּה אֶת־נַפְשְׁךָ הִצַּלְתָּ.[a]

❧

וַיֹּאמֶר, אַתָּה אָחִי הַט אָזְנְךָ[b] לִדְבָרַי, שְׁמַע בְּנִי וְקַח אֲמָרַי,[c] וְהַשְׂכֵּל וְהַכְנַע זְדוֹן לִבְּךָ הִשִּׁיאֶךָ,[d] וּזְכֹר אֶת־אֲשֶׁר אוֹכִיחֶךָ. כִּי תָּשִׁיב

541 ונאצות] G(O_2) **משנות**] A וניא(ו)צות ומש... (?) +

551 הצלת] O_2 + הקשב והשב מה שגזלת

552 אתה] ^GM; O_1O_2 אהה

---

[38] וּמְסִבּוֹת in its medieval sense of ‘[external] circumstances’ is perhaps possible in the context, but difficult. I suspect that the vocalisation should be וּמֻסַבּוֹת, ‘put into circulation’.

Keep my rebuke in mind, thy spirit lead
Back towards God,[e] examine thought and deed,
This day confront thy conscience,[f] and release
Thy soul from toil and turmoil, to find peace,
From her forced labour's grind,[g] perchance to gain
Merit enough, that saint's rank to attain
Who turned to God with all his heart and soul
And might,[h] becoming thus a perfect whole."
"How", asked the Hawk, "came that about, that he
Through penitence attained such high degree?"

❧

"In Yemen", said the other, "lived a man
Called Heber[39] the Ahohite,[j] though of Dan
By tribe,[k] some Shuhite blood in his did blend,
The son of Bildad,[l] he whom Job called friend.
Unschooled in childhood by rebuke, he saw
No reason to show loyalty to law;[m]
His hand was raised 'gainst those who shared with him
The king's peace, promises used he at whim
Dishonour.[n] He displayed contempt, to folk
And sire alike, a foolish lout, he spoke
His mother contumelious;[o] his time,
In league with ne'er-do-wells, he gave to crime.[p]
His father saw how ill a course he held,
How foul his deeds, and from his home expelled
Him, banished penniless.[40] He left behind
A home built firm on faith, his way to find
Southward, and reached the thirsty[41] desert tract
On Yemen's border, where he did exact
Burdensome tribute from all who should pass[q]—
A serpent on the road, snake in the grass.[r]
One day, a monk came by, who used accord
His friendship to all men who feared the Lord.[s]
The fellow seized him, meaning to extort
By hustling the wealth which he had brought,
But found he carried—much to his surprise—
Nothing at all worth while to take for prize.
Seeing no value[t] in the saintly man
He set out to distress him, and began

[e] Job 15: 13
[f] Deut. 4: 39
[g] Deut. 21: 3; cf. Exod. 6: 9
[h] Cf. 2 Kgs. 23: 25
[j] 1 Chr. 8: 17, 4
[k] Judg. 13: 2
[l] Job 2: 11
[m] Exod. 15: 25
[n] Ps. 55: 21(20)
[o] Prov. 15: 20
[p] Cf. Lev. 5: 15
[q] Ezek. 35: 7
[r] Gen. 49: 17
[s] Cf. Ps. 119: 63
[t] Exod. 22: 1(2)

אֶל אֵל רוּחֶךָ,[e] וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ,[f] וְתָנוּחַ נַפְשְׁךָ מֵחֵטְא רֹגֶז וְעַצָּבָה, מִן הָעֲבוֹדָה הַקָּשָׁה אֲשֶׁר עֻבַּד בָּהּ,[g] אוּלַי תִּזְכֶּה לְמַעֲלַת הָאִישׁ הַשָּׁלֵם בְּהוֹדוֹ, אֲשֶׁר שָׁב אֶל ה׳ בְּכָל־לִבּוֹ נַפְשׁוֹ וּמְאֹדוֹ.[h] וַיֹּאמֶר לוֹ אֵיכָה הָיָה הַדָּבָר, וְאֵיךְ נַעֲלָה הַשָּׁב וְגָבָר?

◆

וַיֹּאמֶר, הָיָה אִישׁ אֶחָד בְּאֶרֶץ הַתֵּימָנִי, מִמִּשְׁפַּחַת הַדָּנִי,[k] וּשְׁמוֹ חֶבֶר[39] הָאֲחוֹחִי,[j] בֶּן בִּלְדַּד הַשּׁוּחִי.[l] וְלֹא לָמַד תּוֹכֵחָה בְּקַטְנוּתוֹ, וְאֶל חֹק וּמִשְׁפָּט[m] לֹא הִטָּה אֱמוּנָתוֹ, שָׁלַח יָדָיו בִּשְׁלֹמָיו חִלֵּל בְּרִיתוֹ.[n] וְהָיָה מְזַלְזֵל בְּאָבִיו וּבִבְנֵי עַמּוֹ, וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ,[o] וַיִּתְחַבֵּר אֶל בְּנֵי בְלִיַּעַל וַיִּמְעֹל מַעַל.[p] וְכַאֲשֶׁר רָאָה אָבִיו אָרְחוֹתָיו מַהֲלָכָיו וּנְתִיבוֹתָיו, הִדִּיחוֹ מִבֵּיתוֹ לְרֹעַ מַעֲשָׂיו, וְנִדָּהוּ וְהִדִּירוֹ מִנְּכָסָיו.[40] וַיֵּצֵא הָאִישׁ מִבֵּית אָבִיו הַנֶּאֱמָן, אֶל מִדְבַּר צָיֹן[41] נֶגְבָּה מִקְצֵה תֵּימָן. וַיְהִי לְכָל־עֹבֵר וָשָׁב[q] מַשָּׂא וָטֹרַח, נַחַשׁ עֲלֵי דֶרֶךְ שְׁפִיפֹן עֲלֵי אֹרַח.[r] וַיְהִי הַיּוֹם, וְהִנֵּה נָזִיר אֶחָד עוֹבֵר, לְיִרְאֵי אֱלֹהִים רֵעַ וְחָבֵר.[s] וַיִּתְפֹּשׂ בּוֹ הָאִישׁ לְבַהֲלוֹ, וְלִגְזֹל הוֹנוֹ וְחֵילוֹ, וְלֹא מָצָא בְּיָדוֹ דָּבָר כַּאֲשֶׁר חָשַׁב וְסָבַר. וַיְהִי כִּרְאוֹתוֹ כִּי הָאִישׁ הַתָּמִים אֵין לֹא דָּמִים,[t] הֵחֵל לְהַכְאִיבוֹ וּלְהַלְאוֹתוֹ,

571 צין] codd. *sv*; *z* ציון

---

[39] In 1 Chr. 8: 17 Ḥeber is reckoned as of the tribe of Benjamin.

[40] Cf. *ʾAboth derabbi nathan*, 6, ed. Schechter, 16*a* (Recension A) (Eng. trans., Goldin, p. 43): אמר [הורקנוס אביו] אלך ואדיר בני מנכסי ('his father Hyrcanus said, "I am going to disinherit my son"').

[41] Manuscripts and editions read צין (see critical note), into which Zamora gratuitously inserts a *waw* and points צִיּוֹן, 'Zion', which is absurd here. Possibly צָיוֹן, 'dryness' (as at Isa. 25: 5, 32: 2), was intended. '[The wilderness of] Sin' is always spelled defectively (צן), and is too far north of Yemen to be plausible; but Ibn Sahula might have been unaware of this.

To starve and torture him.[u] The Monk well knew
That he for suffering and pain was due,
And wept, imploringly:[v] quoth he, ‘Nay, why
Treatest thou so thy servant?[w] Must he die
Under thy very sight?[x] Come, lay aside
All hesitation, and with me for guide
Come, I shall make thee rich indeed, and give
Thee silver, gold—all that, appetitive,
Thou fain wouldst own.’ ‘If, sooth’, he answered, ‘thou
No beggar art, but rich, then tell me, how
Thou gottest wealth, what ways[y] are thine, what trade,
Whence camest thou, and in what place hast made
Thy home? What people gave thee birth? Pray, tell.’[z]
‘Time was’, said he, ‘that I would buy and sell
In Tyre, whose diadem[a] her merchants wear.
I trafficked in all goods—in spices rare,[b]
And precious stones: my reputation glowed
And grew, as I commercial judgement showed
And gold and silver in my strongroom stowed.[c]
Alas! My heart, refractory, did swell
Against Him who formed daylight[d] to rebel,
From plenty—choicest wine they sell in Tyre,
And speckless wool.[e] Assertively, desire
Triumphed, and did my glorious soul deny
Her throne,[f] all arrogant, to gratify
Itself in mortal lust,[g] until, one day,
By God’s foreknowledge fixed,[h] I did survey
My sinfulness, whereupon megrim’s pain
Gripped hard my scalp[j]—so sore, my soul would fain
Have died.[k] To seek physicians’ aid I sent,
To cure my headache with medicament;
Full many a gift, besides the fee I paid[l]
I gave them—silken robes, and broidered braid,[m]
With skeins of linen yarn.[n] They did their best,
Each with his expert skill my cure addressed,[o]
Impressing on me not to treat too cheap
The course they recommended: I must keep
Away from harmful things[p]—that is, not touch
Foods hard on the digestion:[q] neither such
As spiced,[r] their lack of taste thus compensate
Till cinnamon[s] accounts for half their weight;

[u] Cf. Deut. 8: 3
[v] Cf. Esther 8: 3
[w] Cf. Exod. 5: 15
[x] Cf. Gen. 47: 15
[y] Exod. 33: 13
[z] Cf. Jonah 1: 8
[a] Isa. 23: 8
[b] Cf. Exod. 30: 23
[c] Cf. Ezek. 28: 4
[d] Isa. 45: 7
[e] Ezek. 27: 8
[f] 1 Kgs. 15: 13
[g] Num. 11: 34
[h] Zech. 14: 7
[j] Ezek. 8: 3
[k] Cf. Jonah 4: 8
[l] Gen. 34: 12
[m] Ezek. 16: 13
[n] Cf. Isa. 19: 9
[o] Num. 7: 5, 7
[p] Deut. 23: 10(9)
[q] Deut. 21: 4
[r] Ezek. 27: 19
[s] Exod. 30: 23

לְהַרְעִיבוֹ וּלְעַנּוֹתוֹ.[u] וְכִרְאוֹת הַנָּזִיר צָרָתוֹ
וְחֵילוֹ, וַיֵּבְךְּ וַיִּתְחַנֶּן לוֹ,[v] וַיֹּאמֶר, לָמָּה תַעֲשֶׂה
כֵן לְעַבְדֶּךָ,[w] לָמָּה אָמוּת נֶגְדֶּךָ.[x] לֵךְ עִמִּי אַל
תֶּחְדַּל חָדוֹל, וַאֲנִי אַעֲשִׁ⟨י⟩רְךָ עֹשֶׁר גָּדוֹל,
וְאֶתֵּן לְךָ כֶּסֶף וְזָהָב, וְכָל־אֲשֶׁר תֶּאֱהַב.
וַיֹּאמֶר לוֹ, אִם כֵּן שֶׁאַתָּה עָשִׁיר וְלֹא מִסְכֵּן,
הוֹדִיעֵנִי נָא אֶת־דְּרָכֶךָ[y] וּבַמֶּה נִתְעַשַּׁרְתָּ, וּמַה־
מְּלַאכְתְּךָ וּמֵאַיִן תָּבוֹא וּבְאֵיזֶה מָקוֹם
יָשַׁבְתָּ, וְאֵי מִזֶּה עַם אָתָּה.[z] וַיֹּאמֶר, אֲנִי
הָיִיתִי מִתְעַסֵּק בִּסְחוֹרָה בְּצֹר הַמַּעֲטִירָה,[a]
וָאֱהִי רוֹכֵל בְּכָל־מִינֵי תְמוּרָה, בְּרֹאשׁ כָּל־
בֹּשֶׂם[b] וּבְאֶבֶן יְקָרָה. וַתִּגְדַּל מְאֹד יִפְעָתִי
וּתְבוּנַת מַחְשְׁבוֹתַי, וַתַּעַשׂ זָהָב וָכֶסֶף
בְּאוֹצְרוֹתָי.[c] וַיִּבְעַט לִבִּי בְּיוֹצֵר אוֹר וּבוֹרֵא[d]
שָׁחַר, מֵרֹב כָּל־הוֹן בְּיֵין חֶלְבּוֹן וְצֶמֶר צָחַר.[e]
וַיִּתְגַּבֵּר יִצְרִי עַל נַפְשִׁי הַהֲדוּרָה, וַיְסִרֶהָ
מִגְּבִירָה,[f] וַיֵּלֶךְ לוֹ לְבַקֵּשׁ גַּאֲוָה, אֶל קִבְרוֹת
הַתַּאֲוָה.[g] וַיְהִי יוֹם אֶחָד בְּפָקְדִי עֲוֹנַי, הוּא
יוֹם יִוָּדַע לַיְיָ,[h] וְהִנֵּה כְּאֵב גָּדוֹל עַד לָמוּת[k]
שָׁאֲלָה נַפְשִׁי, וַיִּקָּחֵנִי בְּצִיצִת רֹאשִׁי.[j]
וָאֶשְׁלַח אֶל הָרוֹפְאִים לִדְרֹשׁ, לִרְפוּאַת כְּאֵב
הָרֹאשׁ, וָאַרְבֶּה לָהֶם מֹהַר וּמַתָּן,[l] בִּגְדֵי מֶשִׁי
וְרִקְמָה[m] וּשְׂרִיקוֹת פִּשְׁתָּן.[n] וַיִּשְׁתַּדְּלוּ
לַעֲשׂוֹת לִי רְפוּאָתָם, אִישׁ אִישׁ כְּפִי
עֲבֹדָתָם,[o] וַיְצַוּוּ עָלַי לֵאמֹר מֵאֲמָרֵינוּ אַל
תִּגְרָע, וְנִשְׁמַרְתָּ מִכֹּל דָּבָר רָע.[p] וְהוּא כָּל־
מַאֲכָל קָשֶׁה וְכָבֵד, אֲשֶׁר לֹא יֵעָבֵד[q] בְּקָנֶה
וְקִדָּה[r] לְהַשְׁלִים מַעֲלָתוֹ, וְקִנְּמָן־בֶּשֶׂם[s]

---

581 כן] A *edd.*; MT GMR כה (O_1O_2 unchecked)

582 אעש⟨י⟩רך] GO_2R; AM *edd.* אעשרך, O_1 מעשרך

587 אני] ^O_2

597 יום] ^O_1O_2 **יודע לײ**] *s* ידע ה׳, R*vz* לײ, codd. reg.

[t] Ps. 45: 8(7)

Pestiferous things shunned, with ointment's balm[t]
Rubbed in my brow, my head's throb must I calm.
Without delay I did just as they said;
I took no risks at all, and smoothed my head
With liniment, yet had I no surcease
Of suffering—no ease, and no release.[u]

[u] Job 3: 26

◆

I saw those doctors were bereft of skills
To shade[v] their patients with relief from ills,
And therefore summoned one who, by report,
Was one of the most eminent, and thought
In theory and practice to outweigh[w]
As expert, all physicians of the day.
I told him how their diagnosis failed
To understand the reason why I ailed,
All their prescriptions useless: though I did
In all respects exactly as they bid
Right from the first day, yet the pain inside
My head was so great that I nearly[42] died.
That great physician chid me: all afire,
He scolded, as a beast mauls, so his ire.[x]
"All they", said he, "that strive to heal by art
Are fools who cannot bear to stand apart
Inactive,[y] neither can they grasp the true
Pattern of healing's art who never knew
Inward tranquillity.[z] I, then, shall show
The root of healing, that thou mayest know
Its principles. To thine unspoken 'Why?'
Medicine's art itself shall make reply.[a]

[v] Num. 14: 9

[w] Mishnah, *'Eduyyoth* 1: 5

[x] Job 16: 9

[y] Isa. 57: 21(20)

[z] Job 20: 20

[a] Judg. 5: 29

◆

The ancients, who pitched tents about each lane
That gives access to wisdom's house,[b] explain
That navigation, in requiring hands
To go aloft climbing the rigging, stands
Comparison with tillage:[43] for the end
That mariners or husbandmen intend,
May not result from boatswain's drills; a field
Correctly tilled, may yet no harvest yield,
Though each stage in the process meets its mate.
With these, all suchlike work may we equate;

[b] Prov. 9: 1

מַחֲצִיתוֹ, לְהִמָּלֵט מִדֶּבֶר וְאָסוֹן, לִמְשֹׁחַ רֹאשִׁי בְּשֶׁמֶן שָׂשׂוֹן.[t] וָאֶעֱשֶׂה כְּפִי מִצְוָתָם וְלֹא אֵחַרְתִּי, וּבְכָל־אֵלֶּה נִשְׁמַרְתִּי וְנִמְשַׁחְתִּי, לֹא שָׁלַוְתִּי וְלֹא שָׁקַטְתִּי וְלֹא נָחְתִּי.[u]

* * *

וָאֶשְׁלַח בְּעַד רוֹפֵא אֶחָד מִגְּדוֹלֵיהֶם, סָר צִלָּם מֵעֲלֵיהֶם,[v] וְהִנֵּה הוּא בָּקִי בְּכָל־עִנְיָן, גָּדוֹל בְּחָכְמָה וּבְמִנְיָן.[w] וָאֹמְרָה אֵלָיו עַל כָּל־אֲשֶׁר הֵבִינוּ וְהִשְׂכִּילוּ, כִּי לֹא יוֹעִילוּ וְלֹא יַצִּילוּ, וּמִיּוֹם עָשִׂיתִי מַאֲמָרָם כִּמְעַט לֹא[42] אָבַדְתִּי אָבוֹד, כִּי הַכְּאֵב גָּדוֹל מְאֹד. וַיִּחַר אַף הָרוֹפֵא וַיְרִיבֵנִי, אַפּוֹ טָרַף וַיִּשְׂטְמֵנִי.[x] וַיֹּאמֶר: כָּל־הַמִּשְׁתַּדֵּל בִּרְפוּאָה פֶּתִי וְסָכָל, הַשְׁקֵט לֹא יוּכָל.[y] כִּי לֹא יָבִין תַּבְנִית הַמְרַפֵּא בְּעִנְיָנוֹ, לֹא יָדַע שָׁלֵו בְּבִטְנוֹ.[z] וְהִנְנִי מוֹדִיעֲךָ שֹׁרֶשׁ הָרְפוּאָה וְעִקָּרֶיהָ, אַף הִיא תָּשִׁיב אֲמָרֶיהָ.[a]

* * *

כְּבָר הוֹדוּ הַקַּדְמוֹנִים, אֲשֶׁר עַל מְבוֹאוֹת הַחָכְמוֹת[b] חוֹנִים, וְאָמְרוּ כִּי מְלֶאכֶת הַחוֹבְלִים, אֲשֶׁר מַעֲלֵה הָאֳנִיָּה עוֹלִים, וְעוֹבְדֵי הָאֲדָמָה אִכָּרִים זֶה לְעֻמַּת זֶה נִמְשָׁלִים וְנִכָּרִים.[43] כִּי אֵין הַתַּכְלִית לִפְעֻלָּתָם נִמְשֶׁכֶת, מַעֲרֶכֶת לִקְרַאת מַעֲרֶכֶת, אוֹ אֵלֶּה הַמְּלָאכוֹת וְדוֹמֵיהֶן בִּשְׁתֵּי

612 ואשלח] O_2
ושלחתי **רופא**] ∧O_2
גדול **מגדוליהם**] O_2
ש״ר **סר**] GO_2 שבהם
617 הכאב גדול] ~GO_2
(גדל G)
620–724 תבנית . . .
כגון רטוב] ∧A

---

[42] The negative לא [כמעט] is pleonastic.

[43] For a discussion of the source, see Appendix 2.

Meaning, that for their purpose to succeed
Two things each other's confirmation need:
Function must with *appearance* be agreed.

❧

Just so the doctor, versed in physic, strains
By science to relieve his patient's pains,
Treating his sickness as befits, with scale
Of diet, and prescribing in detail
What remedies, at what times, ought be tried.
Though faultless be the treatment as applied,[c]
And though the patient does not disobey,
Nor breaking rules, nor being washed away[d]
By self-indulgence, he no rest achieves
From suffering, his ailment naught relieves;
The tyrant's lash goes on,[e] medicament
Fails to attain its proper consequent,
That he may hope that all shall yet be well.[f]
Now, of all this the cause is plain to tell,
Straightforward, simply grasped. The reason is,
Touching all kinds of wounds and maladies,[g]
That therapeutic art, with ne'er a break
Must hourly, as its partner, nature take.
For, if Dame Nature answers not 'Tis so',
And the physician on his own must go,
The patient will decline, whilst manifold
Troubles and suffering on him take hold.[h]
But when the doctor, asking, is assured
(Nature replying 'Amen'), he is cured
Of all his agues, of discharges clear.[j]
Just so, the mariner his craft must steer
With expert understanding to prepare
His instrument,[44] for time and tide to care,
His vessel's course correctly reckoning.
Thus, ought his navigation onward bring
Her, drawn whither he would, through competence
In science, handling, and intelligence.[k]
Choosing the right time, and a fair wind found,
Yo-ho! he sails the high seas,[l] outward bound,
So long his pilotage no errors mark
And he, with loving care,[m] directs his barque.

[c] Gen. 21:17
[d] Dan. 11:10
[e] Isa. 9:3(4)
[f] Jer. 29:11
[g] Cf. 1 Kgs. 8:37
[h] Deut. 31:17
[j] Lev. 15:13
[k] Exod. 31:3
[l] Cf. Job 9:8
[m] Isa. 64:9

פְּעֻלּוֹת יִתְיַשֵּׁר מַעֲנֵיהֶם, מַרְאֵה הַפָּנִים וּמַעֲשֵׂיהֶם.

◆

וְהַמָּשָׁל בִּהְיוֹת הָרוֹפֵא מִתְכַּוֵּן בְּחָכְמָתוֹ לְהַצִּיל הַחוֹלֶה מִמַּחֲלָתוֹ, וְיַעֲשֶׂה כְּפִי הָרָאוּי לְמַחֲלָתוֹ וּלְמִפְעָלוֹ, וּכְשִׁעוּר הָרָאוּי לְמַאֲכָלוֹ, וּבַזְּמָן הָרָאוּי לַעֲשׂוֹת וּבַדָּבָר הָרָאוּי לְנַסּוֹת, וְלֹא יִהְיֶה בְּמִפְעָלוֹ חֵטְא וְאָשָׁם, בַּאֲשֶׁר הוּא שָׁם,[c] וְגַם הַחוֹלֶה לֹא יֶחֱטָא בְּדָבָר, וְשָׁטַף וְעָבָר,[d] וְלֹא יָנוּחַ מֵחֳלָיוֹ וְעִצְּבוֹ, שֵׁבֶט הַנֹּגֵשׂ בּוֹ,[e] וְלֹא תַגִּיעַ בְּתַכְלִית הַשָּׁוָה לִהְיוֹת לוֹ אַחֲרִית וְתִקְוָה.[f] וְהַסִּבָּה בָּזֶה לְהָבִין מְבֹאֶרֶת, קַלָּה לְהָבִין בָּזֶה וּמְיֻשֶּׁרֶת. וְהִיא, כִּי כָל־מְלֶאכֶת הָרְפוּאוֹת לְכָל־מַחֲלָה וּלְכָל־נֶגַע,[g] מִשְׁתָּפוֹת בּוֹ הַטֶּבַע בְּכָל־עֵת וּבְכָל־רֶגַע. וְאִם הַטֶּבַע לֹא יַעֲנֶה מִצִּדּוֹ, וְנִשְׁאַר הָרוֹפֵא לְבַדּוֹ, אָז יִדְאַג הַחוֹלֶה בְּאֵין תְּשׁוּעוֹת, וּמְצָאֻהוּ צָרוֹת רַבּוֹת וְרָעוֹת.[h] וְאִם הַטֶּבַע יַעֲנֶה אֶל הָרוֹפֵא יֵרָפֵא מִמַּכְאוֹבוֹ, וְכִי יִטְהַר הַזָּב מִזּוֹבוֹ.[j] וְכֵן רַב הַחוֹבֵל, בַּהֲכִינוֹ בִּתְבוּנָה כְּלִי סוֹבֵל,[44] וְיִנְהַג סְפִינָתוֹ עַל קַו הַיֹּשֶׁר, בִּשְׁעַת הַכֹּשֶׁר, וְכָל־הַנְהָגָתוֹ אֶל תַּכְלִית חֶפְצוֹ נִמְשָׁכָה, בְּחָכְמָה וּבִתְבוּנָה וּבְכָל־מְלָאכָה,[k] וְיִדְרֹךְ עַל בָּמֳתֵי יָם[l] בָּעֵת הָרְאוּיָה, בְּרוּחַ מְצוּיָה, וְלֹא יֶאֱרַע חֵטְא וְאָשָׁם בְּהַנְהָגָתוֹ, בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ.[m] וְאִם יָעִיר הַזְּמָן רוּחַ סְעָרָה וְיִתְגַּבֵּר, הָאֳנִיָּה

644 **לכל מחלה ולכל נגע**] ^GO$_2$ **משתפות**] GR *edd.*; M משותפת, O$_2$ משתתפות **בו**] *edd.*; codd. אל **הטבע**] codd.; *s*(*v*) הטבעי(׳)ם

647–8 **צרות רבות ורעות**] O$_2$*sv*; MT רעות רבות וצרות, (G)MO$_1$R רבות (כבות) צרות ורעות

---

[44] For a discussion of this reference, probably to the astrolabe, see Appendix 2.

But if time stirs the winds, until they make
[n] Jonah 1: 4 Such tempest, that the ship is like to break,[n]
All hands throw off the baggage, with less weight
[o] Cf. Jonah 1: 5, 15 The hurricane's impact to mitigate;[o]
Bitter they cry, with groans the oarsmen slip
[p] Ezek. 27: 29–30 Overboard, all the crew abandon ship.[p]
Yet, should time's shifting nature coincide
With well-judged knowledge on the helmsman's side,
Thus aided, he may steer them back to land
[q] Ps. 107: 30 Homeward, or where their voyage had been planned.[q]

❧

Exactly the same principle we find
Applies to husbandmen, whose daily grind
Of toil has here analogy complete.
Two factors, complementary, must meet,
If he will gain his purpose; of these twain,
One is the cause—both cause which, being plain,
Is called immediate, and that which, known
As secondary, is but rarely shown.
Both ramify: and yet, to these adject,
Another, mystic factor has effect
[r] Prov. 11: 27 Which, providentially beneficent,[r]
Must God's will, as creator, implement
[s] Ps. 148: 14 Touching those folk, so near to Him,[s] who turn
From wickedness, and sainthood's title earn,
[t] Jer. 31: 11(12) Streaming towards God's goodness.[t] Now, the last
Is, of these three, the greatest, unsurpassed
[u] 2 Sam. 23: 19 In glory;[u] it comprises what we name
The most remote of causes, of the same
[v] Job 37: 18 Toughness as metal, cast to burnish.[v] Near—
Far nearer than the first—stand they to sheer
[w] Gen. 41: 5, 7 Intelligence[45]—each on its stalk an ear.[w]

❧

What, then, does this similitude imply?
Should any ask, what is the reason why
A passing sickness should debilitate
One patient so, that naught can palliate
His sickness, nor cause flesh his wounds to fill,
Whilst many others who, like him, fall ill

חִשְּׁבָה לְהִשָּׁבֵר,[n] וְיָטִיל כָּל־אִישׁ אֶל הַיָּם
אֶת־כָּל הוֹנוֹ לְהָקֵל מֵעֲלֵיהֶם זַעְפּוֹ וַחֲרוֹנוֹ,[o]
וְיִזְעֲקוּ מָרָה וְצָרָה נֶאֱנָחִים, וְיָרְדוּ
מֵאֳנִיּוֹתֵיהֶם כֹּל תֹּפְשֵׂי מָשׁוֹט מַלָּחִים.[p] וְאִם
יַעֲזֹר הַזְּמָן בְּטִבְעוֹ, וְרַב הַחוֹבֵל בְּשִׂכְלוֹ
וּמַדָּעוֹ, אֲזַי יוֹלִיכֵם אֶל מְקוֹמָם וְאֶל אַרְצָם,
וַיַּנְחֵם אֶל מְחוֹז חֶפְצָם.[q]

* * *

וְכֵן הָעִנְיָן עַצְמוֹ בְּעוֹבְדֵי אֲדָמָה, וַעֲבוֹדָתָם
בַּזֶּה הַמָּשָׁל נִשְׁלָמָה. כִּי הַתַּכְלִית תַּגִּיעַ
בִּשְׁנֵי עִנְיָנִים, כְּאֶחָד עוֹזְרִים וְעוֹנִים. וְאֵלֶּה
הֵם הַסִּבּוֹת קְרוֹבוֹת וִיקָרוֹת, וְלָהֵנָּה פֹּארוֹת.
אָמְנָם יֵשׁ בַּזֶּה הָעִנְיָן סוֹד אַחֵר, יְבַקֵּשׁ רָצוֹן
וְטוֹב שֹׁחֵר,[r] וְהוּא רְצוֹן הַבּוֹרֵא עַם קְרוֹבוֹ,[s]
וְהֵם הַחֲסִידִים וְהַשָּׁב מֵרִשְׁעוֹ וְחוֹבוֹ, וְנָהֲרוּ
אֶל הַשֵּׁם וְאֶל טוּבוֹ.[t] וְהָעִנְיָן הַזֶּה גָּדוֹל
וְנֶחְמָד, וּמִן הַשְּׁלֹשָׁה הֲכִי נִכְבָּד.[u] וְהוּא
הַנִּקְרָא סִבּוֹת רְחוֹקוֹת, כִּרְאִי מוּצָק[v]
חֲזָקוֹת, וּמִן הָרִאשׁוֹנִים אֶל הַשֵּׂכֶל[45] הֵנָּה
קְרוֹבוֹת, בְּקָנֶה אֶחָד מְלֵאוֹת וְטוֹבוֹת.[w]

* * *

וְהַמָּשָׁל, אִם יִשְׁאַל הַשּׁוֹאֵל לָמָּה חוֹלֶה
פְּלוֹנִי חֳלִי מַחֲלִישׁ הַכֹּחַ זְמַנִּי, וְלֹא מָצָא
רְפוּאָה לְמַחֲלָתוֹ, וַאֲרוּכָה לְמַכָּתוֹ, וְרַבִּים
כָּמוֹהוּ חָלוּ וְהִתְחַלּוּ אֵלָיו נִמְשְׁלוּ, וּמָצְאוּ

677 **הכח זמני**] ומניא G

---

[45] The imagery (cf. Gen. 41: 5 f.) attempts to integrate Aristotelian aetiology with the Neoplatonic scheme (see Preface, n. 6) as formulated by Ibn Gabirol, who adds to the Ptolemaic system a tenth sphere, styled 'intelligence', allegedly encompassing the conventional nine (Preface, n. 11).

With the same symptoms, find some drug to ease
All of their pains, and rid them of disease:
Ready response have I, to counter all
[x] Job 13: 22 Their arguments, and answer when they call.[x]
Know, when a patient languishes, despite
Treatment attacks recur, pain to excite,
That nature, feeble in his body, wanes;
Whilst those who find a cure to ease their pains,
[y] Lam. 4: 6 Their case changed in a trice[y]—bandaged and bound
Their wounds are healed; 'tis nature makes them sound,
Combating sickness, waxing vigour shows.
If, then, one asks, why nature weaker grows
In sickness, till a man fades out, nowhere
[z] Job 14: 10 Seen evermore,[z] we answer that the fare
He eats does harm, by making yet more dire
The strength of sickness. Should one next enquire
Why any after baleful food should haste
Ignoring danger in their rush to taste,
We have to say, both the foul stench within
His belly, and his lust, are stirred by sin.
The cause that wakens lust in him, in turn
To prove his ailment's root, we must discern
In time's vicissitudes, that scrawl their sign
On enterprises all along the line:
And of time's changeability, the cause
Is in the spheres, which move by rigid laws.
The revolution of the spheres depends
Upon a cause which all of these transcends
In glory,[46] situated in the height
Of the empyrean, stemming from the might
[a] Isa. 54: 5 Of the Creator, whom earth's Lord we name,[a]
Of every cause true Cause; the very same
[b] Cf. Jer. 11: 20 Who tests men's reins and heart,[b] His spheres informs
With motion, to revolve through stellar storms,
Each man, judged by his ways, to retribute
[c] Jer. 17: 10 Giving to him of his own deeds the fruit.[c]

❧

Exactly parallel is what occurs
[d] Jonah 1: 6 When they would trim their sails,[d] to mariners.

רְפוּאָה לְשִׁבְרָם, אֲרוּכָה וּמַרְפֵּא לְמַכְאוֹבָם וְצִירָם, אָשִׁיב עַל דְּבָרָיו מַעֲנֶה, יִקְרָא וְאָנֹכִי אֶעֱנֶה.[x] דַּע כִּי פְּלוֹנִי אֲשֶׁר חָלָה לֹא מָצָא לְמַחֲלָתוֹ תְּעָלָה, נֶחֱלַשׁ בְּגוּפוֹ הַטֶּבַע וְנִשְׁאַר הַכְּאֵב וְהַפֶּגַע. וְהַחוֹלִים אֲשֶׁר מָצְאוּ לְמַכָּתָם אֲרוּכָה, כְּמוֹ רֶגַע הֲפוּכָה,[y] הַתְחַזֵּק הַטֶּבַע בְּמַחֲלָתָם וְנֶחְבְּשָׁה מַכָּתָם. וְאִם יִשְׁאַל בְּאֵיזֶה עִנְיָן יֶחֱלַשׁ הַטֶּבַע בְּחָלְיוֹ, וַיִּגְוַע [הָ]אָדָם וְאַיּוֹ,[z] נֹאמַר בַּאֲכִילָתוֹ מַאֲכָלוֹת מַזִּיקִים וָחֳלִי כָּבֵד מַחֲזִיקִים. וְאִם יֹאמַר לָמָּה לְאָכְלָם מִהַר, וּמִנִּזְקָם לֹא נִזְהַר, נֹאמַר בְּחַטָּאתוֹ הִתְעוֹרְרָה תַּאֲוַת רְצוֹנוֹ, וְרוּחַ בִּטְנוֹ, וְסִבַּת הִתְעוֹרְרוּת תַּאֲוָתוֹ, אֲשֶׁר הִיא שֹׁרֶשׁ מַחֲלָתוֹ, הִיא הִתְהַפְּכוּת הַזְּמָן מֵעִנְיָן לְעִנְיָן נִסְמָן. וְסִבַּת הִתְהַפְּכוּתוֹ הִיא הַתְּנוּעָה, אֲשֶׁר בַּגַּלְגָּל קְבוּעָה. וְסִבַּת תְּנוּעוֹת הַגַּלְגָּל יְקָרָה וְנִכְבֶּדֶת,[46] בְּרוּם עוֹלָם עוֹמֶדֶת. וְהֵם הַסִּבּוֹת הַבָּאוֹת מִכֹּחַ הַבּוֹרֵא, אֱלֹהֵי כָל־הָאָרֶץ יִקָּרֵא,[a] אֲשֶׁר הוּא בֶּאֱמֶת מְסַבֵּב הַסִּבּוֹת, בֹּחֵן כְּלָיוֹת וְלִבּוֹת,[b] מֵנִיעַ בַּסּוּפוֹת גַּלְגָּלָיו לָתֵת לְאִישׁ כִּדְרָכָו [וּ]כִפְרִי מַעֲלָלָיו.[c]

❧

וְזֶה הַמָּשָׁל בְּעַצְמוֹ נִהְיָה בְּרַב הַחֹבֵל[d] בָּאֳנִיָּה. כִּי הַבָּאִים בַּיָּם שָׁקְעוּ וְכַעוֹפֶרֶת בְּמַיִם

687 יחלש] G יחלוש, O_2 יחליש

688 ויגוע] s ויגיע **[ה]אדם**] codd. *edd.*; MT אדם

700 [ו]כפרי] codd. *edd.*; MT כפרי

---

[46] In Part V Ibn Sahula is at pains to distinguish the science of astronomy from astrology, and to debunk the fatalism inherent in the latter; see V. 942 f. Apparently he sees fit here to represent the physician as subscribing to the conventional medieval Jewish affirmation of astrology, while subordinating its operations to providential control exercised by the will of God; cf. V. 724 f.

If those who have put out to sea go down
Like lead in mighty waters,[e] there to drown,
It is that they, in sin most profligate,
Thus cause events so to concatenate
Till strength, by sin spent, ebbs, yet once more they
Offend—so trespass washes them away.[f]
And if with a fair wind they put to sea
Which mostly turns to storm, that ought to be
A portent demonstrating in the sight
Of all, God's finger working,[g] to incite
The sinners' hearts at that hour to set sail:
Yet they perceive not what they do, and fail
To calculate the consequence. Thereby
For their own life in ambuscade they lie.[h]

* * *

Likewise must thou judge those that till the field[j]
And scowl[k,47] when they bear home a scanty yield.
This principle applies in every case,
The root of each concern, and its sound base.
And when such things look as if nature's pitch
Lights on some random spot, or mere chance, which
Occurs once, twice, maybe—whoso thus gauge
Events, read from a book that lacks a page.[l]
Nay, 'tis the hand of God[m] that nature bends
Or chance, aroused to implement his ends
Instanter, with their time to coincide[n]
Exactly aimed, as His will may decide:
Sans toil,[o] sans weariness, down all his ways
Each single step a man takes, He surveys.[p]
That is the cause of death, sickness, the ills
That lead men to the vale which death's shade[q] chills.
Just so, if one from sickness is restored
To health, it is because praise of the Lord
Matches his penitence: and they that know
To summon angels' advocacy,[r] so
May heal themselves, and, strength regained, renew
The body, like a garden fresh with dew,[s]
Since in each there is some good to be found.
So the physician can a course propound
Of the right exercise, and thus awake
The will a clear recovery to make:

[e] Exod. 15: 10
[f] Dan. 11: 10
[g] Isa. 41: 20
[h] Prov. 1: 18
[j] Isa. 30: 24
[k] 2 Sam. 13: 32
[l] BT *Berakhoth* 13*b* etc.
[m] Exod. 9: 3
[n] Ps. 32: 6
[o] Isa. 40: 28
[p] Job 34: 21
[q] Ps. 23: 4
[r] Job 33: 23
[s] Cf. Isa. 58: 11

אַדִּרִים צָלְלוּ[e] וְטָבָעוּ. לְפִי רֹב חַטָּאתָם נִתְגַּלְגֵּל הַדָּבָר, וְחָלַף כֹּחָן בַּחֲטָאִים וְשָׁטַף וְעָבַר.[f] וְאִם נִרְאֶה רוּחַ יְשָׁרָה בְּרֹב הָעִתִּים נִסְעָרָה, הִנֵּה זֶה מוֹפֵת נִרְאֶה לַחֲזוֹת כִּי יַד הַשֵּׁם עָשְׂתָה זֹאת,[g] בְּהִתְעוֹרְרוֹ בְּלֵב הַחַטָּאִים לִהְיוֹת בַּזֶּה הַזְּמָן בַּיָּם בָּאִים. כִּי לֹא יָבִינוּ מַעֲשֵׂיהֶם וְלֹא יַחְשֹׁבוּ, וְהֵם לְדָמָם יֶאֱרֹבוּ.[h]

❧

וּכְדִמְיוֹן זֶה תָּדִין עֹבְדֵי אֲדָמָה,[j] עַל פִּיו הָיְתָה שִׂימָה.[k,47] וְהוּא שֹׁרֶשׁ כָּל־דָּבָר וְעִנְיָן, הַיְסוֹד הֶחָזָק וְהַבִּנְיָן. וְאִם נִרְאֶה כָּאֵלֶּה הוּא בַּטֶּבַע יַחֲנֶה, אוֹ בְּמִקְרֶה יָבֹא וְיִשְׁנֶה, חַסּוֹרֵי מְחַסְּרָא וְהָכִי קָתָנֵי,[l] הִנֵּה יַד הַשֵּׁם הוֹיָה[m] כָּרֶגַע, בַּמִּקְרֶה אוֹ בַּטֶּבַע, וְנִתְעוֹרֵר הַכֹּל כְּפִי חֶפְצוֹ, לְעֵת מְצוֹא[n] וּלְהִתְגַּלְגֵּל כִּרְצוֹנוֹ. לֹא יִיגַע[o] וְלֹא יִלְאֶה, כִּי עֵינָיו אֶל כָּל־דַּרְכֵי אִישׁ וְכָל־צְעָדָיו יִרְאֶה.[p] זוֹ סִבַּת הֶחֳלִי וְהַמָּוֶת, וּלְהוֹלִיךְ בְּגֵיא צַלְמָוֶת,[q] וְסִבַּת רְפוּאָתוֹ בְּעֵת מַחֲלָתוֹ, הִיא תְּשׁוּבָתוֹ וּתְהִלָּתוֹ. וְאִם יֵשׁ עָלָיו מַלְאָךְ מֵלִיץ,[r] יְרַפֵּא עַצְמוֹ וְיַחֲלִיץ, וְיָשִׁיב גּוּפוֹ כְּגַן רָטֹב,[s] יַעַן כִּי נִמְצָא בוֹ דָּבָר טוֹב. וְיָעִיר הָרוֹפֵא אֶל פְּעֻלָּה

708 השם] *edd.*; codd. reg. **עשתה**] MT O$_1$O$_2$ *edd.*; GMR היתה

719 אל] *edd.*; MT codd. על

720 כל 1°] ^MT codd. **צעדיו**] GO$_1$ + לא

---

[47] It would seem that Ibn Sahula anticipated the modern interpretation of שומה as 'scowl' (NEB, cf. Arabic *sha'ama* = 'be inauspicious', Brown *et al.*, *Hebrew Lexicon*, 965, col. i) (continued in Appendix 2).

The patient, nature's part fulfilled, will live,
His righteousness proves his preservative."

◆

Sage was the doctor's speech, his every word
Sane as the regimen that he preferred.
I listened, taking note: and I forswore
The sinful life that I had lived before,
I scrutinised my acts, and, having vowed
To make myself God's oblate,[t] I endowed
God's holy charities with all my wealth.[u]
The doctor's cure worked wonders[v] with my health,
And God an angel sponsor[w] sent, to bring
Repose, and save me from my suffering:
Nature within my heart vigour regained,
Gone the contagion that I had sustained,
Scathe fled my psyche, no more was she pained.
Stripping the jewel that crowned my turbaned head,[x]
I built for God a little shrine[y] instead,
Outside the city's east gate,[z] to excite
Awareness, and all passers-by[a] invite.
Colleagues I brought, disciples, too, to learn
With me—respected[b] scholars; but did spurn
Recusants' briar[c] slogans, whilst abroad
God's law I spread, and each man did accord
Whatever, in the house which bears my name,[d]
His actions had entitled him to claim.[e]
With gold and silver, and much else as well,[f]
Did I the coffers of my college swell,
Intended for the poor, likewise for those
Held captive, to redeem them from their foes.

◆

Some days since, as, where I am wont, I sat,
Some dire news made my heart go pit-a-pat:[g]
One of our folk was missing—known to be
Captive, in foreign hands. To set him free[h]
By ransom has my errand been this day,
And homeward bound I now am on my way
To my canton, Keʿilah.[j] Haste, decide,
Come with me to the house where I abide;

[t] Num. 6: 2
[u] Mishnah, *Sheqalim* 4: 6
[v] Cf. Deut. 28: 46
[w] Job 33: 23
[x] Cf. Job 19: 9
[y] Ezek. 11: 16
[z] Jonah 4: 5
[a] Ezek. 35: 7
[b] Num. 22: 15
[c] Ezek. 2: 6
[d] Jer. 7: 30
[e] Jer. 17: 10
[f] Cf. 2 Chr. 32: 27
[g] Hab. 3: 16
[h] Cf. Lam. 2: 14
[j] Neh. 3: 17

יְשָׁרָה, רְפוּאָה נִכֶּרֶת וִיקָרָה, וְיַעֲזֹר הַטֶּבַע בְּחֶלְקוֹ, וְנִמְלַט הַחוֹלֶה בְּצִדְקוֹ.

❧

וַיְהִי כְּשָׁמְעִי דִּבְרֵי הָרוֹפֵא וְחָכְמָתוֹ, וָאֶתְבּוֹנֵן בְּהַנְהָגָתוֹ וּבִתְבוּנָתוֹ, וָאֶדֹּר עַל פְּשָׁעַי וַעֲוֹנַי נֶדֶר נָזִיר לְהַזִּיר לה׳,[t] וָאֲחַפֵּשׂ מַעֲשַׂי, וְהִקְדַּשְׁתִּי כָּל־נְכָסַי,[u] וַיַּעַשׂ לִי הָרוֹפֵא רְפוּאוֹת לְמוֹפֵת וּלְאוֹת,[v] וַיִּשְׁלַח אֱלֹהִים מַרְגִּיעַ, מַלְאָךְ מֵלִיץ[w] וּמוֹשִׁיעַ. וַיִּתְחַזֵּק הַטֶּבַע בְּלִבִּי, וַיֵּלֶךְ הַמִּקְרֶה מִקִּרְבִּי, וַיָּנָס הַכְּאֵב וְהַנֵּזֶק מֵעַל נַפְשִׁי. וָאָסִיר עֲטֶרֶת רֹאשִׁי,[x] וָאָקוּם וָאֶבְנֶה בֵּית מִקְדָּשׁ, לֵאלֹהִים מְעַט מִקְדָּשׁ,[y] וָאָכִין אוֹתוֹ מִקֶּדֶם לָעִיר[z] לִקְרֹא לְכָל־עֹבֵר וָשָׁב[a] וּלְהָעִיר. וָאֲחַבֵּר אֵלַי חֲבֵרִים וְתַלְמִידִים, רַבִּים וְנִכְבָּדִים,[b] וָאֶמְאַס סַלּוֹנִים וְסָרָבִים,[c] וָאַרְבִּיץ תּוֹרָה בָּרַבִּים. וָאֶתֵּן לְכָל־אִישׁ כִּפְרִי מַעֲלָלָיו[e] בְּבֵית אֲשֶׁר נִקְרָא שְׁמִי עָלָיו,[d] וָאַרְבֶּה בְּתוֹכוֹ עֹשֶׁר וְכָבוֹד, וְכֶסֶף וְזָהָב הַרְבֵּה מְאֹד.[f] וְהַכֹּל מוּכָן לָעֲנִיִּים, וּלְפִדְיוֹן שְׁבוּיִים.

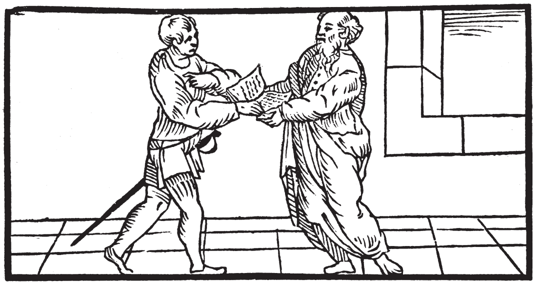
❧

וַיְהִי הַיּוֹם וַאֲנִי יוֹשֵׁב עַל מְכוֹנִי, שָׁמַעְתִּי וַתִּרְגַּז בִּטְנִי,[g] וְהִנֵּה אִישׁ מִבְּנֵי עַמֵּנוּ נֶחְבָּא, וּבֵין הַגּוֹיִם נִשְׁבָּה. וָאֵלֵךְ הַיּוֹם לִפְדּוֹתוֹ, וּלְהָשִׁיב אֶת־שְׁבוּתוֹ.[h] וְהִנֵּה שַׁבְתִּי לְדַרְכִּי, לָלֶכֶת לְבֵיתִי וְאֶל קְעִילַת פִּלְכִּי.[j] וְעַתָּה, מַהֵר, לֵךְ עִמִּי אֶל בֵּיתִי וְאוּלָמִי, וְאַרְבֶּה לְךָ

---

728 **כשמעי**] כשמוע G

So many gifts before thee I shall set[k]—
All thy heart's wishes[l]—that thou shalt forget
Thy poverty.' 'I dare not', said the knave.
'Perchance you, each disciple and each slave
In league against me, will inform the king
What sort am I, and will upon me bring
Days of affliction.[m] So, make oath, and swear
By God, who formed and owns me, and is e'er
My dwelling-place,[n] not to betray me, nor
My progeny,[o] now, and for evermore.'
'I swear',[p] replied the Oblate: and he meant
Words' bond, twixt two mouths spoken, is not rent.[q]

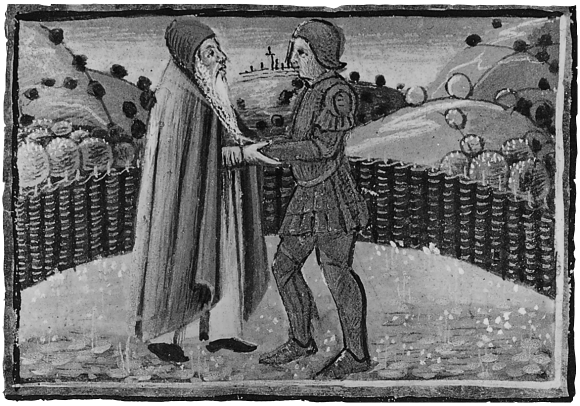


The Monk swears by his faith: the Squire, intent
Cons the oath's form, evasions to prevent

So off the two men went,[r] and silent trod
The road, in reverential awe of God
Until they reached the meeting-house, and spied
The pupils ranged around their desks inside,
A causeway for their learning's course to build.[s]
They bowed, to greet their master, being filled
With joy at his return. Before his dais
In order of their age, each took his place;[t]
He asked first, how they fared, enquiring next
Of progress in their study of the text
Of holy writ, the Oral Law, the way
Jurists interpret it. 'All's well',[u] said they,
'So praised be God in heaven, may He bless
You[v] likewise: yet, to doubt must we confess
And wait for guidance how we ought explain
Four types who, Rabbi Ishmael says, may gain

[k] Cf. Gen. 34: 12
[l] Cf. Deut. 14: 26
[m] Job. 30: 16
[n] Cf. Ps. 90: 1; Prov. 8: 22
[o] Gen. 21: 23
[p] Gen. 21: 24
[q] Exod. 28: 32
[r] Gen. 18: 16
[s] Cf. Job 19: 12
[t] Gen. 43: 33
[u] Gen. 29: 6
[v] 1 Sam. 15: 13

מֹהַר וּמַתָּן[k] לְהַשְׁכִּיחַ רֵישֶׁךָ, כְּכֹל אֲשֶׁר תִּשְׁאַל נַפְשֶׁךָ.[l] וַיֹּאמֶר הָאִישׁ, אֵיךְ אֵלֵךְ, אוּלַי יִתְחַבְּרוּ תַּלְמִידֶיךָ, וְאַתָּה וַעֲבָדֶיךָ, וְיוֹדִיעוּ לַמֶּלֶךְ דְּבַר אִישׁ כָּמוֹנִי, וְיֹאחֲזוּנִי יְמֵי עֹנִי.[m] וְעַתָּה, הִשָּׁבְעָה לִּי בְּצוּר מְעוֹנִי וְקוֹנִי,[n] אִם תִּשְׁקֹר לִי וּלְנִינִי.[o] וַיֹּאמֶר הַנָּזִיר, אָנֹכִי אִשָּׁבֵעַ,[p] שָׂפָה לְפִיו סָבִיב לֹא יִקָּרֵעַ.[q]



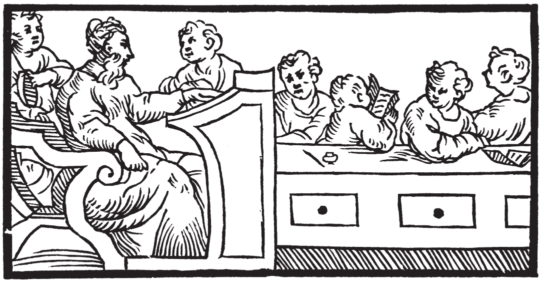
צורת הנזיר הנשבע באמונתו
והחבר מדקדק על שבועתו

וַיָּקֻמוּ מִשָּׁם הָאֲנָשִׁים,[r] וַיֵּלְכוּ הָלֹךְ וְהֵמָּה מַחֲשִׁים, וַיַּגִּיעוּ אֶל בֵּית הַוַּעַד בְּאֵימָה וָרַעַד, וְכָל־הַתַּלְמִידִים יוֹשְׁבִים בִּמְסִבָּם, יָסֹלּוּ עֲלֵי דַּרְכָּם[s] וּנְתִיבָם. וַיִּשְׁתַּחֲווּ לוֹ וַיִּשְׂמְחוּ לִקְרָאתוֹ, וַיֵּשְׁבוּ לְפָנָיו הַבְּכֹר כִּבְכֹרָתוֹ.[t] וַיִּשְׁאַל הַנָּזִיר בִּשְׁלוֹמָם וּשְׁלוֹם תּוֹרָתָם, וּשְׁלוֹם תַּלְמוּדָם וּמִשְׁנָתָם. וַיֹּאמְרוּ, שָׁלוֹם[u] תְּהִלָּה לְשׁוֹכֵן מְעוֹנַי, בָּרוּךְ אַתָּה לַאדֹנָי.[v] אָמְנָם נִסְתַּפְּקָה עָלֵינוּ הֲלָכָה וְנִשְׁאֲרָה לְפָרֵשׁ, אַרְבָּעָה חִלּוּקֵי כַּפָּרָה שֶׁהָיָה

751 ככל] AO$_1$R *edd.*; MT GMO$_2$ בכל

752 תשאל] GO$_1$ תשאלני, O$_2$ תשאלך

766 לאדני] *edd.*; MT ליהוה, codd. reg., O$_2$ pref. הבא בשם



[†] BT *Pesaḥim* 3*b*; cf. Neh. 8:8

The monkish pedagogue in class makes clear
(Succinctly) how both law and text cohere[†]

[w] BT *Yoma* 86*a*

Atonement[w]—how must one distinguish those?'
Quoth he, 'Nay, 'tis but three kinds that he knows;
In each, repentance must we presuppose.[48]

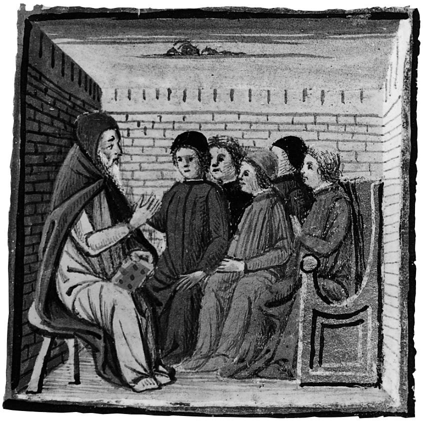
❧

[x] BT *Yoma* 86*a*
[y] BT *Yoma* 86*a*
[z] BT *Yoma* 86*a*
[a] Ps. 89:33
[b] Num. 24:4

Thus, one who fails some act to implement
Enjoined by precept,[x] but is penitent
In sooth, from heaven such a one receives
Forgiveness, ere his suppliant stance he leaves:
His sin is cancelled. But one who ignores
A prohibition,[y] yet his sin deplores,
Finds his repentance in abeyance held
Until, for him, atonement has been spelled
By the great Fast. And should someone commit
A trespass so abhorred, that holy writ
Decrees moral exclusion,[49] or some tort
For which his life is forfeit to the court[z]—
Repentance and the Fast will not procure,
For these, atonement: he must yet endure
Purgative sufferings. *My rod*, 'tis said,
Shall punish them with scourging, merited
By their transgression, wherein they offend.[a]
Yea, Rabbi Ishmael's school did apprehend
God's meaning,[b] that He makes to pass away[50]
Early sins, one by one, lest they outweigh

---

[48] The incongruity of talmudic quotation in the mouth of a (non-Jewish?) ascetic (*nazir*, II. 574) is obvious. Although his partial Israelite ancestry is detailed above, II. 561 f., and he is domiciled in Keʿilah (II. 749), i.e. Kila, north-west of Hebron, he is presumably envisaged as a gentile priest. Although I have rendered *nazir* (which means 'nazirite', i.e. 'one subject to vows of abstention') by 'monk' or 'oblate', he is perhaps more likely to have been visualised by Ibn Sahula as a Muslim than as a Christian. II. 769 might, less plausibly, be rendered 'and there is an answer [forthcoming] concerning each [class]'.



צורת הנזיר שונה לתלמידיו דרך קצרה
ושום שכל הבין במקרא†

ר׳ יִשְׁמָעֵאל דּוֹרֵשׁ.[w] אָמַר לָהֶם, שְׁלֹשָׁה הֵם, וּתְשׁוּבָה עַל כָּל־אַחַת מֵהֶם.[48]

⁂

כֵּיצַד: עָבַר אָדָם עַל מִצְוַת עֲשֵׂה[x] וְעָשָׂה תְּשׁוּבָה, אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ, וּמַעֲבִירִין פִּשְׁעוֹ וּמַעֲלוֹ. עָבַר עַל מִצְוַת לֹא תַּעֲשֶׂה[y] וְעָשָׂה תְּשׁוּבָה, תְּשׁוּבָה תוֹלָה וְיוֹם הַכִּפּוּרִים מְכַפֵּר עַל כָּל־חוֹבָה. עָבַר עַל כְּרִיתוֹת[49] וּמִיתוֹת בֵּית דִּין[z] וְעָשָׂה תְּשׁוּבָה, תְּשׁוּבָה וְיוֹם הַכִּפּוּרִים תּוֹלִין וּמַחֲזִיקִין, וְיִסּוּרִין מְמָרְקִין. שֶׁנֶּאֱמַר, וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם[a] וְרִשְׁעָם. וּתְנָא דְּבֵי רַבִּי יִשְׁמָעֵאל,[50] שֹׁמֵעַ אִמְרֵי אֵל,[b] מַעֲבִיר רִאשׁוֹן

770 עבר אדם] ~O_1

---

[49] *Kerithoth* are offences which, in rabbinic law, incur the penalty of being 'cut off', i.e. those the perpetrator of which is declared in the Pentateuch to be 'cut off (נכרתה) from his people', e.g. Exod. 30: 33. Halakhic jurisprudence understands from this that the infliction of the penalty has to be left to heaven. See 'Karet', *EJ* x. 788 f. (I. Ta-Shma); cf. Maimonides, *Mishneh torah*, 'Laws of Repentance', 1: 4.

[50] In BT *Rosh Hashanah 17a* some phrases from Mic. 7: 18–19, regarding the abundance of divine pardon, are correlated with the metaphorical scales of justice; so lively is the realism regarding this image that it leads to an exuberance of interpretation (continued in Appendix 2).

The merits,[c] since forbearance is the sign,
Precious beyond all jewels,[d] of the divine.
Time and again the Lord in this wise deals[e]
With one who, ruing sin, repents, and feels
Ashamed; for naught can penitence defy,[f]
So great its power, its import rates so high.
E'en one whose youth was utterly misspent
In ill, who shall in his last days repent,
Neither through faults, nor things he had let slip,
Nor trespass he committed, shall so trip,
Turning from wickedness. To emphasise
How great this principle is, in their eyes,
Our sages (may their memory be green)
Aver that, though those penitent are seen
At God's own table, perfect saints can not
Aspire to stand in such a sacred spot:[g]
So great their rank, ennobled over all
Orders, since they have tasted sin, to fall
Victim to lust, but stepped aside, to wreak
Defeat on passion,[h] penitent and meek,
Their sacrifice to God ensures the touch
Of holiness upon them.[j] And of such
The masters of the law asseverate,
To pains, the guerdon is commensurate.[k]
Thus the three levels of repentance rest
On Scripture's hints, by Rabbi Ishmael pressed
To yield, through exposition, to his quest.'

* * *

His exegesis made the pupils glad
That with such perspicacity he had
Addressed the text.[l] 'Hail', quoth they, 'and all hail
To your words, prized by us: for we avail
Ourselves thereof, from argument to cease.
You thus confer on your disciples peace.'

* * *

The Knave, watching the class, observed how keen
They posed their questions, and had likewise seen
The gold and silver trinkets[m] that they wore;
He heard the Oblate's lecture, and he swore,

[c] BT *Rosh Hashanah* 17*a*
[d] Nahum 2: 10(9)
[e] Job 33: 29
[f] JT *Pe'ah* 1: 1, near end
[g] BT *Sanhedrin* 99*a*
[h] Cf. Mishnah, *'Aboth* 4: 1
[j] Cf. Num. 17: 3(16: 38)
[k] Mishnah, *'Aboth* 5: 23
[l] Cf. Neh. 8: 8
[m] Gen. 24: 30

רִאשׁוֹן,[c] וְכָךְ הִיא הַמִּדָּה, חֲשׁוּבָה מִכֹּל כְּלִי חֶמְדָּה.[d] הֶן־כָּל־אֵלֶּה יִפְעַל אֱלֹקִים פַּעֲמַיִם וְשָׁלֹשׁ, עִם גָּבֶר[e] אֲשֶׁר מֵעֲוֹנָיו יָשׁוּב וְיֵבוֹשׁ. וְאֵין דָּבָר עוֹמֵד בִּפְנֵי הַתְּשׁוּבָה,[f] כָּל־כַּךְ הִיא גְּדוֹלָה וַחֲשׁוּבָה. וַאֲפִילוּ הָיָה רָשָׁע גָּמוּר בַּעֲלוּמָיו, וְעָשָׂה תְּשׁוּבָה בְּאַחֲרִית יָמָיו, כָּל־חַטָּאתוֹ וְשִׁגְגָתוֹ וְאַשְׁמַת פִּשְׁעוֹ לֹא יִכָּשֶׁל בּוֹ בְּשׁוּבוֹ מֵרִשְׁעוֹ. וְאָמְרוּ חֲכָמִים זִכְרָם לִבְרָכָה, דָּבָר גָּדוֹל בְּזֹאת הַהֲלָכָה, מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה מְסֵבִּין בִּמְסִבּוֹ אֵין צַדִּיקִים גְּמוּרִים יְכוֹלִים לַעֲמֹד בּוֹ.[g] וּמַעֲלָה גְּדוֹלָה וְנִכֶּרֶת, וְעַל כָּל־מַעֲלָה רָמָה אֲצִילָה וְנִבְחֶרֶת, מִפְּנֵי שֶׁטָּעֲמוּ טַעַם הַתַּאֲוָה וּפֵרְשׁוּ, וּבִידֵי תְּשׁוּבָתָם וַעֲנָוָתָם יִצְרֵיהֶם נִכְבְּשׁוּ,[h] כִּי הִקְרִיבוּ לִפְנֵי הַשֵּׁם וַיִּקְדָּשׁוּ.[j] וְעַל כַּיּוֹצֵא בָּזֶה אָמְרוּ חַכְמֵי הַגְּמָרָא, לְפוּם צַעֲרָא אַגְרָא.[k] אֵלֶּה הֵם שְׁלֹשָׁה חִלּוּקֵי כַּפָּרָה, שֶׁהָיָה רִבִּי יִשְׁמָעֵאל דּוֹרֵשׁ בַּתּוֹרָה.

❧

וַיִּשְׂמְחוּ הַתַּלְמִידִים בְּמִדְרָשׁוֹ, וְשׂוֹם שֶׂכֶל וְהָבֵן בְּפֵרוּשׁוֹ,[l] וַיֹּאמְרוּ לוֹ שָׁלוֹם לְךָ וְשָׁלוֹם לִדְבָרֶיךָ הַנֶּחֱמָדִים, אֲשֶׁר שַׂמְתָּ שָׁלוֹם בֵּין הַתַּלְמִידִים.

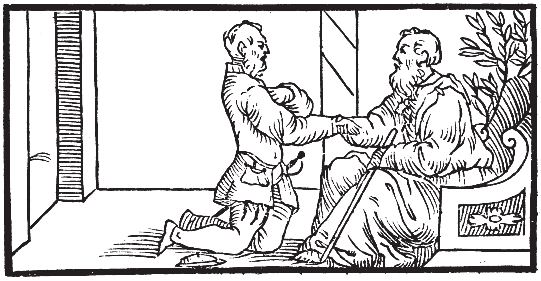
❧

וַיְהִי בְּהִתְבּוֹנֵן הָאִישׁ בִּשְׁאֵלַת הַתַּלְמִידִים, וַיְהִי כִּרְאוֹת אֶת־הַנֶּזֶם וְאֶת־הַצְּמִידִים,[m] וּכְשָׁמְעוֹ אֶת־דִּבְרֵי הַנָּזִיר וּפֵרוּשׁוֹ, וַיִּשְׁאַל

781 אלקים] *edd.*; MT codd. אל (O$_1$O$_2$ unchecked)

787 זכרם] GMO$_2$R*s* ז״ל A, זכרון *v*, זכרו(נם)

794 הקריבו] A *edd.*; MT הקריבֵם, codd. הקריבם **השם**] MT יהוה, GO$_1$O$_2$ reg.



The Oblate preaches: and the Knave begins,
Remorseful, the confession of his sins

Begging that he might die.[n] 'Alas', he thought,
'I am undone,[o] by mine own trespass caught!
Sickening is the blow that I have dealt
Myself,[p] disgrace besets me: I have felt
The prick of punctured pride.[q] Woe is me, woe,
That I was ever born, destined to grow
Into a man of conflict, strife my trade,[r]
Nor listened I to any that inveighed[51]
Against me, nor to teachers did I pay
Attention. What, then, shall I do, the day
When God shall rise, my record to inspect,[s]
The hour He watches, evil to effect,[t]
What can I answer,[u] when He hastes to rend
The earth asunder, seizing either end
To shake the wicked out?[v] Must I sustain,
Enfeebled by my wound, eternal pain,[w]
Since I, impatient, worshipped force in vain?'[x]

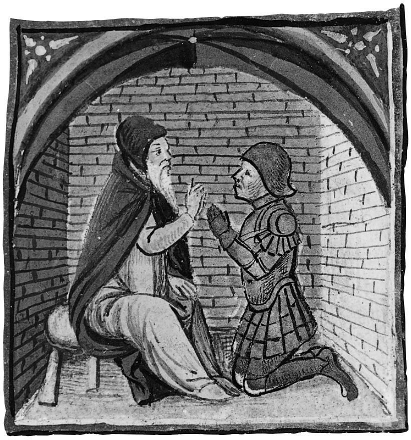
* * *

Scarce had he finished[y] musing, overcome
By his iniquities' enormous sum,
When lo! the voice of stillness[z] spoke, its air
Bringing him news that stood on end his hair:[a]
'Return', it said, 'though ye be near or far,[b]
Ye wayward sons,[c] from wheresoe'er ye are;
For if the wicked die, disconsolate
And shamed, I take no pleasure in his fate,[d]

[n] Cf. Job 31: 30; 1 Kgs. 19: 4
[o] Isa. 6: 5
[p] Jer. 10: 19
[q] Cf. Prov. 11: 2; Mic. 7: 1
[r] Jer. 15: 10
[s] Job 31: 14
[t] Cf. Dan. 9: 14
[u] Job 31: 14
[v] Job 38: 13
[w] Jer. 15: 18
[x] Exod. 6: 9
[y] Gen. 24: 15
[z] 1 Kgs. 19: 12
[a] Cf. Job 4: 15
[b] Cf. Isa. 57: 19
[c] Jer. 3: 14
[d] Ezek. 33: 11, 18: 32

---

[51] The first occurrence here of מורי (II. 809) is from the stem מרה = 'rebel'; the second (II. 810) from ירה = 'instruct'.



צורת הנזיר מפרש ענינו
והאיש מתנחם ומתודה מעונו

בְּאָלָה נַפְשׁוֹ.[n] וַיֹּאמֶר בְּלִבּוֹ, אֲהָהּ כִּי נִדְמֵיתִי[o] בְּאַשְׁמָתִי, אוֹי לִי עַל שִׁבְרִי נַחְלָה מַכָּתִי,[p] אַלְלַי לִי כִּי בָּא קָלוֹן וַיָּבֹא זָדוֹן,[q] אוֹי לִי אִמִּי כִּי יְלִדְתִּנִי אִישׁ רִיב וְאִישׁ מָדוֹן.[r] וְלֹא שָׁמַעְתִּי לְקוֹל מוֹרַי,[51] וְלֹא הִטִּיתִי אֹזֶן לִמְלַמְּדַי וּמוֹרַי, וּמָה אֶעֱשֶׂה כִּי יָקוּם אֵל וְכִי יִפְקֹד,[s] הָעֵת אֲשֶׁר עַל הָרָעָה יִשְׁקֹד,[t] וּמָה אֲשִׁיבֶנּוּ[u] עֵת יְמַהֵר עַל הָאֲדָמָה לְהַבְקִיעֶנָּה, לֶאֱחוֹז בְּכַנְפֵי הָאָרֶץ וְיִנָּעֲרוּ רְשָׁעִים מִמֶּנָּה.[v] לָמָּה הָיָה כְּאֵבִי נֶצַח וּמַכָּתִי אֲנוּשָׁה,[w] מִקֹּצֶר רוּחַ וּמֵעֲבוֹדָה קָשָׁה.[x]

❧

וַיְהִי הוּא טֶרֶם כִּלָּה[y] לְהַרְהֵר בְּמַחְשְׁבוֹתָיו וּבְגֹדֶל אֲשָׁמָיו וְרֹעַ חַטֹּאתָיו, וְהִנֵּה קוֹל דְּמָמָה[z] בָּאָה לְבַשְּׂרוֹ, וַתְּסַמֵּר שַׂעֲרַת בְּשָׂרוֹ,[a] וַתֹּאמֶר, שׁוּבוּ בָנִים שׁוֹבָבִים,[c] הָרְחוֹקִים וְהַקְּרוֹבִים,[b] כִּי לֹא אֶחְפֹּץ בְּמוֹת הָרָשָׁע[d] נֶחְפָּר וְנִכְלָם, כִּי חָסִיד אֲנִי נְאֻם ה׳ לֹא

805 אהה] codd. *edd.*; MT MR אוי לי

813 בכנפי] *edd.*; MT codd. בכנפות

For merciful am I—'tis God's own word—
Nor nurse for aye the ire[e] a sinner stirred.'
Hearing the still, small voice,[f] the man gave vent
To groans;[g] the Oblate marked both his lament
And his recoil[52] in anguish.[h] 'Tell me why',
Said he, 'thou art impelled aloud to cry[j]
Raising thy voice? Art thou, perchance, afraid
Of these my faithful pupils, whose parade
Is but to serve the Lord?[k] Take heart, nor fear,
Have courage,[l] I am with thee, standing near
With help, a rock-like stronghold.[m] At this hour
Tomorrow, 'tis my purpose thee to dower
With gold and silver—all that thou shalt say—
And then, with music, set thee on thy way,[n]
Serenely confident,[o] nor will reveal
Thy secret which I swore I would conceal
When, by the fearful name of God, we twain
Took oath,[p] who for eternity[q] shall reign.'
'Nay', he replied, ''tis not because I doubt
Thy bond that I am sick, with care worn out,[r]
For no such fear I groaned; yet, fear is mine,[s]
Mighty indeed, so strong, my soul's decline
Near touched the house of silence.[t] For the strength
Fails me, to recount my sins—their length
So great, so manifold is the distress
I caused—their count more than I could confess.[u]
In sin was I conceived,[v] in blood I shed
Sinful, I wallowed,[w] where my victims bled:
I did offend, I robbed the poor, deceived,[53]
To vain things I myself the heir believed.
That is the cause I shudder, and with dust
Defile my crest, as stags their antlers[x] thrust.
Guilt saps with grief my strength: my mind, too, sags
By sins enfeebled, and my spirit flags
Tasting their venom. My offence makes haste
To shame me, all sage counsel flees me, chased
Afar. Now, therefore, if dost counsel know
Against the day of ire,[y] pray tell me so,
And if, from vision, answer thou canst give
Whether I shall, though gravely sick, yet live.'[z]

◆

[e] Jer. 3: 12
[f] 1 Kgs. 19: 12
[g] Cf. Gen. 45: 2
[h] Cf. Job. 6: 10
[j] Judg. 18: 23
[k] Cf. Deut. 17: 12
[l] 1 Chr. 22: 13
[m] Ps. 31: 3(2)
[n] Cf. Gen. 31: 27
[o] Isa. 30: 15
[p] 1 Sam. 20: 42
[q] Gen. 21: 33
[r] Dan. 8: 27
[s] Cf. Gen. 18: 15
[t] Ps. 94: 17
[u] Ps. 40: 6(5)
[v] Ps. 51: 7(5)
[w] Cf. 2 Sam. 20: 12
[x] Cf. Job. 16: 15
[y] Zeph. 1: 15
[z] 2 Kgs. 1: 2

אֶטוֹר לְעוֹלָם.[e] וַיִּתֵּן הָאִישׁ אֶת־קֹלוֹ[g] בִּצְעָקָה, כְּשָׁמְעוֹ קוֹל דְּמָמָה דַקָּה.[f] וַיִּשְׁמַע הַנָּזִיר אֶת־קוֹלוֹ, וַיַּרְא וְהִנֵּה הוּא מְסַלֵּד[52] בְּחִילוֹ.[h] וַיֹּאמֶר, מַה לְּךָ כִּי נִזְעָקְתָּ,[j] הֲרִימוֹתָה קוֹלְךָ וְצָעַקְתָּ. אוּלַי יָרֵאתָ מִתַּלְמִידַי נֶאֱמָנַי, הָעוֹמְדִים שָׁם לְשָׁרֵת אֶת־פְּנֵי ה׳.[k] חֲזַק וֶאֱמַץ, אַל תִּירָא,[l] כִּי אִתְּךָ אָנִי לְצוּר מָעוֹז[m] וּלְעֶזְרָה. וְהִנְנִי נוֹתֵן לְךָ כָּעֵת מָחָר כֶּסֶף וְזָהָב כְּכָל־אֲשֶׁר תִּבְחַר, וַאֲשַׁלֵּחֲךָ בְּשִׁרִים וּבְשִׂמְחָה,[n] בְּהַשְׁקֵט וּבְבִטְחָה,[o] וְלֹא אֲגַלֶּה סוֹדְךָ הַנֶּעֱלָם, אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ בְּשֵׁם ה׳[p] אֵל עוֹלָם.[q] וַיֹּאמֶר הָאִישׁ, עַל זֶה לֹא נִהְיֵיתִי וְנֶחֱלֵיתִי,[r] לֹא צָעַקְתִּי כִּי יָרֵאתִי.[s] וְיִרְאָתִי קָשָׁה וַעֲצוּמָה, כִּמְעַט שָׁכְנָה נַפְשִׁי דוּמָה,[t] כִּי אֵין כֹּחַ לְהַגִּיד עֲוֺנוֹתַי, עָצְמוּ מִסַּפֵּר[u] תְּלָאוֹתַי, כִּי בְּעָווֹן חוֹלָלְתִּי,[v] וּבִדְמֵי חַטָּאתִי הִתְגּוֹלַלְתִּי,[w] אָשַׁמְתִּי בָּגַדְתִּי גָּזַלְתִּי,[53] וְהֶבֶל נָחַלְתִּי. וְעַל כֵּן חַלְתִּי וְהִתְחַלְחַלְתִּי, וּבֶעָפָר קַרְנִי עֹלַלְתִּי.[x] כִּי אֲשָׁמַי הִדְאִיבוּ כֹּחִי, וְחַטֹּאתַי הִרְפּוּ מֹחִי, אֲשֶׁר חֲמָתָם שׁוֹתָה רוּחִי, וַעֲוֺנִי מִהַר לְהַכְלִימֵנִי, וְתוּשִׁיָּה נִדְּחָה מִמֶּנִּי. וְעַתָּה אִם יֵשׁ לְךָ עַל זֶה עֵצָה, יוֹם עֶבְרָה[y] וּנְאָצָה, וְאִם יָדַעְתָּ רְאָיָה וּמַחֲזֶה, הַאֶחְיֶה מֵחֳלִי זֶה.[z]

❧

826 הרימותה] *vz*; (codd.) R*s* הר(י)מות
קולך] O$_2$; AGMO$_1$ קול
832 שנינו] MT + אנחנו
835–41 ויראתי . . . עללתי] ^*s*
836 דומה] G רומה (ו' superscript)
841 עללתי] O$_2$
וחטאתי] התעוללתי codd. וחטאי, R וחטאו
842 הרפו] O$_2$*z*; GMO$_1$R חרפו, A*sv* הדפו

---

[52] Ibn Sahula understands ואסלדה in Job 6: 10 in the post-biblical sense of סלד = ‘shrink away’, following Rashi ad loc.

[53] The first words of the regular communal confession (*Ashamnu bagadnu*, see e.g. Singer, *Prayer Book*, 258*b*) are here transposed into the singular.

The Oblate answered, ‘If thou wilt return[a]
To God, thou shalt both live, and merit earn,
And rise, in time, yet higher. Where four things
Their shadow cast, find lodgement[b] ’neath their wings:
Righteousness, prayer, likewise a change of name
And actions changed from those that brought ill fame,
And, some would add, a change of domicile[c]
Is an advantage: go into exile.’[d]
‘But’, said the other, ‘more is my sin’s weight
Than I can bear:[e] nor can I contemplate—
My mind balks at the thought—how things so slight
As plaintive prayer, alongside acting right,
Such easy changes, to atone suffice:
Must one not rather offer sacrifice?’
‘While sacrifice is barred’,[54] the other said,
‘The study of the law atones instead.’
‘Then’, said the man, ‘I now adjure you, by
The name of God, invisible on high,
Whose might pervades the world,[f] that you expound
Such counsel you can give me that is sound,
On knowledge based and insight,[g] how to rein
Pride and deceit, and how hold high again
My head. Great lovingkindness have you shown
Saving my soul[h] from Hell, therefore I own
On oath, that I shall undertake to do
What you advise, making a league with you.’[j]
To this the Oblate answered, ‘If ’tis so,
By cleaving to repentance thou shalt go
Along the royal road. Be ever seen
To be, above all, meek;[k] so rest serene.
Like one that dotes, pursue each righteous deed,
And, watching for occasions, this rule heed:[l]
When seeing those that hunger, thirst, or shrink
In fear and moan, haste, bring them food and drink,
And clothe the naked.[m] By no tariff’s tale
This virtue holds all to the same fixed scale,[n]
Nay, each with open hand should give,[o] as best
He may, of whatsoe’er he is possessed.
And should scant riches mean thou canst not dole
As amply as thou wouldst, why, then, console
The poor[p] with words of comfort.[q] Grateful, bless

[a] Jer. 4:1
[b] Ps. 91:1, 4
[c] BT *Rosh Hashanah* 16*b*
[d] Jer. 46:19
[e] Gen. 4:13
[f] Mishnah, *Berakhoth* 9:2
[g] Cf. Prov. 2:6
[h] Gen. 19:19
[j] Ezek. 16:8
[k] Mishnah, *’Aboth* 4:4
[l] Exod. 13:10
[m] Isa. 58:7
[n] Mishnah, *Pe’ah* 1:1
[o] Deut. 16:16(17)
[p] Cf. BT *Baba Bathra* 9*b*
[q] Cf. Gen. 50:21

וַיֹּאמֶר הַנָּזִיר, אִם תָּשׁוּב[a] אֶל הַשֵּׁם תִּזְכֶּה וְתִחְיֶה, וּלְמַעֲלָה בַּזְמָן תִּהְיֶה. וּבְצֵל אַרְבָּעָה דְּבָרִים הַלָּלוּ תִּתְלוֹנַן וְתֶחֱסֶה,[b] צְדָקָה, צְעָקָה, שִׁנּוּי הַשֵּׁם, שִׁנּוּי מַעֲשֶׂה, וְאַף שִׁנּוּי מָקוֹם[c] תּוֹעֶלֶת גְּדוֹלָה, כְּלֵי גוֹלָה.[d] וַיֹּאמֶר הָאִישׁ, הִנֵּה עֲוֹנִי מִנְשׂוֹא גָּדוֹל,[e] וְלִבִּי מֵהָבִין מָאֹס וְחָדֵל. וְאֵיךְ יִתְכַּפֵּר בְּשִׁנּוּיִים וּבִדְבָרִים קַלִּים מְצוּיִּים, צְדָקָה וּצְעָקָה וְשִׂיחָה, אוֹ בְּזֶבַח וּבְמִנְחָה. וַיֹּאמֶר הַנָּזִיר, אִם בְּזֶבַח וּמִנְחָה אֵין לוֹ כַּפָּרָה[54] מִתְכַּפֵּר בְּדִבְרֵי תוֹרָה. וַיֹּאמֶר הָאִישׁ, הִנְנִי מַשְׁבִּיעֲךָ בְּשֵׁם הָאֵל הַנֶּעֱלָם, שֶׁכֹּחוֹ מָלֵא עוֹלָם,[f] שֶׁתִּיעָצֵנִי עֵצָה נְכוֹנָה, בְּדַעַת וּבִתְבוּנָה,[g] אֵיךְ אוּכַל לְהָרִים רֹאשִׁי, וּלְהַכְנִיעַ גַּאֲוָתִי וְכַחֲשִׁי, וְתַגְדֵּל חַסְדְּךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי, לְהַחֲיוֹת אֶת־נַפְשִׁי.[h] בִּשְׁבוּעָה אֲקַבֵּל דְּבָרֶיךָ וַעֲצָתְךָ, וְאָבוֹא בִבְרִית אֹתָךְ.[j] וַיֹּאמֶר הַנָּזִיר, אִם כֵּן הִדָּבֵק בִּתְשׁוּבָה, וְלֵךְ בְּדֶרֶךְ חֲשׁוּבָה, וּמְאֹד מְאֹד הֱוֵי שְׁפַל רוּחַ,[k] וְתַשְׁקֵט וְתָנוּחַ. וּרְדֹף אַחֲרֵי הַצְּדָקָה הַחֲמוּדָה, וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת בְּמוֹעֲדָהּ.[l] וְאִם תִּרְאֶה רָעֵב וְצָמֵא, חָרֵד וְהוֹמֶה, תְּמַהֵר לְהַאֲכִילוֹ וּלְהַשְׁקוֹתוֹ, וְכִי תִרְאֶה עָרֹם וְכִסִּיתוֹ.[m] וְאֵין בְּזוֹ הַמִּצְוָה שִׁעוּר יָדוּעַ,[n] עַל כָּל־אָדָם קָבוּעַ, אָמְנָם הַכֹּל לְפִי הוֹנוֹ וּמְאֹדוֹ, אִישׁ כְּמַתְּנַת יָדוֹ.[o] וַאֲפִילוּ אֵין לְאֵל בְּיַד מָמוֹנְךָ לַעֲשׂוֹת כְּפִי חֶפְצְךָ וּרְצוֹנְךָ, הֱיֵה מְפַיֵּס לַדַּל[p] וְדוֹבֵר עַל לְבָבוֹ,[q] וְנוֹתֵן הוֹדָאָה לְשֶׁעָבַר וּצְעָקָה לֶעָתִיד

852 **יתכפר**] אתכפר A

---

[54] i.e. because the Temple at Jerusalem is destroyed.

The Lord, for what has been: likewise address
To Him for what is still to be thy call[r]—
Such prayer and righteousness soars over all.'

◆

The man responded: 'It is my intent
Each thing that you have said, to implement.
Save me, my lord: saints are by now all dead.'[s]
'What is thy natal name?'[t] the Oblate said.
'Heber am I, the Ahohite',[u] he cried.
'And Heber shalt thou still be called', replied
The other, 'Heber—Friend; from this day hence
Thy name shall signify thy penitence.
Abhor the proud, the company avoid
Of arrogance, till sinners be destroyed.[v]
Be pained by wicked men,[w] and those who spell
To bind with charms,[55] and conjure ghosts from Hell.[x]
And, as the master bids,[y] new meaning lend
To thy name[z]—henceforth God's beloved Friend[a]
Marking, through penitence, God's goodness poured
In amplitude on one that serves the Lord,
Distinct from one that serves not;[b] testify
As much, before the Rock who dwells on high,[c]
For all His acts that please us. But whate'er
Befalls thee, as thy motto thus declare:
Their Friend am I who Thee alone revere.[d]
That way thy name, thy deeds likewise, sincere
Changing, beneath His wings thou shalt remain
Secure.[e] For change of place,[f] I now explain
The long and short of it: from God's house flow
Waters that irrigate the vale, where grow
Acacias.[g] The most of mankind's way—
Founded on dust, their bodies framed of clay[h]—
Towards association is inclined,
To life by civic manners well defined.[56]
Therefore we ought as friends the wise[j] prefer
And live midst folk of perfect character,
From evil company afar to dwell.
But should the city's populace rebel
Against morality, their magistrates
Corrupt,[k] not ruling as the law dictates,[l]

[r] Cf. Mishnah, *Berakhoth* 9: 4
[s] Cf. Ps. 12: 2(1), 69: 2(1)
[t] Cf. Gen. 32: 28(27)
[u] 1 Chr. 8: 17, 4
[v] Ps. 104: 35
[w] Mal. 3: 15
[x] Deut. 18: 11
[y] Num. 32: 27
[z] BT *Rosh Hashanah* 16*b*
[a] Cf. Neh. 13: 26; Ps. 119: 63
[b] Mal. 3: 18
[c] Cf. Isa. 33: 5
[d] Ps. 119: 63
[e] Ps. 91: 4
[f] BT *Rosh Hashanah* 16*b*
[g] Joel 4: 18
[h] Job 4: 19
[j] Cf. Mishnah, *'Aboth* 1: 4
[k] Cf. Isa. 1: 23
[l] Deut. 17: 11

לָבֹא.[r] זוֹ הִיא צְעָקָה וּצְדָקָה גְּדוֹלָה, עַל כֹּל עוֹלָה.

❧

וַיֹּאמֶר הָאִישׁ, הֲרֵינִי מְקַבֵּל כָּל־אֲשֶׁר תֹּאמַר, הוֹשִׁיעֵנִי אֲדוֹנִי כִּי גָמַר.[s] וַיֹּאמֶר הַנָּזִיר, מַה שִׁמְךָ[t] הָאֶזְרָחִי, וַיֹּאמֶר חֶבֶר הָאֲחוֹחִי.[u] וַיֹּאמֶר, חֶבֶר שִׁמְךָ יִקָּרֵא, וִיהִי עַל תְּשׁוּבָתְךָ מוֹרֶה. וּשְׂנָא חֶבְרַת הַזֵּדִים וְהַגֵּאִים, יִתַּמּוּ חַטָּאִים.[v] יִהְיוּ בִּלְבָבְךָ כָּל־עֹשֵׂי רִשְׁעָה[w] לְמַכְאוֹב, וְחֹבֵר חָבֶר[55] וְשֹׁאֵל אוֹב.[x] וְשַׁנֵּה אֶת־שִׁמְךָ[z] כַּאֲשֶׁר אֲדֹנִי דִּבֵּר,[y] אָהוּב וָרֵעַ[a] וְחָבֵר. וְשַׁבְתָּ וְרָאִיתָ בְּטוּב שַׁדַּי וְהוֹדוֹ, בֵּין עֹבֵד לֵאלֹהִים לַאֲשֶׁר לֹא עֲבָדוֹ.[b] וְהָעֵד עָלָיו לְצוּר שֹׁכֵן מְרוֹמִים,[c] וְעַל כָּל־פְּעָלָיו הַנְּעִימִים, וֶאֱמֹר לְפָנָיו בְּכָל־הַדְּבָרִים אֲשֶׁר יִמְצָאוּךָ, חָבֵר אֲנִי לְכָל־אֲשֶׁר יְרֵאוּךָ.[d] זֶהוּ שִׁנּוּי הַשֵּׁם וְשִׁנּוּי הַמַּעֲשֶׂה, וְתַחַת כְּנָפָיו תֶּחְסֶה.[e] וְשִׁנּוּי מָקוֹם[f] כְּלָלִים וּפְרָטִים, וּמַעְיָן מִבֵּית יְיָ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים.[g] כִּי דֶּרֶךְ רֹב בְּנֵי אָדָם, שֹׁכְנֵי בָתֵּי חֹמֶר אֲשֶׁר בֶּעָפָר יְסוֹדָם,[h] לִהְיוֹת בְּדַעְתָּם נִמְשָׁכִים וּכְמִנְהַג מְדִינוֹת מוֹשָׁבָם הוֹלְכִים.[56] עַל כֵּן צָרִיךְ אָדָם לְהִתְחַבֵּר לַחֲכָמִים,[j] וְלָשֶׁבֶת בְּמוֹשַׁב הַתְּמִימִים, וְיִתְרַחֵק מִן הָרְשָׁעִים וּמֵחֲבוּרַת מְרֵעִים. וְאִם הָיָה בִּמְדִינָה שֶׁיּוֹשְׁבֶיהָ מַמְרִים וְשָׂרֶיהָ סוֹרְרִים,[k] וְאֵינָם מִתְנַהֲגִים כַּשּׁוּרָה[m] עַל פִּי הַתּוֹרָה,[l]

876 הריני] AGMO$_1$R חי **מקבל**] חי אני O$_2$, לבי לקבל GO$_1$O$_2$

877 אדוני] AGO$_2$ *edd.*; MT יהוה, R אדו׳, MO$_1$ reg.

885 עבד] MT; O$_2$ עובד, A אוהב **לאלהים**] *edd.*; MT codd. אלהים **לאשר**] O$_2$ בין

891 ומעין] O$_1$ מעין **יי**] ^AR *sv*; MT יהוה, codd. reg.

---

[55] This plays on the nearly homonymous חָבֵר = ‘companion’ and חֶבֶר = ‘magic spell’.

[56] The ultimate source is Aristotle, *Politica*, 1253*a*, 3 (man is a ‘political’ animal), cf. *Ethica nicomachea*, i. 7. 6. 1097*b* (Eng. trans., Rackham, p. 29); mediated by Maimonides, *Guide*, ii. 40 (Friedländer, p. 232; Pines and Strauss, p. 381).

But devious,[m] one must in conscience turn
To one's own soul, and rouse her to discern;
One must remove her, safe from thorns and gins,[n]
Saying to her, "Observe, my soul, the sins
Which, in this wilderness, the mob engage
Where howling winds and moral chaos rage;[o]
Foul deeds inure them, old and young,[p] to seek
Harm on the innocent and pure[q] to wreak,
Neither to sage nor pupil granting aid;
Whilst loutish simpletons are judges made
To rule thee, raving arrogance sees fit
In judgement on thine own true Judge to sit.[57]
Grim men propel thy ship of state,[58] as hard
As oaken oars from Bashan's timber-yard.[r]
Come, then, my soul, and, lit by light divine,[s]
Let us go hence, that our own light may shine
More brightly, and our praise, a home to build
In some place where reside men that are filled
With righteousness, who keep God's law: to such
Will we adhere, their friendship close to clutch,
Knowledge to gain, and to elucidate.[t]
But should one be unable to migrate,
Checked by disease, or by some curse outpoured,
Or tyranny that whirls its flashing sword[u]
In arrogance, he ought all fellows shun
Alone to ponder all that he has done,
In solitary silence to reflect
Upon his choice.[v] If folk fail to respect
His isolation, he must turn aside
From city life,[59] a hermit, to abide
In some parched waste, lost glen, or mountain cave,
And with humility learn to behave,
As God's law bids. Whoso his mind shall bend
On acts of One who must all height transcend
Will, from his flesh, see God."[w] Such, in the main,
Are principles which penitence attain:
Yet study of the law will all entrain.'[x]

❧

'Replete with honeyed words', the man replied,
'You leave me, wherein knowledge you provide

[m] Cf. BT *Baba Meṣiaʿ* 73*b*
[n] Cf. Prov. 22: 5
[o] Deut. 32: 10
[p] Cf. Ps. 148: 12
[q] Job 1: 1
[r] Ezek. 27: 6
[s] Cf. Isa. 2: 5
[t] Cf. Eccles. 9: 1
[u] Gen. 3: 24
[v] Lam. 3: 28
[w] Job 19: 26
[x] Mishnah, *Peʾah* 1: 1

יָשׁוּב אֶל נַפְשׁוֹ וִיעִירֶהָ, וּמִצְּנִים וּפַחִים[n] יְסִירֶהָ, בְּאָמְרוֹ, רְאִי נַפְשִׁי דַּרְכֵי הֶהָמוֹן, בְּתֹהוּ יְלֵל יְשִׁמֹן.[o] כַּמָּה מַעֲשֵׂיהֶם מְכֹעָרִים, זְקֵנִים בַּחוּרִים וּנְעָרִים,[p] וְאֵיךְ בְּמִנְהָגָם כָּל־תָּם וְיָשָׁר[q] יַזִּיקוּ, וְיַד תַּלְמִיד חָכָם לֹא הֶחֱזִיקוּ, וּכְסִילִים שָׂמוּ לְשָׂרַיִךְ וּלְשׁוֹפְטַיִךְ, וְזֵדִים וְהוֹלְלִים חָזְקוּ לִשְׁפֹּט שׁוֹפְטַיִךְ,[57] אַלּוֹנִים מִבָּשָׁן[58] עָשׂוּ מְשׁוֹטָיִךְ.[r] וְעַתָּה נַפְשִׁי לְכִי וְנֵלְכָה בְּאוֹר אֱלֹהֵינוּ,[s] לְהַרְבּוֹת מַהֲלָלֵינוּ וְנָגְהֵנוּ, אֶל מְקוֹם אֲנָשִׁים צַדִּיקִים, וּבַתּוֹרָה מַחֲזִיקִים, וְנִתְחַבֵּר לָהֶם בְּכָל־מִינֵי חִבּוּר, לָדַעַת וְלָבוּר.[t] וְאִם אֵינוֹ יָכוֹל לָלֶכֶת מִפְּנֵי מַחֲלָה וְאָלָה נִתֶּכֶת, אוֹ מִפְּנֵי אֻמָּה מְזִידָה אוֹ מַמְלֶכֶת, לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת,[u] יִתְנַהֵג יְחִידִי וְיִתְבּוֹנֵן בְּמַעֲלָלָיו, יֵשֵׁב בָּדָד וְיִדֹּם כִּי נָטַל עָלָיו.[v] וְאִם לְבַדּוֹ לֹא יַנִּיחוּהוּ יֵצֵא[59] לְמִדְבָּרוֹת וְצִיּוֹת, לֶהָרִים וְלַגְּבָעוֹת לַאֲפִיקִים וּלְגֵיאָיוֹת, וְיִתְנַהֵג בַּעֲנָוָה עַל פִּי הַמִּצְוָה. וְיִסְתַּכֵּל בְּמַעֲשֵׂה הַנִּשָּׂא וְהַגָּבוֹהַּ, וּמִבְּשָׂרוֹ יֶחֱזֶה אֱלוֹהַּ.[w] אֵלֶּה הֵם רָאשֵׁי מִדּוֹת הַשָּׁב וּכְלָלָם, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם.[x]

* * *

וַיֹּאמֶר הָאִישׁ, אַחַר אֲשֶׁר מִצּוּף דְּבָרֶיךָ הִשְׂבַּעְתָּנִי, וּמַעֲלוֹת מִדּוֹת טוֹבוֹת הוֹדַעְתָּנִי,

921 **אחר**] ^GMR; אחרי AO$_1$O$_2$

---

[57] This appears to be an extended application of the exegesis of Ruth 1: 1, *Midrash Ruth Rabbah*, ed. Vilna, fo. 2*b*, col. ii; cf. BT *Baba Bathra* 15*b*, 'Alack for a generation that sits in judgement on its judges, and equally for one in which the judges merit such treatment.'

[58] Ibn Sahula seems to have found this rhyming quotation irresistible as a climax; but it may be doubted whether he thought through its metaphorical applicability on the lines of the translation offered.

[59] The procedure here commended corresponds with Maimonides' counsel to those suffering persecution on religious grounds, in his *Epistle to Yemen*, ed. Halkin, trans. Cohen, 34 f. (Eng. trans., p. vii *infra*).

Of virtue: I, in practice, shall consent
With your fine-minted maxims,[y] my content
Expressed in courtesy.[z] Purposed am I
Life-long to be among your passers-by;
Let heaven do its worst: whate'er shall be,
Nothing but death shall sunder thee from me.'[a]
His new-found friend led him to where he lay
Of nights, the place where gold[b] was locked away.
Silver—a talent's weight[c]—and other gifts
Likewise he gave him; tailory, five shifts,[d]
One pound of gold from Sheba, pure refined,[e]
Three precious stones, all in one bar aligned,
A sardin, emerald, and chrysolite.[f]
'Go forth', said he, 'and set thy wrongs to right.
Let common criers in each town diffuse[g]
Through market-place and the bazaars,[h] the news
That those from whom their money thou didst wrest
Thou wilt requite with cash, thy fault confessed,
In fair words:[j] whomsoever thou didst squeeze
Or crush, or didst extort thy ransom-fees.[k]
Nor grieve at heart[l] his own wealth to restore
And goods: and compensate, with one fifth more.'[m]

❧

The man went out, fulfilling all the rule
He had been bidden; to remain in school
Was his desire.[n] His victims to console
He spoke in words that touched their very soul,[o]
Each reconciled, receiving back complete
What he had robbed, extorted, or did cheat
Embezzling their funds, or did conceal
Property which they lost, and he could steal.[p]
Amongst each city's poor he also spread
His charity: so many prayers he said
That they eclipsed his sins. He changed, in short,
His way of life, reforming it, as ought
One truly penitent: his name now stood
Witness for him that all his works were good,
And his whole outlook altered.[q] In black girt,
His arrogance he trampled in the dirt.
The Oblate's love-pervaded home, in which

[y] Cf. 2 Sam. 22: 31
[z] Mishnah, *'Aboth* 1: 15
[a] Ruth 1: 17
[b] Gen. 2: 11; S. of S. 3: 10
[c] 2 Kgs. 5: 22
[d] Gen. 45: 22
[e] Ps. 72: 15; 1 Chr. 28: 18
[f] Exod. 28: 17
[g] Neh. 8: 15
[h] S. of S. 3: 2
[j] Gen. 49: 21
[k] Cf. 1 Sam. 12: 3
[l] Deut. 15: 10
[m] Cf. Num. 5: 7
[n] Cf. Ps. 132: 13
[o] Cf. Gen. 50: 21
[p] Lev. 5: 23(6: 4)
[q] 1 Sam. 21: 14(13)

הִנְנִי מְקַיֵּם אִמְרוֹתֶיךָ הַצְּרוּפוֹת[y] בְּסֵבֶר פָּנִים יָפוֹת,[z] וְכָל־יְמֵי חַיַּי אֶעֱבֹר לְפָנֶיךָ, כֹּה יַעֲשֶׂה לִי אֱלֹהִים וְכֹה יֹסִיף כִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינֶךָ.[a] וַיִּקָּחֵהוּ וַיְבִיאֵהוּ בֵּית רְפִידָתוֹ הַנֶּאֱהַב, אֲשֶׁר שָׁם הַזָּהָב,[b] וַיִּתֶּן־לוֹ כִּכַּר כֶּסֶף[c] בְּמַתָּנָה, וְחָמֵשׁ חֲלִפֹת שְׂמָלוֹת[d] לוֹ לְמָנָה, וּמִזְּהַב שְׁבָא לִטְרָא אַחַת מְזֻקֶּקֶת,[e] טוּר אֹדֶם פִּטְדָה וּבָרֶקֶת.[f] וַיֹּאמֶר לוֹ, לֵךְ וְהַעֲבֵר קוֹל[g] בְּכָל־הַמְּדִינוֹת הַנּוֹשָׁבוֹת, בַּשְּׁוָקִים וּבָרְחֹבוֹת,[h] וְשַׁלֵּם לְכָל־עָשׁוּק מָמוֹן וְאִמְרֵי שֶׁפֶר,[j] אֶת־מִי עָשַׁקְתָּ וְאֶת־מִי רַצּוֹתָ וּמִיַּד מִי לָקַחְתָּ כֹּפֶר.[k] וְאַל יֵרַע לְבָבְךָ[l] בְּתִתְּךָ לוֹ מָמוֹנוֹ וְכֵלָיו, וַחֲמִישִׁתוֹ הוֹסֵף עָלָיו.[m]

❧

וַיַּעֲבֹר הָאִישׁ וַיַּעַשׂ כְּכָל־אֲשֶׁר צִוָּה, כִּי מִדְרָשׁוֹ לְמוֹשָׁב לוֹ אִוָּה.[n] וַיְדַבֵּר עַל כָּל־לֵב[o] עָשׁוּק וְגָזוּל עַד אֲשֶׁר נִתְרַצָּה, וְהֵשִׁיב אֶת־הַגְּזֵלָה אֲשֶׁר גָּזָל אוֹ אֶת־הָעֹשֶׁק אֲשֶׁר עָשָׁק אוֹ אֶת־הַפִּקָּדוֹן אֲשֶׁר הָפְקַד אִתּוֹ אוֹ אֶת־הָאֲבֵדָה אֲשֶׁר מָצָא.[p] וַיִּתֵּן לַעֲנִיֵּי הַמְּדִינוֹת צְדָקָה, וַיֶּרֶב עַל חֶטְאוֹ תְּפִלָּה וּצְעָקָה, וַיְשַׁנֶּה מַעֲשָׂיו לְטוֹבָה, כְּמִנְהַג כָּל־בַּעַל תְּשׁוּבָה. וַיָּעַד עַל פְּעָלָיו הַטּוֹבִים שְׁמוֹ, וַיְשַׁנֶּה אֶת־טַעְמוֹ,[q] וַיִּלְבַּשׁ שְׁחוֹרִים וַיִּתְכַּס, וְגָבַהּ לִבּוֹ שָׁם לְמִרְמָס. וַיֵּשֶׁב בְּבֵית הַנָּזִיר בְּאַהֲבָה, גָּרְסָה נַפְשׁוֹ לְתַאֲוָה.[r] וְכִרְאוֹת הַנָּזִיר

925 **לי אלהים**] MT יהוה לי

934 **ואל**] codd. *edd.*; ולא MT

946 **וישנה**] MT O$_1$ וישנו **את**] A כל

He lived, increased his appetite and itch
To study;[r] and his saintly host surveyed
The change he had, in all his dealings, made,
As if his clothes a pious odour held,
And gave his blessing, as its waft he smelled:[s]
‘Throughout thy life’, quoth he, ‘as thy delight
Is in God’s law, gain merit in His sight,
Who shall approve thee.’[t] Next day, he began[u]
Instructing him in Torah,[60] and the man
Learned all—the Law, the Prophets, and the rest
Of Holy Writ: in one month, he possessed
Three pastors’[v] flocks. He mastered, too, the fine
Details of commentary on each line
That spell out righteous precepts;[w] Scripture’s word,
The codes of oral law, and lore inferred
From scrutiny, the classic works he conned
And supplements, that thereto correspond.
The man’s wealth waxed, his reputation’s weight[x]
Grew ever more, till he was passing great.[y]
The Oblate made him usher, to direct[z]
His pupils, and their progress to inspect
Knowing for which things stringency is meet
Or lenience, and where they may compete;
For every word he weighed, to analyse
The matter, as God’s holy law applies.[a]
A scholar[61] is presumed not to produce
Something unverified, for public use.[b]

* * *

Bildad, his father, learned what had occurred;
Mightily pleased was he at what he heard
About his son.[c] He wrote to him,[d] and sent
A handsome present, for the Oblate meant:[e]
Gold, silver, gowns[f] tailored to fit, the bark
Of cassia, the weight whereof the mark
Five hundred shekels[g] showed. The Oblate saw
Reason to choose him as his son-in-law
In holy matrimony’s splendour[62] paired,
Quoting the adage,[h] ‘One should be prepared
To sell one’s all, to have a scholar wed
One’s daughter; greater lustre thus is shed
Upon his family, and he grows wise.’

[r] Ps. 119: 20
[s] Gen. 27: 27
[t] Cf. Ps. 1: 2; Eccles. 9: 7
[u] Exod. 18: 13
[v] Zech. 11: 8
[w] Deut. 4: 8
[x] 1 Chr. 29: 12
[y] Gen. 26: 13
[z] Isa. 55: 4
[a] Deut. 17: 11
[b] BT *Pesaḥim* 9*a*
[c] Cf. Gen. 21: 11
[d] Esther 1: 22
[e] Gen. 32: 19(18)
[f] 2 Kgs. 7: 8
[g] Exod. 30: 24
[h] BT *Pesaḥim* 49*a*

שִׁנּוּי פְּעָלָיו וּמַעֲשֵׂהוּ, וַיָּרַח אֶת־רֵיחַ בְּגָדָיו
וַיְבָרְכֵהוּ,[s] וַיֹּאמֶר, תִּחְיֶה וְתִזְכֶּה בַּתּוֹרָה כְּפִי
חֶפְצֶךָ, ה׳ אֱלֹהֶיךָ יִרְצֶךָ.[t] וַיְהִי מִמָּחֳרָת וַיֵּשֶׁב[u]
הַנָּזִיר לְלַמְּדוֹ תּוֹרָה,[60] וַיִּלְמֹד כָּל אֲשֶׁר
הוֹרָה, תּוֹרָה נְבִיאִים כְּתוּבִים בְּיַחַד, שְׁלֹשֶׁת
הָרֹעִים בְּיֶרַח אֶחָד.[v] וַיִּלְמֹד פֵּרוּשִׁים
וְדִקְדּוּקִים, חֻקִּים וּמִשְׁפָּטִים צַדִּקִים,[w]
מִקְרָא מִשְׁנָה תַּלְמוּד וְאַגַּדְתָּא, סִפְרָא סִפְרֵי
וְתוֹסֶפְתָּא. וַיִּגְדַּל הָאִישׁ בְּמַעֲלַת הָעֹשֶׁר
וְהַכָּבוֹד,[x] וַיֵּלֶךְ הָלוֹךְ וְגָדֵל עַד כִּי גָדַל מְאֹד.[y]
וַיְשִׂימֵהוּ הַנָּזִיר עַל תַּלְמִידָיו נָגִיד וּמְצַוֶּה,[z]
מַחֲמִיר וּמֵקֵל וּמְשַׁוֶּה, כִּי כָל־דְּבָרָיו עַל פִּי
הַתּוֹרָה[a] שְׁקָלָן וְחִלְּקָן, חֲזָקָה עַל חָבֵר[61]
שֶׁאֵינוֹ מוֹצִיא דָּבָר שֶׁאֵינוֹ מְתֻקָּן.[b]

❧

וַיִּשְׁמַע בִּלְדַּד אָבִיו עִנְיָנוֹ, וַיִּיטַב הַדָּבָר
בְּעֵינָיו עַל אוֹדֹת בְּנוֹ.[c] וַיִּשְׁלַח אֵלָיו סְפָרִים[d]
וַאֲרוּחָה, מִנְחָה הִיא אֶל הַנָּזִיר שְׁלוּחָה,[e]
כֶּסֶף וְזָהָב וּבְגָדִים[f] כַּאֲשֶׁר יֵאוֹת, וְקִדָּה
חֲמֵשׁ מֵאוֹת.[g] וַיִּתֵּן לוֹ הַנָּזִיר בִּתּוֹ לְאִשָּׁה,
תְּהִלָּה וְתִפְאֶרֶת קְדֻשָּׁה,[62] כִּי אָמַר, לְעוֹלָם
יִמְכֹּר אָדָם כָּל־אֲשֶׁר לוֹ לְהַרְבּוֹת מַהֲלָלוֹ,
וְיַשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם,[h] וְיָבִין וְיֶחְכָּם. כִּי
בַּת הֶחָכָם הַנְּשׂוּאָה לְתַלְמִיד עוֹלָה תָמִיד,
כִּי הוּא דָבָר מִתְקַבֵּל וְנָאֶה, יַעֲלֶה וְיָבֹא

951 ה׳ אלהיך] MT האלהים

958 הלוך . . . מאד] O$_2$ האיש בלי אבוד
וגדל] MT codd. *sv*; *z* וגדול

---

[60] The dramatic incongruity already noted (see above, nn. 22, 48) of representing a gentile pietist in terms of Jewish institutions is heightened by the detailed particulars that here follow.

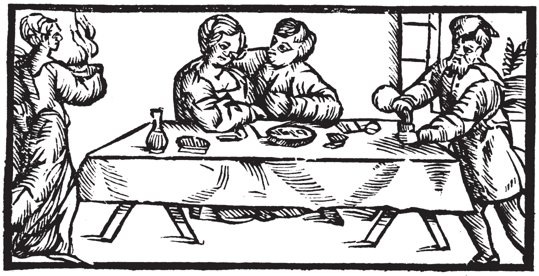
[61] The appropriateness of this citation is enhanced by the circumstance that חבר ('fellow [of a pietistic study group]') echoes the name חבר; cf. above, n. 55.

[62] A phrase from the doxology beginning *yishtabbaḥ* that follows the semi-private recitation of psalms prior to the statutory elements of the morning service, on sabbaths and festivals; see e.g. Singer, *Prayer Book*, 127. *Qedushah* ('holiness') recalls *qiddushin*, the halakhic term for 'betrothal'.

A sage's daughter, too, can only rise
In stature, to a scholar wed: 'tis fit
Indeed, and surely God is pleased by it,[63]
Like blending grapes from noble vines.[j] Nor ought
The man's soul entertain a baser thought:
Scholars, a favoured class, are deemed to learn
The path of penitence. He should concern
Himself, on wisdom's giants to attend,[k]
Run errands, and, as if their wall, defend.[l]
But whoso lets a boor his daughter take
To wife, might as well bind her to a stake,
A lion's prey,[m] when, love-borne, she would soar.[n]
The sages' verdict[o] has passed into lore,
'No lout fears sin, no boor's a saint.'[p] They stress
That though some sage shows spite, and vengefulness
Like viper's venom, coil him round your waist:
But if some boor a saint appears, and chaste,
Make your own home far from his neighbourhood.[q]
Thus, for each cherished daughter, fathers should
As husband choose one who applies his mind
To study of the law, thereby to find
Proof how it ought be kept[r]—one to attack
A city full of books and, on its sack,[s]
To read each single volume, front to back.

◆

So Heber wed: the banquet which he made
Was sumptuous indeed, its end delayed
For a whole year.[t] The school, of one accord,
Showed him, like vassals loyal to their lord,
Great love, as they sat, dining, at his board.[u]



The bridegroom and fair bride are here:
The wedding guests[†] *will soon appear*

[j] BT *Pesaḥim* 49*a*

[k] Cf. BT *Berakhoth* 47*b*

[l] Cf. Exod. 14: 22

[m] BT *Pesaḥim* 49*b*

[n] Job 39: 18

[o] BT *'Erubin* 13*b*

[p] Mishnah, *'Aboth* 2: 5

[q] BT *Shabbath* 63*a*

[r] Prov. 16: 20; cf. Isa. 8: 16; Deut. 33: 9

[s] Josh. 15: 16

[t] Cf. Deut. 24: 5

[u] Job 42: 11

[†] Cf. Mishnah, *Pesaḥim* 8: 4

וַיַּגִּיעַ וְיֵרָאֶה,[63] מָשָׁל לְעִנְּבֵי הַגֶּפֶן בַּגֶּפֶן.[j] וְאֶל אָוֶן נַפְשׁוֹ אַל תֵּפֶן, כִּי הַתַּלְמִיד אִישׁ נֶחְמָד, וְדֶרֶךְ תְּשׁוּבָה לָמַד. וַיְשַׁמֵּשׁ אֶת־גְּדוֹלֵי הַחָכְמָה,[k] וַיְהִי לָהֶם לְחוֹמָה.[l] וְהַמַּשִּׂיא בִּתּוֹ לְעַם הָאָרֶץ כְּאִלּוּ כּוֹפְתָהּ לִפְנֵי הָאֲרִי,[m] כָּעֵת בַּמָּרוֹם תַּמְרִיא.[n] וּכְבָר אָמְרוּ, נִמְנוּ וְגָמְרוּ,[o] אֵין בּוֹר יְרֵא חֵטְא וְלֹא עַם הָאָרֶץ חָסִיד.[p] וְאָמְרוּ, אִם תַּלְמִיד חָכָם נָחָשׁ הוּא חָגְרֵהוּ עַל מָתְנֶיךָ, וְאִם עַם הָאָרֶץ חָסִיד אַל תָּדוּר בִּשְׁכוּנָתוֹ[q] וְהַרְחֵק מִמֶּנּוּ מְעוֹנֶךָ. וְעַל זֶה צָרִיךְ לְהַשִּׂיא בִּתּוֹ הַחֲמוּדָה לְמַשְׂכִּיל עַל דְּבַר נוֹצֵר תְּעוּדָה,[r] אֲשֶׁר יַכֶּה קִרְיַת סֵפֶר וּלְכָדָהּ.[s]

◆

וַיַּעַשׂ חֶבֶר חֻפָּה רַעֲנָנָה וּשְׁלֵמָה, עַד מָלְאָה לוֹ שָׁנָה תְּמִימָה.[t] וְכָל־הַתַּלְמִידִים גָּמְלוּ אוֹתוֹ חֶסֶד לְרֹב אַהֲבָתוֹ, וַיֹּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ.[u]

973 בגפן] AO$_2$R *edd.*; Talmud, *textus receptus* בענבי הגפן

984 אשר] A כאשר

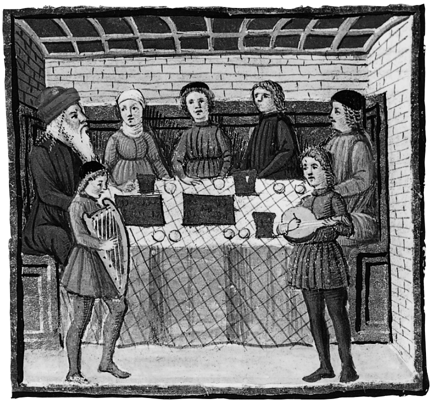
קרית] A; MT codd. pref. את

985 ולכדה] MT O$_2$ *edd.*; codd. וילכד(׳)ה

986 חבר] G החבר, O$_2$ הנזיר

988 לרב אהבתו] O$_2$ לחתונתו

989 בביתו] O$_2$ + ויאכלו וישתו על אהבתו



צורת החתן והכלה ההדורה
והקרואים וכל בני החבורה[†]

---

[63] This series of near-synonyms forms part of the preamble of a liturgical insertion (אלהינו ואלהי אבותינו יעלה ויבא וכו׳) in the ʿAmidah prayer on festival days; see e.g. Singer, *Prayer Book*, 50.

As time went by,[v] renown spread country-wide,[w]
News of the daily regimen inside
This happy institution, where the rule
Established hours for study in the school,
And chapters, in the midst of which the sage
Presided, prophet-like in his old age.
So all the people gathered, firm their mind
With spirit of nobility[x] combined,
Alongside the canal,[y] from where they sent
An embassy,[z] instructed to present
The Oblate and his colleague with some myrrh
(Flowing,[a] symbolic), saying: ‘We aver
That God’s grace rests among you, we can see;
Let us make oath therefore, that there may be
’Twixt us a bond.[b] Come, take possession, give
The land[c] good government, and therein live.
Whoso shall disobey,[d] shall be shot through,[e]
And in our midst the symbol[f] shall be you,
Ruling through chiliarchs, and captains set
Over each hundred men subordinate.’[g]
The Oblate answered, ‘Nay, too old am I;
I cannot tell how near I am to die,[h]
Nor have I strength to undergo the stress
Of moving from my home. Nevertheless,
My son-in-law and faithful colleague here
Is well prepared: he easily could steer
You on the road to tranquil governance.’[j]
‘Nay’, quoth his colleague, ‘from your residence
Stems firm authority.[k] By God I vow,
And by your life, I will not leave you now.’[l]
The men rejoined, ‘Prithee, do not hold back
From coming with us,[m] since divine attack
Leaves us nonplussed, and silent.[n] Ne’er a sage
Remains[o] to teach, to read the sacred page
Disciples have we none. For us become
Interpreter, expositor[64]—in sum,
Camp-sites you know through this life’s trackless waste.’[p]
‘Yea’, said the Oblate, ‘thou wilt not be based
In some far-distant city;[q] clearly thine
The duty is, to make them tread the line
Of upright men, who follow the high road

[v] Gen. 40: 1 [w] Mishnah, *Terumoth* 2: 5
[x] Ps. 51: 14(12)
[y] Ezra 8: 15
[z] Cf. Num. 22: 5
[a] S. of S. 5: 13
[b] Cf. Gen. 26: 28
[c] Deut. 1: 8
[d] Cf. Josh. 1: 18
[e] Exod. 19: 13
[f] Cf. Deut. 28: 46
[g] Deut. 1: 15
[h] Gen. 27: 2
[j] Num. 1: 33
[k] Num. 24: 21
[l] 2 Kgs. 2: 6
[m] Cf. Num. 27: 16
[n] Jer. 8: 14
[o] Cf. Gen. 47: 18
[p] Num. 10: 31
[q] Gen. 19: 20

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה[v] וַיִּשְׁמְעוּ בְּנֵי הַמְּדִינָה[w] מַהֲלַל הַכְּנֶסֶת הָעֲדִינָה, וְהַמִּדְרָשׁ הַקָּבוּעַ וְהַמְּסִבָּה, אֲשֶׁר הַנָּבִיא הַזָּקֵן יוֹשֵׁב בְּקִרְבָּהּ. וַיִּתְקַבְּצוּ כֻּלָּם בְּנֶפֶשׁ נְכוֹנָה וְרוּחַ נְדִיבָה,[x] אֶל הַנָּהָר הַבָּא אֶל אַהֲוָא.[y] וַיִּשְׁלְחוּ מַלְאָכִים[z] אֶל הַנָּזִיר וְהֶחָבֵר, מֹר עֹבֵר,[a] וַיֹּאמְרוּ רָא⟨וֹ⟩ רָאִינוּ כִּי הָיָה הַשֵּׁם עִמָּכֶם, וַנֹּאמֶר תְּהִי[ה] נָא אָלָה בֵּינוֹתֵינוּ בֵּינֵינוּ וּבֵינֵיכֶם,[b] בֹּאוּ רְשׁוּ אֶת־הָאָרֶץ[c] הָעֲרוּכָה, וּשְׁבוּ בְּתוֹכָהּ, וְכָל־אִישׁ אֲשֶׁר אֶת־פִּיכֶם יַמְרֶה,[d] יָרֹה יִיָּרֶה,[e] וְתִהְיוּ בֵּינֵינוּ לְמוֹפֵת וּלְאוֹת,[f] שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת.[g] וַיֹּאמֶר הַנָּזִיר, הִנֵּה נָא זָקַנְתִּי, יוֹם מוֹתִי לֹא יָדַעְתִּי,[h] וְאֵינִי יָכוֹל לְהַלְאוֹת עַצְמִי, וְלָנוּד מִמְּקוֹמִי. אָמְנָם חֲתָנִי הֶחָבֵר הַנֶּאֱמָן, הִנֵּה הוּא מוּכָן וּמְזֻמָּן, יָכוֹל לָלֶכֶת בַּהֲנָחָה, לָתוּר לָכֶם מְנוּחָה.[j] וַיֹּאמֶר הֶחָבֵר, אֵיתָן מוֹשָׁבֶךָ,[k] חַי הַשֵּׁם וְחֵי נַפְשְׁךָ אִם אֶעֶזְבֶךָּ.[l] וַיֹּאמְרוּ לוֹ הָאֲנָשִׁים, אַל נָא תִמָּנַע מֵהֲלֹךְ אִתָּנוּ,[m] כִּי הַשֵּׁם אֱלֹהֵי⟨נוּ⟩ הֶדְמָנוּ,[n] וְלֹא נִשְׁאַר[o] לָנוּ חָכָם מוֹרֶה, וְלֹא תַלְמִיד קוֹרֵא. וְאַתָּה תִּהְיֶה לָנוּ לְמֵלִיץ וּלְסַבָּר,[64] עַל כֵּן יָדַעְתָּ חֲנֹתֵנוּ בַּמִּדְבָּר.[p] וַיֹּאמֶר הַנָּזִיר, הִנֵּה נָא הָעִיר הַזֹּאת קְרֹבָה,[q] וְעָלֶיךָ הַמִּצְוָה וְהַחוֹבָה לְהַדְרִיכֶם בְּדֶרֶךְ טוֹב וְנַעֲלָה, וְאֹרַח יְשָׁרִים

990–1217 ויהי אחר . . . חידות] ^O$_2$
994 אהוא] GO$_1$R*sv* האהבה
995 והחבר] *edd.*; GMR ואל החבר, O$_1$ ואל הבחור
996 רא⟨ו⟩] MT; GMO$_1$R *edd.* ראה
997 תהי[ה]] MT codd.; *edd.* תהיה
1007 השם] *edd.*; MT יהוה, codd. reg.
1009 השם] ^A
אלהי⟨נו⟩] MT GR; A *edd.* אלהים
1014 טוב] codd. *edd.*

---

[64] See Ibn Sahula's Introduction, n. 22, and I n. 19. Here the nuance of the stem סבר that is to the fore is 'holding an opinion': cf. the term *sabora'ey*, which classifies the post-talmudic jurists whose halakhic authority (as formulators of opinions) is—theoretically—inferior to that of the talmudic *'amora'ey* ('reporters', sc. of rulings by their own predecessors).

Of virtue.[r] At all times, in my abode
As visitor thou shalt be welcome.'[s] So
The Friend arose, and midst their band did go
As lawgiver, surrounded by their staves.[t]
A house they made for him, with well-trained slaves,
Its upper chambers fresh with air, and broad.[u]
The citizens all found him, as their lord,
A shield and buckler;[v] thus the land, at ease,
Burst into song.[w] He, as the law decrees,[x]
Governed them morally, their prince indeed.[y]
The laws of penitence, which we may read
In the Good Book inscribed[z]—all these he taught.
In courtesy, he visited the court
Of his old friend from time to time,[a] to croon
Gently the songs for Sabbath, or New Moon,
And read the Scriptures.[b] Sons he had, likewise
Disciples, all concerned to exercise
Themselves in study of the law, combined
With acts of charity to humankind.[c]
At a fixed hour each week he used to ride
To market,[65] and the measures verified
That merchants' weights and vessels[d] should remain
Exact: content, he would go home again
To teach, at peace, till moons wax not nor wane.[e]

* * *

This tale I spin thee (said the Cock), that bears
Through riddles testimony, and declares
How much respect those penitent receive,
What praise they earn: urging that thou shouldst leave
Aside thy fury, henceforth calm, to live
Long,[f] while the sun of righteousness[g] shall give
Thee ever light;[h] yea, down-like, on the wing
Of prayer, when thou dost cry, shall healing[j] spring.
For thee, repentance shall the daylight lend
Sevenfold brilliance,[k] when thou shalt wend
Thy way back, and to God's voice wilt attend."[l]

* * *

The Hawk, responding blusteringly,[m] plied
A fortiori[66] arguments: "Dost chide

[r] Prov. 15:19
[s] Isa. 1:12
[t] Num. 21:18
[u] Jer. 22:14
[v] Ps. 35:2
[w] Cf. Isa. 14:7
[x] Deut. 17:11
[y] 2 Sam. 23:19
[z] Cf. Judg. 10:13
[a] Cf. BT *Rosh Hashanah* 16*b*
[b] Isa. 1:13
[c] Cf. Mishnah, *'Aboth* 1:2
[d] Lev. 19:35; BT *Baba Bathra* 89*a*; Maimonides, *Hilkhoth genevah* 8:18, 20
[e] Ps. 72:7
[f] Deut. 25:15
[g] Mal. 3:20(4:2)
[h] Isa. 60:19
[j] Mal. 3:20(4:2)
[k] Cf. Isa. 30:26
[l] Cf. Deut. 30:8, 10
[m] Cf. Eccles. 10:14; Job 34:37

סְלֻלָה.[r] וְכָל־זְמָן תּוּכַל לַעֲלוֹת אֶל בֵּית מְלוֹנָי, כִּי תָבֹא לִרְאוֹת פָּנָי.[s] וַיָּקָם הֶחָבֵר וַיֵּלֶךְ בַּחֲבוּרָתָם, בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם.[t] וַיָּכִינוּ לוֹ בַּיִת וַעֲבָדִים מְשֻׁבָּחִים, וַעֲלִיּוֹת מְרֻוָּחִים.[u] וַיְהִי לְכָל־בְּנֵי הָעִיר מָגֵן וְצִנָּה,[v] נָחָה שָׁקְטָה הָאָרֶץ פָּצְחָה רִנָּה.[w] וַיְנַהֲגֵם עַל פִּי הַתּוֹרָה[x] וְהַמּוּסָר, וַיְהִי לָהֶם לְשָׂר.[y] וַיּוֹרֵם אֶת־מִשְׁפַּט הַתְּשׁוּבָה, כַּאֲשֶׁר הִיא עַל סֵפֶר הַיָּשָׁר כְּתוּבָה.[z] וְלִפְעָמִים הָיָה מְקַבֵּל פְּנֵי חֲבֵרוֹ[a] בְּנַחַת וְזִמְרָה, חֹדֶשׁ וְשַׁבָּת קְרֹא מִקְרָא.[b] וַיִּהְיוּ לוֹ בָּנִים וְתַלְמִידִים עוֹסְקִים בַּתּוֹרָה וּבִגְמִילוּת חֲסָדִים.[c] וַיְהִי רוֹכֵב פַּעַם בַּשָּׁבוּעַ בִּזְמָן קָבוּעַ, לְיַשֵּׁר אֶת־בְּנֵי הַסְּחוֹרָה,[65] בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׂוּרָה.[d] וַיָּשָׁב אֶל מִדְרָשׁוֹ שָׁקֵט וְשָׂמֵחַ, וְרֹב שָׁלוֹם עַד בְּלִי יָרֵחַ.[e]

❧

וְנָשָׂאתִי אֵלֶיךָ זֹאת הַחִידָה, עַל הוֹד הַשָּׁב וּמַהֲלָלוֹ מְעִידָה, לְמַעַן תָּשׁוּב וְתִשְׁקֹט מֵחֲרוֹנְךָ וּמִזַּעַמְךָ, לְמַעַן יַאֲרִיכוּ יָמֶיךָ.[f] וְהָיָה לְךָ לְאוֹר עוֹלָם[h] שֶׁמֶשׁ צְדָקָה,[g] וְיִצְמַח לְךָ מַרְפֵּא בִּכְנָפֵי[j] הַצְּעָקָה, וְשִׁבְעָתַיִם[k] תִּהְיֶה אוֹר תְּשׁוּבָתְךָ וְנָגְהֶךָ, כִּי תָשׁוּב וְשָׁמַעְתָּ בְּקוֹל ה׳ אֱלֹהֶיךָ.[l]

❧

וַיַּעַן הַנֵּץ וַיֹּאמֶר, וַיֶּרֶב דְּבָרִים[m] מִקַּל וָחֹמֶר.[66] הַבְּרָב־דְּבָרִים תָּרִיב עִמָּדִי,[n]

1031 ונשאתי] *s* ונשאת ^GMO$_1$R; **זאת**] A*sv* זה

1035 תהיה] codd. (O$_1$O$_2$ unchecked) *z*; MT יהיה; ^*sv*

---

[65] Stern, 'Rationalists and Kabbalists', 83, referring to the two-volume Hebrew translation of Baer, *Jews in Christian Spain* (Tel Aviv, 1945), i. 168, 171, 344 n. 60, observes that Jonah Gerondi and Todros b. Joseph Abulafia both advocate the appointment of market inspectors of weights and measures; cf. the halakhic sources cited in the marginal note. Alfonso X enjoined weekly inspection; see O'Callaghan, *The Learned King*, 123.

[66] See Ibn Sahula's Introduction, n. 14.

With multitude of words,[n] to make me own
My mutinous offence, whilst thou dost drone
Thy prolix parables? Thy words were best
(Since thou dost stumble[o]) to thyself addressed;
Thy stumbling[p] understanding falsifies
That proverb of King Solomon the wise,
Who disciplines a hawk, earns but a jeer:
Correction of the wicked leaves a smear.[q]
Wherefore dost thou these parables contrive
To shame me? Why dost dare with me to strive?[r]
Have not the moralists written, ‘Emend
Thine own disorder, then put right thy friend’?[s]
How canst thou say, ‘The mote[67] from thine eye prise’,
Whilst a great beam across thine eyelids lies?[t]
Does not the Lord loathe them that fornicate[u]
And fools who foolish acts reiterate?[v]
Of Balak, Moab’s king, thou sure hast heard,
Who with the counsel Balaam gave[w,68] concurred
For his fell purpose,[x] and the plague he brought
Upon God’s congregation havoc wrought:[y]
Their wantonness was cause—’tis an offence
Indictable,[z] as lechery. And hence
Bathing with full immersion is decreed
For those whose lewd thoughts cause them loss of seed,[a]
That, learning self-control, faith they might win;
Scholars and gentlemen should not let sin
Tempt them their wives to pester round the clock,
Ever astride them like some barnyard cock.[b]
Go back, and, with thine own soul occupied
I say, thou oughtest her shortcomings chide,
Then let a word of kindness cheer her:[c] say
‘Excess of self-denial do not lay
Upon thyself, my soul: enough, that thou
Shouldst cling to magic practised by thee now,[d]
Against the time[e] that evil, from thee thrust,
Departs, thy greed dispelled, shake off the dust.’”[f]

❧

“True”, said the Cock, “no moral censor ought
To harshly captious diatribe resort.

[n] Cf. Job 23: 6
[o] Job 4: 4
[p] Hos. 14: 1(2)
[q] Prov. 9: 7
[r] Cf. Job 33: 13
[s] BT *Baba Meṣiaʿ* 107*b*
[t] BT *Baba Bathra* 15*b*
[u] BT *Sanhedrin* 106*a*; Num. 24: 14
[v] Prov. 26: 11
[w] BT *Sanhedrin* 106*a*; Num. 24: 14
[x] Mic. 6: 5
[y] Num. 31: 16
[z] Job 31: 28
[a] BT *Berakhoth* 22*b*
[b] BT *Berakhoth* 22*a*
[c] Prov. 12: 25
[d] Isa. 47: 12
[e] Cf. Isa. 26: 20
[f] Isa. 52: 2

וְתוֹדִיעֵנִי פִּשְׁעִי וּמִרְדִי, וְתַרְבֶּה עָלַי מְשָׁלֶיךָ, כּוֹשֵׁל יְקִימוּן מִלֶּיךָ,[o] כִּי כָשַׁלְתָּ[p] בְּמִשַׁל הֶחָכָם שְׁלֹמֹה, יֹסֵר לֵץ לֹקֵחַ לוֹ קָלוֹן וּמוֹכִיחַ לָרָשָׁע מוּמוֹ.[q] וְלָמָּה לְהַכְלִימֵנִי מְשָׁלִים הֲכִינוֹתָ, מַדּוּעַ אֵלַי רִיבוֹתָ.[r] וַהֲלֹא כָּתְבוּ בְּדַרְכֵי מֵישָׁרִים קֹשֹׁט עַצְמְךָ וְאַחַר כָּךְ קֹשֹׁט אֲחֵרִים.[s] וְאֵיךְ תֹּאמַר, טֹל מִבֵּין עֵינֶיךָ קֵיסָם[67] שְׁבוּרָה, וְעַל עַפְעַפֶּיךָ מַעֲבֵה הַקּוֹרָה.[t] הֲלֹא אֱלֹהֵינוּ זִמָּה שׂוֹנֵא,[u] וּכְסִיל בְּאִוַּלְתּוֹ שׁוֹנֶה.[v] וּכְבָר שָׁמַעְתָּ מַה יָּעַץ[68] בָּלָק מֶלֶךְ מוֹאָב עַל דְּבַר פְּעוֹר,[w] וּמֶה עָנָה אֹתוֹ בִּלְעָם[x] בֶּן בְּעוֹר, וַתְּהִי הַמַּגֵּפָה בַּעֲדַת[y] אֵל מְחוֹלְלִי, כִּי הוּא זִמָּה וְעָוֹן פְּלִילִי.[z] וּמִפְּנֵי זִמָּה לְבַעֲלֵי קְרָיִין טְבִילָה הִתְקִינוּ,[a] לְמַעַן יֵדְעוּ וְיַאֲמִינוּ, וְלֹא יִהְיוּ תַּלְמִידֵי חֲכָמִים חוֹטְאִים וּמוֹעֲלִין, וּמְצוּיִין אֵצֶל נְשׁוֹתֵיהֶם כְּתַרְנְגוֹלִין.[b] וְלָכֵן שׁוּב לְנַפְשְׁךָ וְהוֹכִיחֶנָּה, וְדָבָר טוֹב יְשַׂמְּחֶנָּה,[c] בְּאָמְרְךָ, אַל תַּרְבִּי נַפְשִׁי אִסָּרַיִךְ, עִמְדִי נָא בַחֲבָרַיִךְ,[d] וְעַד יַעֲבֹר[e] רִשְׁעֵךְ וּבִצְעֵךְ יוּפַּר הִתְנַעֲרִי מֵעָפָר.[f]

◆

וַיֹּאמֶר הַתַּרְנְגוֹל, בֶּאֱמֶת צָרִיךְ כָּל־מוֹכִיחַ בַּל יַמְרֶה וְיַקְשִׁיחַ, וְלִהְיוֹת מַעֲשָׂיו נְכוֹנִים וּדְבָרָיו נֶאֱמָנִים. וְאַל יִשְׁנֶה כֶּתֶם הַמּוּסָר

---

[67] Cf. Matt. 7: 3 f.

[68] Midrashic legend elaborates Num. 25: 1–9, alleging that Balaam's attempt to curse Israel having failed, he advised Balak to encourage their mass seduction by Moabite women, since 'their God hates promiscuity' (אלהיהן של אלו שונא זמה הוא, BT *Sanhedrin* 106*a*). *Midrash tanḥuma'*, ed. Buber, 'Balaq', 26–7, fos. 73*b*–74*b* (German trans., Bietenhard, ii. 381 f.); *Siphrey*, Numbers, 'Balaq', 131, ed. Horovitz, 170 f. (German trans., Kuhn, pp. 509 f.); Ginzberg, *Legends*, iii. 380 f., vi. 134 f. n. 785.

In action temperate, his speech must hold
Fast to his faith, that he dull not the gold
Of ethic admonition, nor debase[g]
Its currency; such critics meet with grace.[h]
That was the Sages' mode, and they declare
(In explanation) adages are fair
When those who cite them also implement.[j]
But thou dost misinterpret mine intent:
My heart is pure,[k] and has already snapped
My staff of arrogance. Though thou art apt
To quote the wise king's saw, *Let strangers praise*
Thee, not thine own lips,[l] in most subtle ways
Scholars find here new meanings, which constrain
Us to find further comment, to make plain.
They state, where strangers fail[69] thine uprightness
To noise abroad, thine own lips must redress[m]
The lack, as witness. Now, my heart, refined
Like silver,[n] pure, impresses on my mind
And soul, wise understanding.[o] Job, though wise,[70]
Declares his faith when, marvelling, he cries
Who in the reins of man set wisdom's stock,
And who bestowed discernment on the cock?[p]
Indeed, all men are bound[71] to bless the Lord,
Ruler of heaven and earth, who did accord
The cock intelligence, that, when the dark
Gives place to daylight, he the change may mark.[q]
Now, if in conversation I am spied
At every instant with my wife, astride,
The cause is, that I would deflect the fire
Of youth's attack, and ardour of desire.
I grant that those who study physics know
Each day with some fresh formula will flow,[r]
But one may not analogously claim
Regarding man's psychology,[s] the same
A fortiori[72] holds. If thou wouldst learn
Aught of man's qualities, thou must discern
What temper rules in each, to dominate
The elements—those four, which procreate
All matter. Of these mixtures,[73] nine in kind,
One is exactly balanced: eight we find
Thrust to extremes, forgotten and unseen,

[g] Cf. Lam. 4: 1
[h] Prov. 24: 25
[j] Tosephta, *Yebamoth* 8, end
[k] Cf. Ps. 24: 4
[l] Prov. 27: 2
[m] BT *Nedarim* 62*a*
[n] Cf. Ps. 12: 7(6)
[o] Cf. Exod. 36: 1
[p] Job 38: 36
[q] BT *Berakhoth* 60*b*
[r] Ps. 19: 3(2)
[s] Cf. 2 Sam. 7: 19

וּזְהָבוֹ אַל יוּעָם,[g] וְלַמּוֹכִיחִים יִנְעָם.[h] כַּאֲשֶׁר בֵּאֲרוּ חֲכָמִים בְּנִמּוּסֵיהֶם, נָאִים הַדְּבָרִים אֲשֶׁר יָצְאוּ מִפִּי עוֹשֵׂיהֶם.[j] וְאַתָּה לֹא הֲבִינוֹתָ לְבָבִי הַבָּר,[k] אֲשֶׁר מַטֵּה גַּאֲוָתִי שִׁבַּר. וְאִם אָמַר הֶחָכָם בְּמִשְׁלֵי מְלִיצוֹתֶיךָ, יְהַלֶּלְךָ זָר וְלֹא פִיךָ נָכְרִי וְאַל שְׂפָתֶיךָ,[l] דִּקְדְּקוּ הַנְּבוֹנִים הַרְבֵּה בְּמִדְרָשׁוֹ, וְצָרִיךְ פֵּרוּשׁ לְפֵרוּשׁוֹ.

וְאָמְרוּ,[m] אִם אֵין[69] נָכְרִי לְהַגִּיד יָשְׁרְךָ וְטוּבָךְ, שְׂפָתֶיךָ יַעֲנוּ בָּךְ. וְהִנֵּה לִבִּי כְּכֶסֶף צָרוּף מְזֻקָּק,[n] וְחָכְמָה וּתְבוּנָה[o] בְּנַפְשִׁי חָקַק. וַהֲלֹא תָּמַהּ הֶחָכָם[70] בְּאִמְרָתוֹ הַנֶּאֱמָנָה, מִי שָׁת בַּטֻּחוֹת חָכְמָה וּמִי נָתַן לַשֶּׂכְוִי בִינָה.[p]

וְחַיָּב[71] כָּל־אָדָם לְבָרֵךְ לַמּוֹשֵׁל מַטָּה וּמַעְלָה, הַנּוֹתֵן לַשֶּׂכְוִי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה.[q] וְאִם אֲנִי מָצוּי אֵצֶל אִשְׁתִּי בְּכָל־רֶגַע, לְהַעֲבִיר שַׁלְהֶבֶת הַבַּחֲרוּת וְהַפֶּגַע.

וְאִם בְּחָכְמַת הַטֶּבַע יוֹם לְיוֹם יַבִּיעַ אֹמֶר,[r] לֹא הֵבֵאתָ מִזֶּה קַל וָחֹמֶר.[72] וְתָבִין בּוֹ מִדַּת הָאָדָם,[s] כְּפִי הַמֶּזֶג הַגּוֹבֵר בִּיסוֹדָם.

וְהַיְסוֹדוֹת אָבוֹת אַרְבָּעָה, וְהַמְּזָגִים[73] בְּמִינֵיהֶם תִּשְׁעָה, הָאֶחָד שָׁוֶה וְהַשְּׁמֹנָה

1075 ומי] codd. *edd.*; או מי MT **לשכוי**] A בשכוי

---

[69] The exegesis rests on a shift in the clause division in Prov. 27: 2, inserting a pause between ולא and פיך, to yield the meaning 'but [if] not, [then] thine own mouth'.

[70] The ascription of Job 38: 36 to 'the sage', which is generally a surrogate for King Solomon (cf. 1 Kgs. 5: 10) *qua* the author of Proverbs and Ecclesiastes, implies a lapse of memory on Ibn Sahula's part regarding the locus that he was quoting, since, according to rabbinic tradition (BT *Baba Bathra* 14*b*) the author of the book of Job was Moses, whose sobriquet is 'our master', and not 'the wise'. In any case, the rhetorical question is not Job's own, but is addressed to him by God, answering from the whirlwind (38: 1).

[71] This benedictional formula, prescribed in BT *Berakhoth* 60*b*, forms part of the individual morning prayers prior to congregational worship (Singer, *Prayer Book*, 5).

[72] See Ibn Sahula's Introduction, n. 14. The application here intended is that whereas in science the passage of time may be deemed to contribute to the advance of knowledge, it cannot be assumed to diminish libido.

[73] The following description of the interaction of the four humours with the four elements is a medieval commonplace. See e.g. Ibn Gabirol's *Islaḥ al-aḫlaq* (*Improvement of Moral Qualities*, ed. Wise, 10 (68*a*) (Arabic; Eng. trans., p. 42)). The probability of this being one of Ibn Sahula's immediate sources is heightened by the quotation below (see n. 75).

Far from the centre. Should the golden mean
The mastery over man's body win,
Informing it throughout, outside and in,
His soul's parts,[74] each adjusted as is best,
Will, in true balance levelled, be at rest.
But if his temper's mixture, with oblique
Divergence, either opposite should seek,
To right or left,[t] his qualities will swing
With a like swerve, and ruination bring.

◆

The simple substances I would expound
To thee are four; though basic, these are found
In complex detail, which provides the key;
Address thy mind thereto, and thou shalt see
The compound structure. Thus informed, wilt thou
Prosper in all thou dost:[u] consider now,
Exempli gratia, what is the state
Of him black bile masters, to permeate,
With cunning cast catching him in its net.[v]
Ill thoughts affirm their hold on him, acts yet
More strange—we know them: limitations, fruit
Of too much grief, too little joy to boot;
Feeble his urge to copulate, excess
Of bashful inhibition swathes him[w]—yes,
The symptoms are well known. And no less ill
Than their effects are those remoter still.
All this because his temper has been bent
In too great likeness[x] to earth's element.
The cure, which the Torah records, explains
How one should rid the patient of his pains.[y]

◆

How so? The old philosopher[75] once claimed
That custom's regularity is named
A second temper. Young and old concur
Habit is universal emperor.
Now, evidence we may in God's law[z] find
Of thoughts that haunt the melancholic's mind.
The text says, *Spy not where your fancies swing*
Your heart,[a] lest all your thoughts to chaos cling.

[t] Cf. Num. 20:17
[u] 1 Kgs. 2:3
[v] Prov. 1:17
[w] Cf. Obad. 1:10
[x] Cf. Ps. 49:13(12)
[y] Cf. Exod. 23:25
[z] Cf. Exod. 15:25
[a] Num. 15:39

נִדָּחִים, וּמִן הַקַּו הַשָּׁוֶה נִשְׁכָּחִים. וְאִם הַמֶּזֶג הַשָּׁוֶה יִתְגַּבֵּר בְּגוּף הָאָדָם וּבְקִרְבּוֹ, לְאָרְכּוֹ וּלְרָחְבּוֹ, תִּהְיֶינָה מִדּוֹתֶיהָ[74] עַל פִּי הַיֹּשֶׁר, בֶּאֱמֶת וּבְכֹשֶׁר. וְאִם יִטֶּה אֶל הַיָּמִין אוֹ אֶל הַשְּׂמֹאל,[t] הַהוֹלְכִים לְמוּל, תִּהְיֶינָה מִדּוֹתָיו עַל פִּי הַנְּטִיָּה, וְרַבָּה הַשְּׁאִיָּה.

◆

וְהִנְנִי מוֹדִיעֲךָ הָאַרְבָּעָה הַפְּשׁוּטִים כְּלָלִים וּפְרָטִים, וּבָהֶן תָּבִין הַמֻּרְכָּבִין וּתְנַסֶּה, לְמַעַן תַּשְׂכִּיל כָּל־אֲשֶׁר תַּעֲשֶׂה.[u] וְהַמָּשָׁל בָּזֶה, אִם תִּגְבַּר עַל הָאָדָם הַמָּרָה הַשְּׁחוֹרָה, וְתִלְכֹּד אוֹתוֹ רֶשֶׁת מְזוֹרָה,[v] יִתְגַּבְּרוּ בּוֹ מַחֲשָׁבוֹת רָעוֹת, וּפְעֻלּוֹת מְשֻׁנּוֹת נוֹדָעוֹת. כִּי מִגְרָעוֹת בְּגֹדֶל הָאֲנָחָה, וּמִעוּט הַשִּׂמְחָה, וְרִפְיוֹן תַּאֲוָתוֹ אֶל הָאִשָּׁה, וּתְכַסֵּהוּ בוּשָׁה.[w] וְכָל־עִנְיָנָיו נוֹדָעִים, וּכְלֵי כֵלָיו רָעִים, כִּי אֶל יְסוֹד הָאֲדָמָה נִמְשַׁל וְנִדְמָה.[x] וְנִזְכֶּרֶת בַּתּוֹרָה רְפוּאָתוֹ, לְהָסִיר מַחֲלָתוֹ.[y]

◆

כֵּיצַד: כְּבָר בֵּאֵר הֶחָכָם הַקַּדְמוֹנִי[75] כִּי הַתְמָדַת הַהַנְהָגָה מֶזֶג שֵׁנִי, וְהִנֵּה הוּא יָדוּעַ לְכָל־גָּדוֹל וְקָטֹן כִּי הַהֶרְגֵּל עַל כָּל־דָּבָר שִׁלְטוֹן. וְעַל מַחֲשֶׁבֶת בַּעַל הַשְּׁחוֹרָה הֵעִיד הַחֹק וְהַמִּשְׁפָּט[z] הוֹרָה, בְּמַאֲמָר לֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם,[a] שֶׁלֹּא יִדְבַּק בַּתֹּהוּ מַחֲשַׁבְכֶם. וּפֵרֵשׁ הֶחָכָם מִצְוָה יְדוּעָה, אַל

1091 מודיעך] O_1 אודיעך

1093 כל] G *edd.*; MT O_1R pref. את

1106 במאמר] ∧G **לא**] *edd.*; MT ולא, AGMO_1R אל

---

[74] The change of gender to the feminine suffix מדות]יה] arises from an implicit identification of the temperament, or mixture (מזג, masculine) of the qualities with the soul (נפש, נשמה, feminine) itself.

[75] Ibn Gabirol (see above, n. 73) attributes the adage to 'the philosopher' (*al-failasuf*, ed. Wise, 12 (69*a*) (Arabic; Eng. trans., p. 44)) (continued in Appendix 2).

Again, the royal sage expounded what
That precept means, saying, *Forbear to plot*
Ill for thy friend;[b] and cautionary lore
Bids us to rest content, whate’er our store,[c]
Recalling not the toil[d] wherewith ’twas gained.
Joy, too—as of the essence—is ordained
For pilgrims, thrice a year.[e] The urge, indeed,
To procreate[f] was by God’s will decreed,
As was the law enjoining men to use
Gently fair captive maids whom they might choose.[g]
And generosity[76]—’tis God’s behest—
No abrogation knows, nor days of rest,
Sometimes displayed in giving of one’s own,
Sometimes in heartfelt understanding[h] shown.
These ordinances melancholy spite
With counterpoises, and the Jews have light.[j]

◆

But should red bile man’s nature permeate
As dominant, it will annihilate
Its fellows. It harangues them straight away,
Urging apostasy;[k] they hear it say
‘Address me[l] as “my lord”.’[77] This kind,[m] although
Their intellect and learning vary, show
Themselves impetuous, in deed and word;
Of their own weakness tolerant, but stirred
To frantic haste to slur with speech[n] their peers
Or damn with silence and implicit smears;
To paroxysm prone, their vengeance keen,
They nurse their grievances,[o] and overween.
Pursuing wealth,[p] none of them flags: in guile
As sharp as in deceit and cringing smile,
Foolhardy in the risks they take, like fire
Which, stubble-fed, nothing can make retire.[q]
Yet, may the standard cure be clearly read,
Graved by an iron scriber into lead.[r]

◆

Scripture says, *Keep that which thy lips declare*[s]
Eschewing sacrilegious pelf. *Beware*
Misgivings, when the needy thou dost lend,
Harbouring thoughts unworthy[t] in a friend;

[b] Prov. 3: 29
[c] Mishnah, *’Aboth* 4: 1
[d] Cf. Job 11: 16
[e] Deut. 16: 14–16
[f] Gen. 1: 28
[g] Deut. 21: 10–14
[h] Cf. Deut. 6: 5
[j] Esther 8: 16
[k] Cf. Deut. 13: 6
[l] Ruth 1: 20
[m] Gen. 38: 25
[n] Cf. Deut. 22: 14; BT *Ḥagigah* 13*b*
[o] Cf. Lev. 19: 18
[p] Cf. Prov. 23: 4
[q] Prov. 30: 30
[r] Job 19: 24
[s] Deut. 24: 24(23)
[t] Deut. 15: 9

תַּחֲרֹשׁ עַל רֵעֲךָ רָעָה.[b] וְאַזְהָרָה לִהְיוֹת בְּחֶלְקְךָ שָׂמֵחַ,[c] וַעֲמָלוֹ שׁוֹכֵחַ.[d] וְשִׂמְחַת הָעוֹלִים לֵרָאוֹת שָׁלֹשׁ רְגָלִים,[e] וּמִצְוַת פְּרִיָּה וְרִבְיָה,[f] וְדִין יְפַת תֹּאַר בַּשִּׁבְיָה.[g] וְכֵן מִצְוַת הַנְּדִיבוּת אֲשֶׁר אֵין בָּהּ בִּטּוּל וּשְׁבוּת,[76] פְּעָמִים בִּמְאוֹדוֹ וְטוּבוֹ, וּפְעָמִים בְּנַפְשׁוֹ וּלְבָבוֹ.[h] זוֹ הִיא מִצְוַת הַשְּׁחוֹרָה, לַיְּהוּדִים הָיְתָה אוֹרָה.[j]

❧

וְהָאֲדָמָה אִם עַל טֶבַע הָאָדָם תִּתְגַּבֵּר, תַּהֲרֹס חַבְרוֹתֶיהָ וּתְשַׁבֵּר, וּתְמַהֵר לְדַבֵּר לְנֶגְדָּם סָרָה,[k] קְרֶאןָ[l] לִי מָרָה.[77] וְהַמִּדּוֹת הַמִּתְגַּבְּרוֹת לְאִישׁ אֲשֶׁר אֵלֶּה לוֹ,[m] לְפִי מַדָּעוֹ וְשִׂכְלוֹ, קַלּוּת הַלָּשׁוֹן בְּכָל־אֲשֶׁר פָּעַל וְעָמַל, וְחֶסֶד לְנַפְשׁוֹ גָּמַל. אֲבָל יְמַהֵר חִישׁ דְּבָרִים וַעֲלִילוֹת,[n] פְּעָמִים חָשׁוֹת פְּעָמִים מְמַלְּלוֹת. בַּעַל חֵמָה נוֹטֵר וְנוֹקֵם[o] וּמִתְגָּאֶה, יִיגַע לְהַעֲשִׁיר[p] וְלֹא יִלְאֶה. מְחֻדָּד מְאֹד בְּנִכְלוֹ וּבְכַחֲשׁוֹ, וּמִסְתַּכֵּן בְּנַפְשׁוֹ. וְדוֹמֶה אֶל הָאֵשׁ אֲשֶׁר בְּמָצְאוֹ קַשׁ לֶאֱכֹל, לֹא יָשׁוּב מִפְּנֵי כֹל.[q] הִנֵּה רְפוּאָה חֲשׁוּבָה, בְּעֵט בַּרְזֶל כְּתוּבָה.[r]

❧

וְהוּא מַאֲמָר, כָּל־מוֹצָא שְׂפָתֶיךָ תִּשְׁמֹר[s] בְּאֵין מַעַל, הִשָּׁמֶר לְךָ פֶּן יִהְיֶה דָבָר עִם לְבָבְךָ בְלִיַּעַל.[t] וּלְיַשֵּׁר הָאָדָם בְּמַאֲמָרוֹ,

1130 כל] codd. *edd.*;
^MT

---

[76] Cf. Ibn Gabirol, *Islaḥ al-aẖlaq*, ed. Wise, 41 (98*b*) (Arabic; Eng. trans., pp. 93 f.).

[77] מרה, which at Ruth 1: 20 means 'bitter' (Hebrew stem מרר), is here treated as if Aramaic = 'master' (stem מרי).

The one who self-restriction has incurred
By vows, is warned *not to profane his word.*[u]
Leprosy's laws[v] make scandal-mongers fear
When, from the gloss,[78] what risks they run they hear.
Our sages, too, warned clearly: *If a man*
Can hold his tongue, he has no better plan.[w]
Fine, too, their epigram, so nicely weighed,
Wherewith against the haughty they inveighed:
'Should anyone harbour within his breast
An arrogance which, fretful, knows no rest,
Like an idolater is he defamed,
Utter abomination[x] is he named'.
Well known that metaphor the prophet spelled,
Those that are grown too lofty shall be felled.[y]
The wise king spoke a proverb, widely spread
On wheels of rectitude: of wealth he said,
Toil not to garner riches, rather leave
Them, by thine understanding led,[z] and cleave
To wisdom: so, through merit, shalt thou gain
Greatness. Indeed, 'tis written, to restrain
Men's anger, and remove their churlishness,
Let none unto his fellow cause distress.[a]
Yea, Scripture's maxims, like to these, refined[b]
Sweeter than honey from the comb[c] we find;
Their habit heals victims of this disease,
Observance from his bonds the captive frees.[d]

❧

Should moisture in man's temperament flow
Too strong, it will mollities bestow,
His humour and complexion to affect:
Cold is his heart, reluctant to direct
His steps straight forward;[e] all he does, each word
He speaks, he must belittle, having heard
Panic's shriek through his ears.[f] Sloth holds him back
From action; taciturn, in marking slack,
A dullard of weak memory, he learns
Poorly from books to reason, for he spurns
The mind, and Lethe hovers ever near.
But, genial, he holds all comers dear,
Both honest men and those of wheedling charm.
In sum, his kindly table-talk will calm,

[u] Num. 30: 3(2)
[v] Lev. 14: 1
[w] Mishnah, *ʾAboth* 1: 17
[x] BT *Soṭah* 4*b*
[y] Isa. 11: 33
[z] Prov. 23: 4
[a] Lev. 25: 17
[b] Cf. Prov. 30: 5
[c] Ps. 19: 11(10)
[d] Cf. Exod. 21: 2
[e] Isa. 57: 17
[f] Job 15: 21

אַזְהָרַת אַל יַחֵל דְּבָרוֹ.[u] וְהַפֵּרוּשׁ[78] הַמַּפְחִיד עַל דִּבּוּר רָע, זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע.[v] וְאַזְהָרַת רַבּוֹתֵינוּ הַמְזֻקָּקָה, לֹא מָצָאתִי לַגּוּף טוֹב מִשְּׁתִיקָה.[w] וְאָמְרוּ בִּגְנוּת הַגַּאֲוָה, מִלָּה יְקָרָה וְשָׁוָה, כָּל־מִי שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ לֹא יִשְׁקֹט וְלֹא יָנוּחַ, כְּאִלּוּ עוֹבֵד עֲבוֹדָה זָרָה, וְנִקְרָא תוֹעֵבָה[x] גְּמוּרָה. וְאָמַר הַנָּבִיא בִּמְשָׁלָיו הַיְדוּעִים, וְרָמֵי הַקּוֹמָה גְּדֻעִים.[y] וְהַמֶּלֶךְ הֶחָכָם בְּעִנְיַן הָעֹשֶׁר דִּבֵּר עַל אָפְנֵי הַיֹּשֶׁר, אַל תִּיגַע לְהַעֲשִׁיר מִבִּינָתְךָ חֲדָל,[z] וְהִדָּבֵק בְּחָכְמָה וְתִזְכֶּה וְתִגְדָּל. וּכְתִיב, לְהָסִיר כַּעַס אָדָם וְנַבְלוּתוֹ, אַל תּוֹנוּ אִישׁ אֶת־עֲמִיתוֹ.[a] וְדוֹמֶה לְאֵלֶּה דְּבָרִים צְרוּפִים,[b] וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים.[c] וּבְהַרְגִּיל בָּהֶם יִתְרַפֵּא מֵחָלְיוֹ, וְלַחָפְשִׁי יֵצֵא[d] מִמַּאֲסָרוֹ וְשִׁבְיוֹ.

❧

וְהַלֵּחָה אִם תִּתְחַזֵּק בַּטֶּבַע, יִתְרַכֵּךְ הַמֶּזֶג וְהַצֶּבַע, בִּהְיוֹת קַר הַלֵּבָב וַיֵּלֶךְ שׁוֹבָב,[e] מְבַזֶּה דְּבָרָיו וְעִנְיָנָיו, קוֹל פְּחָדִים בְּאָזְנָיו,[f] עָצֵל בִּדְבָרִים וּמְמַעֵט אֲמָרִים, חַלָּשׁ הַשְּׁמִירָה קָשֶׁה הַלִּמּוּד וְהַסְבָּרָה, וּתְבוּנָתוֹ דְּחוּיָה וְהַשִּׁכְחָה מְצוּיָה. קָרוֹב אֶל הָרַחֲמִים, בֵּין עַל חָנֵף בֵּין עַל תָּמִים, וּכְלַל דְּבָרָיו

1133 אל] *v*; MT codd. *s* לא **יחל**] A ייחל

1135–6 לא . . . משתיקה] codd. *edd.*; Mishnah, *textus receptus* ולא . . . אלא שתיקה

1144 אל] codd. *edd.*; MT ולא

---

[78] *Tosephta*, *Negaʿim* 6: 7, ed. Zuckermandel, 625, l. 31; *Numbers Rabbah* 7: 5, ed. Vilna, fo. 20*b*, col. i. The link is the punishment of Miriam with leprosy for her calumny of Moses, Num. 12: 1, 10.

Consoling, reassuring,[g] his concern
Men's thoughts towards peace-offerings[h] to turn.
Thinking himself an invalid, his soul
He pours forth[j] constantly, whirled by the roll
Of change:[k] like water, poured[l] on sloping ground,
His downhill course must, by its speed, astound.[m]
Yet, should his thinking to the precepts hold
Fast, nigh indeed his cure;[n] they warn, *Be bold*,
Fear not, nor cower[o]—aiming to direct
The soul aright, and fortitude inject,
Bidding, though any seek to make you pale
Chagrined by shame, *Before no mortal quail.*[p]
Regarding murderers, and those that sin
Seeking to make apostates of their kin,
Scripture states, *Show no mercy, neither hide*
Their guilt.[q] And God's command has sanctified
The study of his law, day in, day out,
At home, or on a journey, when about
To go to bed, or rising.[r] Yea, 'tis meet
Fulfilment of all precepts to complete,
Responsive to God's bidding to mark well
And mind them,[79] whilst one shuns the infidel,
Being commanded not to greet their clique,
Neither promote their well-being,[s] nor seek
With kindliness the ruthless to requite.
If sinners would seduce thee, say outright
'I will not', show no pity.[t] Still there are
Other commands and warnings, dearer, far,
Than much fine gold.[u] If kept, they dissipate
His pains, and his distemper will abate.

◆

When blood predominates, joy, free from care,
Results. This man will fiddle with his hair,
For he is vain about his looks, a fop
Who favours idle talk and likes his drop,
Swilling his goblet, till it makes him reel.[v]
His jeering, and disgusting[w] jokes, appeal
To reprobates, as he, with foul-mouthed speech
Uncouthly tries the populace to reach.[x]
Lasciviousness he loves, and clubs to haunt
Wherein adulterers their prowess vaunt.

[g] Cf. Zech. 1: 13
[h] Lev. 17: 5
[j] Cf. Job 30: 16
[k] Job 37: 12
[l] Cf. Mic. 1: 4
[m] Cf. Lam. 1: 9
[n] Cf. Isa. 56: 1
[o] Cf. Josh. 1: 9
[p] Deut. 1: 17
[q] Deut. 13: 4, 9; cf. 19: 13
[r] Deut. 6: 7
[s] Deut. 23: 7(6)
[t] Deut. 13: 7, 9
[u] Ps. 19: 11(10)
[v] Isa. 58: 17
[w] Cf. Ps. 15: 4
[x] Isa. 28: 11

טוֹבִים וְנִחוּמִים,[g] זִבְחֵי שְׁלָמִים.[h] וְנַפְשׁוֹ
מִמַּחֲלָה מִשְׁתַּפֵּךְ,[j] וְהוּא מְסִבּוֹת מִתְהַפֵּךְ,[k]
כִּי נִמְשָׁל אֶל הַמַּיִם הַמֻּגָּרִים[l] בְּמוֹרָד,
וּפְלָאִים יָרָד.[m] וּבְהִדָּבֵק בְּמִצְוֹת מַחֲשָׁבוֹ
1160 רְפוּאָה קְרוֹבָה לָבוֹא,[n] בְּאַזְהָרָה חֲזַק וֶאֱמַץ
אַל תַּעֲרֹץ וְאַל תִּירָא,[o] לְחַזֵּק הַנֶּפֶשׁ
וּלְיַשְּׁרָהּ. וּמַאֲמַר אַל תָּגוּרוּ מִפְּנֵי אִישׁ[p] אֲשֶׁר
מַחְפִּיר וּמַבְאִישׁ. וְהַכָּתוּב בְּדִין רוֹצֵחַ
וּמְנַסֶּה, לֹא תַחְמֹל עָלָיו וְלֹא תְכַסֶּה.[q]
1165 וּמִצְוַת הַתַּלְמוּד לְדַבֵּר בּוֹ כָּל־יָמֶיךָ, בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ.[r]
וּכְלַל הַמִּצְוֹת לַעֲשׂוֹת וְלִגְמֹר, זָכוֹר וְשָׁמוֹר,[79]
וּמִינֵי הַכּוֹפְרִים וַחֲבוּרָתָם לֹא תִדְרֹשׁ שְׁלֹמָם
וטֹבָתָם,[s] וְחֶסֶד אֶל הָאַכְזָרִים לֹא תִגְמֹל,
1170 וְאִם יְפַתּוּךָ חַטָּאִים לֹא תֹאבֶה וְלֹא תַחֲמֹל.[t]
וּמִלְּבַד אֵלֶּה צִוּוּיִים וְאַזְהָרוֹת, מִזָּהָב וּמִפָּז
רָב[u] יְקָרוֹת, וּמַעֲבִירִין צַעֲרוֹ וּמַחֲלָתוֹ,
וּפָסְקָה זֶהֳמָתוֹ.

❧

וְהַדָּם בְּהִתְגַּבְּרוֹ יוֹלִיד שִׂמְחָה, שָׂשׂוֹן וַהֲנָחָה.
1175 יְמַשְׁמֵשׁ בִּשְׂעָרוֹ לְתִפְאֶרֶת בְּשָׂרוֹ, וְשִׂיחָה
בְּטֵלָה, קֻבַּעַת כּוֹס הַתַּרְעֵלָה,[v] וְדִבְרֵי הִתּוּל
נִמְאָס וְנִבְזֶה,[w] כִּי בְּלַעֲגֵי שָׂפָה וּבְלָשׁוֹן
אַחֶרֶת דִּבֵּר אֶל הָעָם הַזֶּה.[x] חוֹשֵׁק דִּבְרֵי
זִמָּה וְחוֹמֵד, וּבְסוֹד מְנָאֲפִים עוֹמֵד, יֶעְתַּק

1162 אל] codd. *edd.*; MT לא

1164 לא] codd. *edd.*; MT ולא

1178 דבר] *v*; MT codd. M על] **אל** ידבר

---

[79] **Strictly, the reference is to the observance of the sabbath, regarding which the version of the Ten Commandments in Exod. 20: 8 has 'remember' (זכור) and that in Deut. 5: 12 'keep' (שמור) the sabbath day. According to BT *Rosh Hashanah 27a*, the divine voice heard at Sinai articulated the two words simultaneously.**

Digression from his theme is lightly led,
His way is convoluted, and his bed
Too narrow proves, its coverlet to fling
On all the women he would thither bring,[y]
To sow wild oats for all that he is worth.[z]
Like is he to the element of earth,
For over him heat, linked with moisture, reigns.
Yet the Torah medicament ordains
To treat his malady: he needs but stay
Inactive—for itself his cure will pay.[a]

❧

See, Scripture this avowal formulates
For men that tithe:[80] *Naught, which as holy rates,*
Have I consumed whilst waiting to inter
Close kinsmen[b]—its intention, to deter
The heart from self-indulgence, by grief checked.
Another text which one may not neglect
Oblivious, tells about mourning's end
For Moses[c]—hinting how long to suspend
Wearing phylacteries,[81] explaining which
The Psalmist did indite a precept, rich
And precious: *Worship God with reverence*
And quake, though ye rejoice.[d] And the offence
It warns against, *Let no man don the dress*
Of woman,[e] indicates the heinousness
Of vain coiffure and spruceness to impress.
At each one's hour of judgement, he must hear
Rehearsed the chatter, spoken to endear,
'Twixt man and wife in bed.[f] The text is plain
All kinds of curse and mocking to restrain,
Stating *Curse not the deaf.*[g] It likewise bans
Adultery, and coveting a man's
Wife,[h] lest God's anger blaze.[82] The text declares
Incest unlawful, and mislikes affairs
Not solemnised by matrimonial rites.[83]
And since blood, being hot and moist, invites
A man—his face all innocence—to claim
Chance for some misadventure[j] was to blame,
With women duly wed the law allows
Commerce, when one can say, 'This is my spouse.'[k]

[y] Cf. Isa. 28: 20
[z] Lev. 11: 37
[a] Exod. 21: 19
[b] Deut. 26: 14
[c] Deut. 34: 8
[d] Ps. 2: 11; BT *Berakhoth* 30*b*
[e] Deut. 22: 5
[f] BT *Hagigah* 5*b*; cf. Amos 4: 13
[g] Lev. 19: 14
[h] Exod. 20: 15(14), 17
[j] 1 Sam. 20: 26
[k] Gen. 2: 23

1180 מֵעִנְיָנוֹ לְעִנְיַן נָקָל, וְדַרְכּוֹ מְעֻקָּל, וּמַצַּע
הַנָּשִׁים קָצַר מֵהִשְׂתָּרֵעַ[y] עַל כָּל־זֶרַע זֵרוּעַ
אֲשֶׁר יִזָּרֵעַ.[z] כִּי אֶל יְסוֹד הָאָרֶץ נִמְשָׁל, כִּי
כֹּחַ הַחֹם וְהַלֵּחוּת בּוֹ מָשַׁל. וְהוּחַק בַּתּוֹרָה
לְמַחֲלָתוֹ צֳרִי וּמַרְפֵּא, רַק שִׁבְתּוֹ יִתֵּן וְרַפֹּא
1185 יְרַפֵּא.[a]

❧

כֵּיצַד. כָּתוּב,[80] לֹא אָכַלְתִּי בְאֹנִי,[b] לְהִתְעַצֵּב
הַלֵּב וּלְהָנִיא. וְהַמַּאֲמָר אֲשֶׁר לֹא יִשָּׁכַח וְלֹא
יִנָּשֶׁה,[81] יְמֵי בְכִי אֵבֶל מֹשֶׁה.[c] וּפֵרַשׁ
הַמְּשׁוֹרֵר מִצְוָה יְקָרָה וַחֲמוּ⟨דָ⟩ה, עִבְדוּ
1190 אֶת־ה׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה.[d] וְאַזְהָרַת לֹא
יִלְבַּשׁ גֶּבֶר שִׂמְלַת אִשָּׁה,[e] לְהִתְפָּאֵר בַּשֵּׂעָר
וּבָגוּף קָשָׁה. מוֹדִיעִין לוֹ לָאָדָם בְּשַׁעְתּוֹ
אֲפִלּוּ שִׂיחָה בְּטֵלָה שֶׁבֵּינוֹ לְבֵין אִשְׁתּוֹ.[f] וְעַל
דְּבַר הִתּוּל וּקְלָלָה מְפָרֵשׁ לֹא תְקַלֵּל חֵרֵשׁ.[g]
1195 וּכְתִיב, לֹא תַחְמֹד וְלֹא תִנְאַף,[h] פֶּן יֶחֱרֶה
אַף,[82] וּכְלַל אַזְהָרוֹת הָעֲרָיוֹת וְהַנָּשִׁים בְּלֹא
חֻפָּה וְקִידּוּשִׁין.[83] וְעַל לֵחוּת הַדָּם וְחֻמּוֹ, כִּי
אָמַר מִקְרֶה הוּא[j] לְפִי תֻּמּוֹ, הֻתְּרוּ לוֹ נָשִׁים
בִּקְדוּשָּׁה, לְזֹאת יִקָּרֵא אִשָּׁה,[k] לְהַתִּיר לַמֶּלֶךְ

1189 וחמו⟨ד⟩ה] codd. *sv*; *z* וחמורה

1190 לא] codd. *edd.*; MT ולא

---

[80] The reference is to the 'tithe for the poor' which, every third year, replaces the 'second tithe', i.e. agricultural produce (or its monetary equivalent) to be consumed or spent in Jerusalem on pilgrimage; Mishnah, *Maʿaser Sheni* 5: 2 (Danby, p. 82); BT *Maʿaser sheni 72a*.

[81] Phylacteries (*tephillin*) are reckoned an ornament (פאר, JT *Moʿed Qaṭan* 3: 5, adducing Ezek. 24: 17), and consequently considered inappropriate wear for one in the deep mourning of the week following the funeral of close kinsfolk; since, however, the donning of them at weekday morning prayers is ordained, some concession in this respect was debated; BT *Moʿed Qaṭan 21a*.

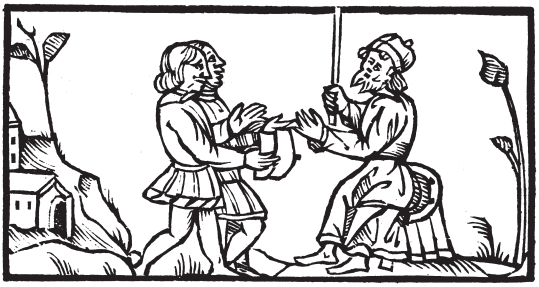
[82] The rhyme לא תנאף פן יחרה אף is doubtless a reminiscence of the introduction to Ibn Gabirol's catalogue of precepts (*'azharoth*, pt. ii, negative commandments) read on Pentecost; *Shirey haqodesh*, ed. Jarden, ii. 416, l. 21; Gaster, *Book of Prayer*, v. 190.

[83] The formulation of the blessing over betrothal (see above, n. 62) is here echoed; see Singer, *Prayer Book*, 298.

A king may have no more than eighteen,[l] lest
Polygamy away from God should wrest
His reverence,[m] reduced. No limit checks
The common man, except his will for sex
And manly vigour; but this shall not lead
Him into orgies that profane his seed.[n]
A parable is told, designed to scare
A man from tripping straight into the snare.
It is a tale that each God-fearer knows
Well, musing on it. This is how it goes.

❧

’Tis said there lived an emperor: men held
Him in great awe, his sceptre’s power compelled
Allegiance, with its glory.[o] None could vie
With him, so great his uprightness, so high
His praise. Sagely he ruled, the counsel wise
Whereby, in governing, he did devise
Means to ensure that justice should be done
To stranger, widow, and her orphaned son.[p]
Two friends he had, each one of a brigade
Commander,[q] both of them right welcome made,



The king enjoys the time he spends
In conclave, talking to good friends[†]

Ever found sitting chief among his court.[r]
One day the king decided that he ought
To test their friendship and discern their parts,
What goodness, what straight loyalty their hearts
Might muster: so he set upon each breast
A golden collar,[s] taken from the chest

[l] Mishnah, *Sanhedrin* 2:4

[m] Cf. Deut. 17:17

[n] Lev. 21:15

[o] Jer. 48:17

[p] Cf. Deut. 10:18

[q] 2 Sam. 4:2

[†] Cf. Ps. 55:15(14); S. of S. 1:2

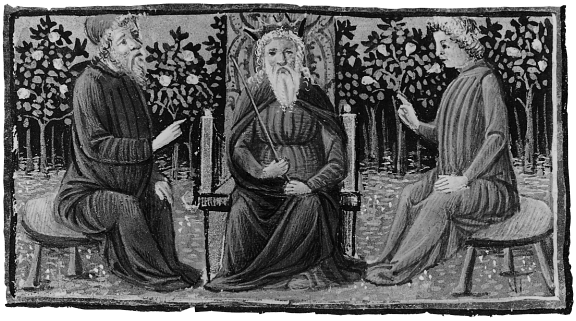
[r] Esther 1:14

[s] Cf. Exod. 28:11

עַד שְׁמֹנָה עָשָׂר,[l] לְמַעַן לֹא תָסוּר יִרְאָתוֹ[m] וְלֹא תֶחְסָר. וְהַהֶדְיוֹט כְּפִי כֹּחוֹ וְטִבְעוֹ לֹא יְחַלֵּל זַרְעוֹ.[n] וּמָשְׁלוּ בָּזֶה מָשָׁל, לְבַל יִנָּקֵשׁ הָאִישׁ וְיִכָּשֵׁל, וְהִנֵּה הוּא יָדוּעַ לְכָל־חָרֵד וְהוֹמֶה, מָשָׁל לְמָה הַדָּבָר דּוֹמֶה.

❧

אָמְרוּ, הָיָה מֶלֶךְ אֶחָד גָּדוֹל וְנוֹרָא, מַטֵּה עֹז מַקֵּל תִּפְאָרָה,[o] וְאֵין שֵׁנִי דּוֹמֶה לוֹ לְגֹדֶל יָשְׁרוֹ וּמַהֲלָלוֹ, מַנְהִיג מַלְכוּתוֹ בְּעֵצָה וּתְבוּנָה, עֹשֶׂה מִשְׁפַּט גֵּר יָתוֹם וְאַלְמָנָה.[p] וְהָיוּ לוֹ שְׁנֵי יְדִידִים, שְׁנֵי אֲנָשִׁים שָׂרֵי גְדוּדִים,[q] וְהָיוּ מְצוּיִין בְּהֵיכָלוֹ כָּל־רֶגַע וְעוֹנָה, הַיֹּשְׁבִים רִאשֹׁנָה.[r] וַיְהִי הַיּוֹם וַיַּחְשֹׁב הַמֶּלֶךְ לְנַסּוֹתָם, לְהַבְחִין יְדִידוּתָם, לָדַעַת לְבָבָם הֲכָשֵׁר, וְאִם יֵשׁ בָּהֶם טוֹב אוֹ יֹשֶׁר. וַיְחַלֵּק לְכָל־אֶחָד מִמַּלְבּוּשׁוֹ הַנֶּאֱהָב מִשְׁבֶּצֶת זָהָב.[s]



צורת המלך ממתיק סוד עם עבדיו   כי טובים דודיו†

Of his own finery, and on the pride
Of his own carriage horses made them ride.
In close conclave, their epigrams he found
Sweet,[t] and the riddles which they used propound,
And all the while, from where he sat in state,
His liegemen he surveyed,[u] their worth to rate.

❧

'A fine house', said the king, 'belongs to me
Up north[v]—folk are astounded, when they see
Its beauty, for the body and the mind
A rest-cure: there the soul true joy[w] can find.
Though now befouled with grime, and full of mire,[x]
To have it cleaned throughout is my desire,
And all restored, as I would have it be;[y]
But I do not intend to hand the key
To any foreigner,[z] who owns as lord
Another. Ye shall take it, in accord
The twain, nor fear nor shudder,[a] make your way[b]
To the said mansion; clear it out, display
Its beauty,[c] with each object therein placed
Best to make palpable[84] its perfect taste.
No stranger shall go in: thus 'tis decreed.'
Said they, 'Your servants to their task proceed,[d]
Who, shaded by your wings, may safely dwell.'[e]
The king, whom all did trust, bade them farewell,
Fixing the date[f] when all should be complete.

❧

They went off, and arrived at the retreat.
All overgrown with brambles[g] were the grounds,
And everywhere rubbish and muck,[h] in mounds,
The house just like a coop, crammed full.[j] The two
Began forthwith to clear it out, and do
What needed, that its beauty might be seen.[k]
The one of them worked eagerly, with keen
Sight, his own discipline's eye wide awake.
The other was too indolent to take
His charge responsibly. Slack, he would shirk,
His labour all slapdash. They shared the work,
As though their shoulders equal weight should bear.[l]
The eager one at nightfall[m] would prepare

[t] Cf. Ps. 55: 15(14)
[u] Cf. Ps. 33: 14
[v] Cf. Exod. 26: 20
[w] Cf. Prov. 16: 14
[x] Cf. Isa. 57: 20
[y] Cf. Deut. 12: 20
[z] Deut. 17: 15
[a] Cf. Isa. 44: 8
[b] Gen. 45: 17
[c] Cf. Esther 1: 11
[d] Num. 32: 25
[e] Cf. Ps. 36: 8(7)
[f] Cf. Neh. 2: 6
[g] Isa. 5: 6
[h] Cf. Isa. 57: 20
[j] Jer. 5: 27
[k] Cf. Esther 1: 11
[l] Gen. 9: 23
[m] Prov. 7: 9

וַיִּתֵּן לָהֶם סוּסִים מִמֶּרְכַּבְתּוֹ, וְהִשְׁגִּיחַ עֲלֵיהֶם מִמְּכוֹן שִׁבְתּוֹ,[u] וַיַּמְתִּיק עִמָּהֶם סוֹדוֹת,[t] מְשָׁלִים וְחִידוֹת.

◆

וַיֹּאמֶר הַמֶּלֶךְ, יֵשׁ לִי בִּפְאַת צָפוֹן[v] בַּיִת נָאֶה, וְכָל־אִישׁ לְיָפְיוֹ מִשְׁתָּאֶה, כִּי בוֹ מַרְפֵּא לַעֲצָמוֹת וְשִׂמְחָה לַנֶּפֶשׁ,[w] וְהִנֵּה הוּא מָלֵא טִיט וָרֶפֶשׁ.[x] וְעַתָּה רְצוֹנִי לְבַעֲרוֹ וּלְתַקְּנוֹ, וּכְאַוַּת נַפְשִׁי[y] לַהֲכִינוֹ, וְאֵין כַּוָּנָתִי לִמְסֹר הַמַּפְתֵּחַ בְּיַד אִישׁ נָכְרִי[z] בִּזוּלָתִי בּוֹטֵחַ. וְאַתֶּם, קְחוּ אוֹתוֹ לָכֶם אַל תִּפְחֲדוּ וְאַל תִּירָאוּ,[a] וּלְכוּ בֹאוּ[b] אֶל הַבַּיִת הַהוּא, וּבַעֲרוּ אוֹתוֹ לְהַרְאוֹת יָפְיוֹ[c] וְטַעְמוֹ, כָּל־אֶחָד מֵהֶם בִּכְבוֹדוֹ וּבְעַצְמוֹ.[84] וְאַל יִכָּנֵס שָׁם אִישׁ זָר, כִּי כֵן נִגְזָר. וַיֹּאמְרוּ לוֹ, עֲבָדֶיךָ יַעֲשׂוּ[d] וּבְצֵל כְּנָפֶיךָ יֶחֱסוּ.[e] וַיְשַׁלְּחֵם בָּעֵת הַהִיא הַמֶּלֶךְ הַנֶּאֱמָן, וַיִּתֵּן לָהֶם זְמָן.[f]

◆

וַיֵּלְכוּ וַיָּבֹאוּ אֶל הַבַּיִת, וְהִנֵּה כֻלּוֹ שָׁמִיר וָשַׁיִת,[g] וְטִיט וָרֶפֶשׁ[h] בְּתוֹכוֹ עוֹלֶה, כִּכְלוּב מָלֵא.[j] וַיָּחֵלּוּ שְׁנֵי הָאֲנָשִׁים לְבַעֲרוֹ, לְהַרְאוֹת יָפְיוֹ[k] וַהֲדָרוֹ. וְהָאֶחָד מֵהֶם זָרִיז וּפִקֵּחַ, וְעֵינֵי מוּסָרוֹ פּוֹקֵחַ, וְהַשֵּׁנִי הָיָה עָצֵל בְּמִשְׁמַרְתּוֹ, מִתְרַפֶּה בִּמְלַאכְתּוֹ. וַיְחַלְּקוּ הָעֲבוֹדָה בֵּינֵיהֶם, וַיָּשִׂימוּ עַל שְׁכֶם שְׁנֵיהֶם.[l] וַיָּקָם הַזָּרִיז בְּאִישׁוֹן לַיְלָה וַאֲפֵלָה,[m] וַיַּעַשׂ לוֹ כְּלֵי

1224 תפחדו] O_2 תפקידוהו **ואל**] G וא

1225 תיראו] *v*; codd. *s* תדחו O_2, תרהו

---

[84] The phrase בכבודו ובעצמו is taken from the Passover Haggadah '[The Holy One, blessed be He], in his very glory and essence', see e.g. Gaster, *Book of Prayer*, v. 27.

To work right through the dark; he, with forethought
For his fatigue, his overalls[n] had brought.
To cleanse his half, he planned with care before:
Changing his suit, his working clothes he wore.[o]
He watched out while he worked, that none should spy
Him—e'en the gleam in the hawk's eye.[p]
When morning came, he did not ever wait
But washed, as normal,[q] nor did hesitate
About his toilet—labour less did mean
To him, than that his hands should be kept clean:
Then donned his cloak of gold,[r] to pass the time
All day at things that kept him clear of grime,
Enjoying life, and light.[s] Nightfall revealed
Him strangely[t] changed, prepared his mop to wield,
As ordered. But his idle colleague kept
His bed half through the morning, whilst he slept,
So trouble struck him:[u] for the sun was high[v]
When he, to scour his half, would rise, to ply
His broom, with no thought for his self-respect.
Soon his fine clothes with dirty marks were flecked,[w]
And, since he never washed, more rank each day
Was his offence;[x] and thus, in disarray
He got those robes of state, meant to increase
His dignity, all fouled with filth and grease.
The news, through rich and traveller,[y] spread far
That, by the king's command,[z] he thus did char.
By night, he let his raving thoughts plunge deep
In his sick mind; nor was he roused from sleep.[a]

❧

Now when the time the king had fixed expired[b]
To have the house cleaned out,[c] as he required,
He came to see whether they had addressed
His service with due energy and zest,
And if blotched plaster had been stripped, and all
Replaced, fresh stucco facing every wall.[d]
He found the eager one's half spick and span,[e]
Smooth rendered;[85] but that part the lazy man
Had worked in, was quite dark—mirky, nay, black.[f]
The king was, at this sight, taken aback.[g]
Each from his post he summoned. He that bent
His best endeavours, on the task intent,

[n] Cf. Jer. 46: 19
[o] Lev. 6: 4(11)
[p] Cf. Job 7: 8, 28: 7
[q] Mishnah, *Shabbath* 22: 6
[r] Cf. Lev. 16: 32
[s] Job 33: 30
[t] Cf. Lev. 22: 12
[u] Cf. Deut. 31: 21
[v] 2 Sam. 12: 11
[w] Cf. Isa. 63: 3
[x] Lev. 17: 16
[y] Cf. 2 Sam. 12: 4
[z] Esther 3: 2
[a] Cf. Job 14: 12
[b] Gen. 41: 1
[c] Cf. Gen. 24: 31
[d] Lev. 14: 43
[e] Cf. Gen. 24: 31
[f] Lam. 4: 8
[g] Cf. Lam. 1: 8

גּוֹלָה,[n] וּלְבַעֵר חֶלְקוֹ בְּעַצְמוֹ הֶעֱרִים, וּפָשַׁט
בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים.[o] וַיַּעַשׂ מְלַאכְתּוֹ
בִּצְדִיָּה, לֹא תְשׁוּרֶנּוּ עַיִן וְלֹא שְׁזָפַתּוּ עֵין
אַיָּה.[p] וּבַבֹּקֶר לְטַהֵר עַצְמוֹ אֵינוֹ בּוֹשֵׁשׁ,
וְרוֹחֵץ כְּדַרְכּוֹ[q] וְאֵינוֹ חוֹשֵׁשׁ, וְנִקְיוֹן יָדָיו עַל
עֲמָלוֹ יִרְחָב, וְלָבַשׁ בִּגְדֵי זָהָב.[r] וַיִּתְעַסֵּק כָּל־
הַיּוֹם בִּדְבָרִים נְקִיִּים, לְאוֹר בְּאוֹר הַחַיִּים,[s]
וּבַלַּיְלָה שָׁב עַל עֲמָלוֹ כְּאִישׁ זָר,[t] כִּי כֵן נִגְזָר.
וְהֶעָצֵל הָיָה יָשֵׁן עַד שָׁלֹשׁ שָׁעוֹת, וַתִּמְצֶאנָה
אֹתוֹ רָעוֹת,[u] וַיָּקָם לְבַעֵר חֶלְקוֹ וְעַצְמוֹ
לְבַזּוֹת לְעֵינֵי הַשֶּׁמֶשׁ הַזֹּאת,[v] וַיֵּז מִן הַטִּיט
עַל בִּגְדֵי[w] הֲדָרוֹ וַהֲמוֹנוֹ, וְלֹא יִרְחַץ וְנָשָׂא
עֲוֹנוֹ.[x] וַיָּשֶׂם הוֹד תִּפְאַרְתּוֹ הַנּוֹרָאָה מִתְלַכְלֵךְ
בְּטִיט וּבְצוֹאָה. וַיַּגֵּד לְכָל־עָשִׁיר וָהֵלֶךְ[y] כִּי כֵן
צִוָּה הַמֶּלֶךְ.[z] וּבַלַּיְלָה הֶעֱמִיק רַעְיוֹנָיו בְּרִפְיוֹן
מַחֲלָתוֹ, וְלֹא יֵעֹרוּ מִשְּׁנָתוֹ.[a]

❧

וַיְהִי מִקֵּץ[b] הַיָּמִים אֲשֶׁר אָמַר הַמֶּלֶךְ לַעֲשׂוֹת
כֵּן, לְפַנּוֹת[c] אֶת־הַבַּיִת וּלְהָכֵן, וַיָּבֹא לִרְאוֹת
הֲשָׁמוּ בַּעֲבוֹדָתוֹ זְרִיזוּת וָכֹחַ, אַחֲרֵי הִקְצוֹת
הַבַּיִת וְאַחֲרֵי הִטּוֹחַ.[d] וַיִּמְצָא מְקוֹם הַזָּרִיז
פָּנוּי,[e] הַכֹּל צָפוּי,[85] וּמְקוֹם הֶעָצֵל חָשַׁךְ
מִשְּׁחוֹר,[f] וַיָּשָׁב אָחוֹר.[g] וַיִּשְׁלַח הַמֶּלֶךְ בַּעֲדָם
לָבֹא, אִישׁ אִישׁ מִמַּצָּבוֹ. וַיָּבֹא הַזָּרִיז בִּבְגָדָיו

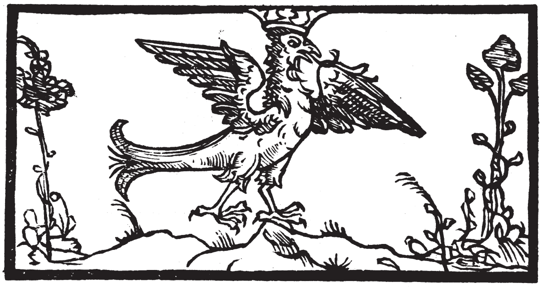
1239 חלקו] O_2 **בעצמו**] מלבושו פשט בגופו + O_2
1240 בגדיו] codd. *edd.*; MT O_2 pref. את
1246 על] AGM *edd.*; R אל (O_1O_2 unchecked)
1251 מתלכלך] *edd.*; codd. מלוכלך
1253 צוה] MT + לו
1255 מקץ] O_2 מקצה
1258 הבית] R corr. (בבית >?)

---

[85] צפוי here means ‘overlaid’, but the phrase comes from Mishnah, *’Aboth* 3: 15(16), הכל צפוי, ‘everything is foreseen’ (Danby, p. 452).

Arrived resplendent in his noble gown[h]
Acknowledging his sovereign's renown.
The royal servants[j] came at speed to meet
Him, pleased to see him[k] and to greet.
Welcoming him,[l] they said the king had bade
Them see a special chair for him was made.
So this hard-working officer bowed low
To make obeisance,[m] feeling his strength grow,
Watching what next. The king did first extend
His hand, then closed the door behind[n] his friend.
He gave him further honours that should raise
His rank, likewise allotted him a chaise
Second but to his own,[o] his tunic graced
Pinning thereon a jewel, in gold[p] encased,
And on his head a royal crown he placed.[q]

[h] Cf. Gen. 27: 15
[j] Esther 6: 3
[k] Cf. 1 Sam. 6: 13
[l] 1 Sam. 16: 4
[m] Cf. Exod. 34: 8
[n] Cf. Gen. 7: 16
[o] Gen. 41: 43
[p] Cf. 2 Sam. 1: 24
[q] Cf. Esther 2: 17



[*The loyal liege, who worked with zest,*
Is crowned, in royal purple dressed[†]]

[†] Esther 8: 15

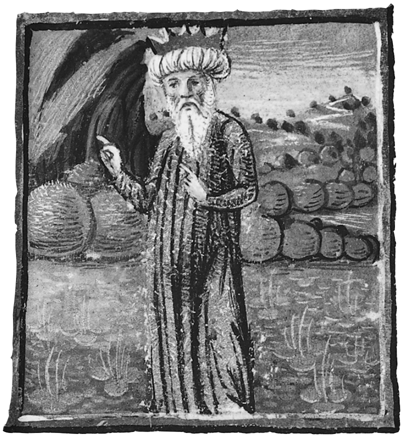
The lazy one came quaking, full of fear,
Crying 'Unclean, unclean! do not come near!'[r]
His clothes were torn,[s] and filthy;[t] at their state
The royal servants gasped. Quoth they, 'What fate
Has thus thy fine apparel[u] rudely soiled,
Thy crescents and thy pendent jewels[v] has spoiled?'
He said, 'The king himself decreed I must
In person[86] clear my area of dust.'
'But', they rejoined, 'surely thou hadst a stock
Of worn-out clothes,[w] perhaps some tattered frock
To wear,[87] disguised upon the day that thou
Must needs at sweeping toil and moil?[x] And how

[r] Cf. Lev. 13: 45
[s] Cf. Lev. 13: 45
[t] Zech. 3: 3
[u] Cf. Gen. 27: 15
[v] Isa. 3: 18–19
[w] Jer. 38: 11
[x] 1 Sam. 20: 19

---

[86] See above, n. 84.

הַחֲמֻדֹת,[h] בְּהַלֵּל וּבְהוֹדוֹת, וַיְמַהֲרוּ נַעֲרֵי
הַמֶּלֶךְ[j] לִקְרָאתוֹ וַיִּשְׂמְחוּ לִרְאוֹתוֹ.[k] וַיֹּאמְרוּ
לוֹ שָׁלֹם בּוֹאֶךָ,[l] כִּי הַמֶּלֶךְ צִוָּה לְהָכִין כִּסְאֶךָ.
1265 וַיִּשְׁתַּחוּ הַזָּרִיז לְאַפָּיו וַיִּקֹּד,[m] וַיִּתְחַזֵּק
בַּהֲדָרָם וַיִּשְׁקֹד. וַיִּשְׁלַח הַמֶּלֶךְ אֶת־יָדוֹ,
וַיִּסְגֹּר אֲדוֹנָיו בַּעֲדוֹ.[n] וַיּוֹסֶף הַמֶּלֶךְ לְכַבְּדוֹ
וּלְגַדְּלוֹ, וַיַּרְכִּיבֵהוּ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר
לוֹ,[o] וַיִּתֵּן עֲדִי זָהָב[p] עַל לְבוּשׁוֹ, וַיָּשֶׂם כֶּתֶר
1270 מַלְכוּת בְּרֹאשׁוֹ.[q]



צורת הזריז הנאמן
בעטרת זהב גדולה ותכריך בוץ וארגמן†

וַיָּבֹא הֶעָצֵל בְּפַחַד וּבְמוֹרָא, וְטָמֵא טָמֵא
יִקְרָא,[r] כִּי בְגָדָיו הָיוּ פְּרֻמִים[s] וְצוֹאִים,[t]
וְעַבְדֵי הַמֶּלֶךְ מִשְׁתָּאִים, וַיֹּאמְרוּ לוֹ, לָמָּה
בִּגְדֵי חֲמוּדוֹתֶיךָ[u] מְטֻנָּפוֹת, הַשַּׂהֲרֹנִים
1275 וְהַנְּטִפוֹת.[v] וַיֹּאמֶר, הַמֶּלֶךְ צִוָּה לְבַעֵר הַטִּיט
בִּמְקוֹמִי, בִּכְבוֹדִי וּבְעַצְמִי.[86] וַיֹּאמְרוּ לוֹ,
הֲלֹא הָיוּ לְךָ בְּלוֹיֵ סְחָבוֹת[w] לְהִתְכַּסֵּה,[87]
וְנִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה,[x] וְאֵיךְ בָּאתָ

1276 בכבודי] O$_2$ בנפשי

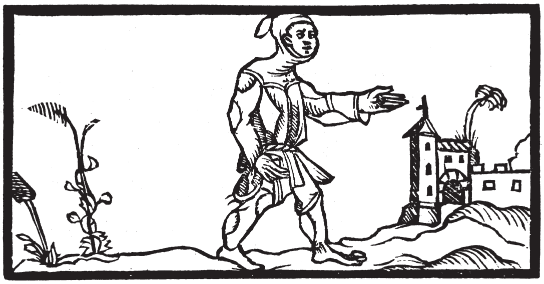
1277 הלא] ^R; O$_2$ להשיב אין לך פה **היו**] A *edd.*; codd. היה **בלוי סחבות**] O$_2$ **סחבות** בבלויים] = MT *qere*; A הסחבות = *kethib*, (G)M פח(ו)תות **להתכסה**] A *edd.*; M להתרפא, GO$_1$R להתרפה, O$_2$ להרפה

1278 ונסתרת שם] O$_2$ להלבישם בשעת

---

[87] The infinitive (construct) להתכסה is a solecism, modelled (for the sake of the rhyme) on חכי (Hos. 6: 9), on which see Gesenius, *Hebrew Grammar*, 213, §75*aa*.

Darst come, in filthy garments clad,[y] to stand
Before the most august face in the land?'
The sluggard, conscious of his fault, fell dumb:
He had no answer, being overcome.[z]
'Wonder not at him', said the king,[88] 'nor stare
From fear:[a] behold a moral leper there,
Impurely flawed.'[b] In ire he swore,[c] and fast
Condemning, condign sentence on him passed.
Those robes which he, so proud at heart, had worn
Were, on the king's word,[d] to the laundry[e] borne;
He bade them take the man to the latrine
Built near a vale, ill-omened and obscene,[f]
And fetter[g] him, his arse exposed, disgraced
By shame that Egypt's captives once did taste.[h]
He is still there,[j] in bonds; to all he gives
Reason to gloat[89] that, whilst he rots, he lives.[k]

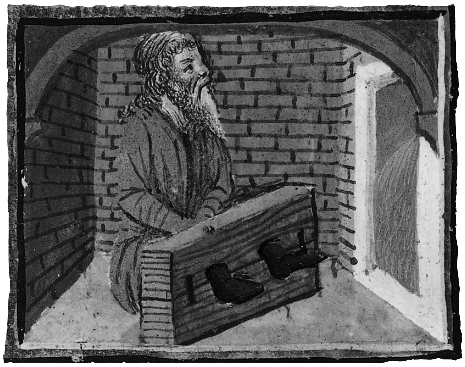


Disgrace here clothes the lazy one,
Because his hands all work did shun

The allegory's sense I now unveil
Attested by the moral of this tale.
Know, then, God is that peerless[l] king, whose thought
And purpose there is none can bring to naught:
Observing all that dwell on earth, to read
Their progeny's intent in each one's deed.[m]
The friends He to His palace would admit
Twain, in his private rooms[n] allowed to sit,
These represent his servant Israel's sons,
Jacob's descendants, his own chosen ones.[o]
The cloak and palfrey[p] that he gave,[90] reflect
Moral awareness and the intellect.

[y] Zech. 3: 3
[z] Cf. Gen. 45: 3
[a] Cf. Isa. 44: 8
[b] Lev. 13: 44
[c] Deut. 1: 34
[d] 2 Kgs. 22: 12
[e] Isa. 7: 3
[f] Jer. 19: 13
[g] Cf. Judg. 16: 21
[h] Isa. 20: 4
[j] Cf. Josh. 4: 9
[k] Isa. 66: 24
[l] Cf. Eccles. 4: 8
[m] Cf. Ps. 33: 14–15
[n] Cf. S. of S. 1: 4
[o] 1 Chr. 16: 13
[p] Cf. Esther 6: 10

בַּבְּגָדִים הַצּוֹאִים[y] אֶל הַפָּנִים הַנּוֹרָאִים? וְלֹא יָכוֹל הֶעָצֵל לַעֲנוֹת, כִּי נִבְהַל[z] מִפְּנֵי הָעֲוֹנוֹת. וַיֹּאמֶר,[88] אַל תִּרְהוּ[a] מִמֶּנּוּ וְאַל תִּתְמָהוּ, אִישׁ צָרוּעַ הוּא טָמֵא הוּא.[b] וַיִּקְצֹף וַיִּשָּׁבַע לֵאמֹר,[c] וַיְמַהֵר דִּין תַּגְמוּלוֹ לִגְמֹר. וַיְצַו הַמֶּלֶךְ[d] לְהוֹלִיךְ בִּגְדֵי חֶמְדַּת לִבּוֹ לוֹבֵשׁ אֶל מְסִלַּת שְׂדֵה כוֹבֵס,[e] וּלְהַעֲבִיר אוֹתוֹ אֶל בֵּית הַטִּנֹּפֶת, אֶל מְקוֹם הַתֹּפֶת,[f] וְלֶאֱסֹר אוֹתוֹ בַּנְּחֻשְׁתַּיִם,[g] חֲשׂוּפֵי שֵׁת עֶרְוַת מִצְרָיִם.[h] וַיְהִי שָׁם עַד הַיּוֹם[j] בַּמַּאֲסָר, דֵּרָאוֹן[89] לְכָל־בָּשָׂר.[k]



צורת העצל ובושה עצמותיו מכסות
כי מאנו ידיו לעשות

וְעַתָּה אוֹדִיעֲךָ פֵּרוּשׁ הַחִידָה, לִהְיוֹת עַל תְּבוּנָתָהּ מְעִידָה. דַּע כִּי הַמֶּלֶךְ הָאֶחָד אֲשֶׁר אֵין לוֹ שֵׁנִי[l] הוּא הָאֵל הַיּוֹעֵץ וְאֵין לוֹ מֵנִיא, מַשְׁגִּיחַ עַל יֹשְׁבֵי הָאָרֶץ וְצֶאֱצָאֵיהֶם, הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם.[m] וְהַשְּׁנֵי יְדִידִים הַיּוֹשְׁבִים בְּהֵיכַל חֲדָרָיו,[n] זֶרַע יִשְׂרָאֵל עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו.[o] וְהַלְּבוּשׁ וְהַסּוּס[p] אֲשֶׁר בְּיָדָם מָסָר,[90] הוּא הַשֵּׂכֶל וְהַמּוּסָר. וְהַבַּיִת הַגָּדוֹל

1281 ויאמר] GMO$_1$ + המלך **תרהו**] AGMR*s*; O$_2$ תתרהו, *v* תראו

1292 על] codd. *edd.*; MT אל

---

[88] The change of speaker, marked at II. 1284 (המלך), has clearly already taken place at this point. Conceivably—albeit improbably—ויאמר is here impersonal, referring to one of the servants. תרהו (Zamora's text) is supported (see critical note) against ed. Venice תראו.

[89] See Ibn Sahula's Preface, n. 27.

[90] Cf. II. 1213 f.

That stately home the human form portrays,
Subject, like it, to blows and strains, always;
That all within is filthy, full of mud,[q]
Hints at the seething arrogance of blood,[91]
And nature's self-assertive will to show
Its mastery, with semen's excess flow.
As for his order to restore and clean
The house, that was a metaphor, to mean
That sex has, for its end, to procreate
Or to relieve, when pressure is too great,
But, in disguise, seduces by its tricks.
And the completion date which he did fix,
Their credit to increase—that is the span
Of human life: whilst that so eager man
Who shrewdly changed his clothes[r] when time was right,[92]
Figures the one who clings, with all his might,
To his integrity, and overpowers
His passions.[s] Evening, and the night's[93] dark hours,[t]
Hint at the time for love-making, and guide
To frequency the Torah did provide.[u]
Overalls,[94] worn by those for exile dressed,[v]
Mean wives, whose marriage documents attest.
'Unspied[w,95] he laboured' hints that, though one's will
At times through passion waxes, he must still
Behave with modesty. Care to inure
His body, laved,[96] for holy work kept pure,
Means to safeguard one's person from embrace
By harlots, and one's soul, saved from disgrace.
His toil, which jewels to clasp his cloak[97] did earn,
Hints at his well-bred children. His concern
To keep his speech[98] unsullied,[x] points to care
To con the Torah's words, immersed in prayer.

[q] Cf. Isa. 57: 20
[r] Lev. 6: 4(11)
[s] Mishnah, *ʾAboth* 4: 1
[t] Prov. 7: 9
[u] Mishnah, *Kethubboth* 5: 6
[v] Jer. 46: 19
[w] Cf. Job 7: 8
[x] BT *Pesaḥim* 3*a*

❧

The lazy man stands for the wicked, who
Congregate but their evil[y] work to do.
His studied disregard for self-respect
Hints at high-handed,[z] tireless trespass. Flecked
With mud-stains,[99] his fine garments[a] represent
The soul's defilement; and disfigurement

[y] Cf. Ps. 26: 5
[z] Num. 15: 30
[a] Cf. Gen. 27: 15

וְהַנָּאֶה הוּא הַגּוּף הַנָּגוּף וְהַנִּלְאֶה, וְהַטִּיט וְהָרֶפֶשׁ[q] אֲשֶׁר בּוֹ רְתִיחַת הַדָּם[91] וְתָקְפּוֹ וְרָהְבּוֹ, וְהִתְגַּבְּרוּת הַטֶּבַע וְיִתְרוֹן הַזֶּרַע. וּמִצְוָתוֹ לְבַעֵר הַבַּיִת וְלַהֲכִינוֹ כִּנּוּי לַמִּשְׁגָּל לְקִיּוּם מִינוֹ, אוֹ לְהָקֵל הַמַּשָּׂא אֲשֶׁר עָלָיו, וְיִתְנַכֵּר בְּמַעֲלָלָיו. וְהַזְּמָן אֲשֶׁר נָתַן לְהַרְבּוֹת הוֹדָם, הוּא חַיֵּי הָאָדָם. אָמְנָם הַזָּרִיז אֲשֶׁר בְּעַצְמוֹ הֶעֱרִים, וְלָבַשׁ בְּעֵת הַצֹּרֶךְ[92] בְּגָדִים אֲחֵרִים,[r] כִּנּוּי אֶל הַמִּתְחַזֵּק בְּיָשְׁרוֹ וּמוֹשֵׁל בְּיִצְרוֹ.[s] וְאִישׁוֹן[93] לַיְלָה[t] רָמוּז אֶל הָעוֹנָה הַקְּבוּעָה, אֲשֶׁר בַּתּוֹרָה יְדוּעָה.[u] וּכְלֵי[94] גוֹלָה[v] רֶמֶז אֶל הַנָּשִׁים בִּכְתֻבָּה וּבְקִדּוּשִׁין, וְעַיִן לֹא תְשׁוּרֶנּוּ[w,95] בְּעֵת הַתַּאֲוָה רֶמֶז אֶל הַצְּנִיעוּת וְאֶל הָעֲנָוָה, וְטָהֳרַת גּוּפוֹ[96] אֶל הַקְּדֵשָׁה וְלִשְׁמִירַת גּוּפוֹ מִן הַקְּדֵשָׁה, וְלִשְׁמִירַת נַפְשׁוֹ מִכְּלִמָּה וּבוּשָׁה. וַעֲמָלוֹ וּמִשְׁבְּצוֹת בְּגָדָיו[97] רֶמֶז אֶל בָּנָיו הַטּוֹבִים וִילָדָיו. וְהִתְעַסְּקוֹ בִּנְקִיּוּת[x] דִּבּוּר[98] וּמִלָּה רֶמֶז אֶל דִּבְרֵי תּוֹרָה וּמִלּוֹת הַתְּפִלָּה.

* * *

וְהֶעָצֵל כִּנּוּי לָרְשָׁעִים וַעֲדַת מְרֵעִים.[y] וּבִזּוּי עַצְמוֹ לְעֵינֵי כָּל־רוֹאֶה רֶמֶז לְעוֹבֵר בְּיָד רָמָה[z] וְלֹא יִלְאֶה. וְהַזָּאַת הַטִּיט[99] עַל בִּגְדֵי חֶמְדָּתוֹ[a] רֶמֶז לְטֻמְאַת נִשְׁמָתוֹ, וְהַשְׁחָתַת

1303 חיי] O_2 ימי חיותו של אדם **האדם**] G pref. בני, O_2 אדם

1313 והתעסקו] O_2 והתעסקות

1315 ומלות] ^O_2

1317 לעובר] O_2 לעבור

---

[91] Cf. II. 1174 f.

[92] Cf. II. 1240.

[93] Cf. II. 1237 f.

[94] Cf. II. 1238 f.

[95] Cf. II. 1241.

[96] Cf. II. 1242 f.

[97] Cf. II. 1269.

[98] Cf. II. 1244 f. דברים נקיים, 'clean things/words', links with BT *Pesaḥim 3a*, 'one should always use decent, clean language' (לשון נקיה).

[99] Cf. II. 1249 f.

By filth of handsome features[100] which, before,
Spelled leadership, refers to those that whore
Seduced by foreign[b] women's manifold
Debaucheries. As for his having told
The news to all and sundry[101] that his toil
Was by the king's command,[c] that he should moil,
That points to ribaldry, coarse speech, inane
Utterance; and the thoughts his sleeping brain
Trailed deep[102]—on the wrong path their steps are bent:
Nor woke he,[103] from backsliding to repent.
The time limit[104] the king said they must heed
He has, for rich and poor[d] alike, decreed,
When comes the living God and Lord of all[e]
Each people to His judgement-seat to call.
The keen one's area, all cleansed[105] and neat,
Means a man's life tasks, when they are complete;
Whereas the sluggard's area, who spread
His couch in darkness,[f] indicates instead
His soul, darkened by sin. As for the king's
Summons,[106] to that set time it points, which brings
Decease: the house, its plaster stripped away,[107]
To physical departure; overlay[g]
With new stucco, means watchfulness,[108] to guard
One's reputation in the world's regard.[h]
The diligent one came in gala dress[109]—
His good deeds—bringing with him happiness
To royal ministers, identified
With angels, in the works of peace well tried.
The seat prepared for him,[110] so firm, it ne'er
Would slip[j]—his rest eternal[k] is that chair.
The king who (though his friend's high rank was praised)
With further honours[111] to a higher raised
Granting him to his second chaise the right,[l]
The Rock is He, who raised him to the height
Of heaven, to that paradise of yore
Preserved, for all the righteous held in store.[m]
The golden jewel[n] pinned to his robe of state[112]
Points to those pleasures that his soul await,
And, as his great crown[o] hints, we must believe
Life in another world he will achieve.[p]

* * *

[b] Cf. Prov. 6: 24
[c] Esther 3: 2
[d] Cf. 2 Sam. 12: 4
[e] Cf. Jer. 10: 10
[f] Cf. Job 17: 13
[g] Lev. 14: 43
[h] Eccles. 5: 10(11)
[j] Ps. 37: 31
[k] Cf. Ps. 132: 14
[l] Gen. 41: 43
[m] Ps. 31: 20(19)
[n] Cf. 2 Sam. 1: 24
[o] Cf. Esther 8: 15
[p] BT *Berakhoth* 61*b*

תִּפְאַרְתּוֹ הַנּוֹרָאָה,[100] בְּטִיט וּבְצוֹאָה, רֶמֶז אֶל הַנָּשִׁים נָכְרִיּוֹת[b] בִּזְנוּתָם וְאֶל תֹּקֶף זִמָּתָן. וְאֶת־אֲשֶׁר הִגִּיד וְחִוָּה[101] כִּי כֵן צִוָּה,[c] רֶמֶז אֶל דִּבְרֵי הַנְּבָלָה וְאֶל הַלָּשׁוֹן הַסְּכָלָה. וַאֲשֶׁר הֶעֱמִיק מַחְשְׁבוֹתָיו בְּשֵׁנָה,[102] הֲלִיכָתוֹ בְּאֹרַח לֹא נְכוֹנָה, וְלֹא יֵעוֹר מִשְּׁנָתוֹ[103] לָשׁוּב מִמְּשׁוּבָתוֹ. וְקֵץ הַיָּמִים[104] אֲשֶׁר אָמַר הַמֶּלֶךְ, כֵּן גָּזַר עַל כָּל־עָשִׁיר וָהֵלֶךְ,[d] בְּבוֹא מֶלֶךְ עוֹלָם אֱלֹהִים חַיִּים[e] לִפְקֹד עַל כָּל־הַגּוֹיִם. וּמְקוֹם הַזָּרִיז הַנִּמְצָא פָּנוּי[105] רֶמֶז פָּעֳלוֹ הַמָּנוּי, וּמְקוֹם הֶעָצֵל אֲשֶׁר בַּחֹשֶׁךְ רִפֵּד יְצוּעָיו[f] רֶמֶז לְנַפְשׁוֹ אֲשֶׁר חָשְׁכָה בַּעֲוֹנָיו וּפְשָׁעָיו. וַאֲשֶׁר שִׁלַּח הַמֶּלֶךְ בַּעֲדָם[106] רֶמֶז אֶל הַגְּוִיעָה, וְהָעֵת הַיְדוּעָה. וְהִקְצוֹת הַבַּיִת[107] רֶמֶז לִפְטִירַת הַגְּוִיָּה, וְאַחֲרֵי הִטּוֹחַ[g] רְאוּת עֵינַיִם[h] בִּצְדִיָּה.[108] וּבִיאַת הַזָּרִיז בִּבְגָדָיו הַחֲשׁוּבוֹת,[109] הֵם מִפְעֲלוֹתָיו הַטּוֹבוֹת. וְשָׂרֵי הַמֶּלֶךְ הַשְּׂמֵחִים בְּבוֹאוֹ הֲלוֹם, הֵם מַלְאֲכֵי הַשָּׁלוֹם. וַהֲכָנַת כִּסְאוֹ[110] אֲשֶׁר לֹא תִמְעַד,[j] זֹאת מְנוּחָתוֹ עֲדֵי עַד.[k] וְהַמֶּלֶךְ אֲשֶׁר הוֹסִיף עַל מַהֲלָלוֹ[111] וַיַּרְכִּיבֵהוּ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר לוֹ,[l] הוּא הַצּוּר אֲשֶׁר הֶעֱלָהוּ אֶל רוּם שְׁחָקִים, בְּגַן עֵדֶן הַצָּפוּן לַצַּדִּיקִים.[m] וַעֲדִי הַזָּהָב[n] עַל לְבוּשׁוֹ[112] הוּא תַּעֲנוּג נַפְשׁוֹ, וְהָעֲטָרָה[o] הַגְּדוֹלָה וְהַרְבָּה הֱיוֹתוֹ מְזֻמָּן לְחַיֵּי הָעוֹלָם הַבָּא.[p]

❧

1321 נכריות] GO_2 **בזנותם**] O_2 הנכריות בזנותו, G בחנותו, O_1 נותן כח

1332–1561 שלח . . . עפות] ^O_1

---

[100] Cf. II. 1271 f.
[101] Cf. II. 1252 f.
[102] Cf. II. 1253 f.
[103] Cf. II. 1254.
[104] Cf. II. 1230 f.
[105] Cf. II. 1258.
[106] Cf. II. 1260.
[107] Cf. II. 1257.
[108] Cf. II. 1240 f.
[109] Cf. II. 1261 f.
[110] Cf. II. 1265.
[111] Cf. II. 1267 f.
[112] Cf. II. 1269 f.

Arriving all defiled, the sluggard shows
His trespass, and the need for counterblows
His evil to requite.[q] His clothing's state,
Tattered and filthy,[r] serves to illustrate
His feeble self-control and worthless mind.
The royal servants, whose reproof combined
With wonder[113] at a fool gowned in his own
Impurity—these servants, be it known,
Are sergeants of death's angel, sent to hale
Him hence, and cast him into death's dark vale.[s]
Those robes—his heart's delight[114]—his soul are meant
To figure; laundering,[t] their punishment,
And Hell's equivalent our fable makes[115]
That valley of ill-omen,[u] and the jakes,
Shackles[v,116]—the underworld's nethermost pit,[w]
With lamentation echoing through it.[x]

❧

Thus (said the Cock) the fable is made plain,[y]
And one through weakness floundering may gain
From it resolve; his health, his looks, repaired,
His judgement sounder for my having cared
For his self-knowledge, since I understand
His sickness, and his nature I have scanned.
Hot is his heart:[z] and moisture, joined in him
To heat[117] congenitally, is a grim
Prospect,[a] since on blood's nature he relies
(A champion whose buckler crimson dyes),[b]
Red blood his testicles[c,118] and veins supplies,
To guarantee him issue and long life.[d]
And that is why I have got me a wife—
Nay, more than one—and, through them, win renown,
Their purity my glory and my crown,[e]
And many sons and daughters do I breed
In wedlock, and the Lord has blessed my seed.[f]
For never was my heart seduced, nor strayed
After strange women,[g] nor companions made
Of those that work iniquity, when I
Did to a caravan myself ally.[h]
Aye, 'tis my boast, contented I remain
With mine own cherished wife,[j] nor will profane

[q] Deut. 25: 2
[r] Cf. Zech. 3: 3
[s] Ps. 23: 4
[t] Isa. 7: 3
[u] Jer. 19: 13
[v] Judg. 16: 21
[w] Ps. 86: 13
[x] Lam. 2: 5
[y] Cf. Gen. 40: 18
[z] Deut. 19: 6
[a] Isa. 21: 2
[b] Nahum 2: 4(3)
[c] Job 40: 17
[d] Isa. 53: 10
[e] Isa. 28: 5
[f] Isa. 61: 9
[g] Cf. Prov. 2: 16
[h] Cf. Job 34: 8
[j] Cf. Deut. 13: 7(6)

וּבִיאַת הֶעָצֵל בְּטֻמְאָתוֹ, רֶמֶז לַעֲוֹנוֹ לְהַכּוֹתוֹ
כְּדֵי רִשְׁעָתוֹ,[q] וּבְגָדָיו הַצּוֹאִים[r] וְהַקְּרוּעִים
רֶמֶז לְרֵעוֹ וּמוּסָרוֹ הַגְּרוּעִים, וְעַבְדֵי הַמֶּלֶךְ
הַמּוֹכִיחִים אוֹתוֹ וְהַתְּמֵהִים[113] מִטֻּמְאַת
פְּתַיּוּתוֹ, רֶמֶז לְמַלְאֲכֵי הַמָּוֶת הַמּוֹלִיכִים
אוֹתוֹ בְּגֵיא צַלְמָוֶת.[s] וּבִגְדֵי חֶמְדַּת לְבָבוֹ[114]
רֶמֶז לְנַפְשׁוֹ, וּשְׂדֵה כּוֹבֵס[t] רֶמֶז לְעָנְשׁוֹ. וְרֶמֶז
לְגֵיהִנֹּם בִּמְקוֹם[115] הַתֹּפֶת[u] וּבְבֵית הַטִּנּוֹפֶת,
וּמַאֲסָרוֹ בַּנְּחֻשְׁתַּיִם[v,116] רֶמֶז לִשְׁאוֹל
תַּחְתִּיָּה,[w] תַּאֲנִיָּה וַאֲנִיָּה.[x]

❧

זֶה פִּתְרוֹן[y] הַמָּשָׁל, הַמַּחֲזִיק לֵב נִרְפֶּה
וְנִכְשָׁל. וַאֲנִי הֲבִינוֹתִיו עַל בֻּרְיוֹ וְחֶמְדַּת
טַעְמוֹ וְיָפְיוֹ, וְרָאִיתִי מַחֲלַת טִבְעוֹ וּמַכְאוֹבוֹ,
כִּי יֵחַם לְבָבוֹ,[z] וְהַחֹם וְהַלֵּחוּת[117] לוֹ
לְמוֹרָשָׁה, חָזוּת קָשָׁה.[a] כִּי נִסְמַךְ אֶל טֶבַע
הַדָּם, מָגֵן גִּבֹּרֵיהוּ מְאָדָּם,[b] וְגִידֵי פַחֲדָו[c,118]
וְעוֹרְקָיו מַאֲדִימִים, יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים.[d]
עַל כֵּן הֲכִינוֹתִי לִי נָשִׁים בְּטָהֳרָה, לִצְפִירַת
תִּפְאָרָה,[e] וְאַרְבֶּה בִּקְדֻשָּׁה יְלָדַי וּבָנַי, הֵם
זֶרַע בֵּרַךְ ה׳.[f] כִּי לֹא נִפְתָּה לִבִּי עַל אִשָּׁה
זָרָה,[g] וְעִם פֹּעֲלֵי אָוֶן לֹא אָרַחְתִּי לְחֶבְרָה[h]
וְאֶת־אֵשֶׁת חֵיקִי[j] אֶתְהַלֵּל וְזַרְעִי לֹא אֲחַלֵּל.[k]
וְקוֹדֶם בְּעִילָתִי אֲפַיְּסֶנָּה וּבְדָבָר טוֹב

1346 וביאת] G וּבבא
1367 וזרעי] O_2 + בעמי
1368–9 ובדבר . . . אשמחנה] ^O_2

---

[113] Cf. II. 1273 f.
[114] Cf. II. 1283 f.
[115] Cf. II. 1286 f.
[116] Cf. II. 1286.
[117] Cf. II. 1149, 1174 f.
[118] פחדָו in Job 40: 17 is explained by Rashi and Ibn Ezra, following the Targum, as ‘testicles’.

My seed.[k] Ever, ere mounting, I have wooed
Her, to induce, with words, a happy[l] mood.
Indeed, the sages of our time commend
My gentle mode of action, with its blend
Of pillow-talk the saintly king[m] of old
Approved,[119] by quoting 'Husbands, self-controlled,
Should get their wives congenial, and then
Commence to mount, as does the cock his hen.'[n]
A fortiori [120] this applies to men."

◆

The Hawk said, "Why dost thou devote thy prate
To prove thyself in virtue passing great,
Nor wilt desist from this prolix offence,[o]
Claiming, 'Pure doctrine,[p] clear intelligence
Are mine, nay, more, my wisdom seconds me.'[q]
Now I shall teach morality to thee,
Wherein no single virtue unrehearsed
Shall lack, that thou good counsel into worst
Mayest no more corrupt,[r] nor mayest maul
Fine-figured language. Do not, pray, recall
My youthful peccadilloes;[s] rather, note
That wise saw of the sages I now quote:
Never reprove a hawk,[121] *lest he repay*
With hatred.[t] Dost thou not know that, each day,
I utter prayers to Him whom all revere[u]
With blessings for each sight whereat I peer,
Saying, '*Blessed be He, that did me make*
A hawk,[122] *upon this spot*[v] my prey to take
Within my talons, of the birds that fly
About my patch, the choicest'? This is my
Reward for all my toil:[w] how should I spurn
My very nature, and revulsion learn
To feel for mine own temper? Traits that gain
An entry, though they harbour faults, remain.[x]
Enough for thee, then, all that has occurred:
'Tis past, address me not another word."[y]

◆

"For how long",[z] said the Cock, "wilt thou subject
All to unending inroads,[a] having recked

[k] Cf. Lev. 21: 15
[l] Cf. Prov. 12: 25
[m] Cf. Ps. 110: 4
[n] BT *ʿErubin* 100*b*
[o] Cf. Prov. 10: 19
[p] Job 11: 4
[q] Eccles. 2: 9
[r] Cf. BT *Shabbath* 129*a*
[s] Ps. 25: 7
[t] Prov. 9: 8
[u] Cf. Hab. 1: 7
[v] BT *Berakhoth* 54*a*
[w] Cf. Eccles. 2: 10
[x] BT *Pesaḥim* 112*a*
[y] Cf. Deut. 3: 26
[z] Exod. 16: 28
[a] Cf. 2 Sam. 6: 8

אֲשַׁמְּחֶנָּה.[l] וּכְבָר שִׁבְּחוּנִי חַכְמֵי הַדּוֹר עַל פְּעֻלָּתִי וּמַלְכִּי־צֶדֶק[119] עַל דִּבְרָתִי,[m] בְּאָמְרָם לְעוֹלָם יְפַיֵּס אָדָם וְאַחַר כַּךְ יִבְעֹל,[n] קַל וָחֹמֶר[120] מִתַּרְנְגוֹל.

◆

וַיֹּאמֶר הַנֵּץ, לָמָּה בִּדְבָרְךָ תִּתְגַּדָּל וּבְרֹב דִּבְרֵי פֶּשַׁע לֹא תֶחְדָּל,[o] וַתֹּאמֶר זַךְ לִקְחִי[p] וְשִׂכְלִי, אַף חָכְמָתִי עָמְדָה לִּי.[q] וַאֲנִי אוֹדִיעֲךָ דִּבְרֵי מוּסָר מִכָּל־טוֹב לֹא יֶחְסָר, לְבַל תַּשְׁחִית[r] עֵצָה וּמְלִיצָה לֹא תַעֲכֹר, חַטֹּאות נְעוּרַי וּפְשָׁעַי אַל תִּזְכֹּר.[s] וְהִסְתַּכֵּל בְּמִשְׁלֵי הַחֲכָמִים כַּאֲשֶׁר אַרְאֶךָּ, וְאַל תּוֹכַח נֵץ[121] פֶּן יִשְׂנָאֶךָּ.[t] הֲלֹא יָדַעְתָּ כִּי אֲנִי מִתְפַּלֵּל בְּכָל־יוֹם לִפְנֵי נוֹרָא וְאָיוֹם,[u] וַאֲבָרֵךְ עַל מַרְאֶה וּמַחֲזֶה, בָּרוּךְ שֶׁעָשָׂה לִי נֵץ[122] בַּמָּקוֹם הַזֶּה,[v] לִהְיוֹתִי דּוֹרֵס בְּמַאֲכָלִי, מִמִּבְחַר הָעוֹפוֹת אֲשֶׁר בִּגְבוּלִי, וְזֶה חֶלְקִי מִכָּל־עֲמָלִי.[w] וְאֵיךְ אֶמְאַס טִבְעִי וּמִזְגִי אֶגְעַל, וְשַׁבֶּשְׁתָּא כֵּיוָן דְּעַל עַל.[x] וְעַתָּה רַב לָךְ בְּכָל־אֲשֶׁר עָבָר, אַל תּוֹסֶף דַּבֵּר אֵלַי עוֹד דָּבָר.[y]

◆

וַיֹּאמֶר הַתַּרְנְגוֹל, עַד אָנָה[z] תִּפְרֹץ פְּרָצוֹת[a]

1373 הנץ למה] ~AO$_2$ **בדברך**] GO$_2$ בלשונך **תתגדל**] GO$_2$ pref. תתגבר ותתגדל

1379, 1382 נץ] GMRO$_2$ נ״ץ, A . . . לץ נץ

---

[119] Melchizedek (Ps. 110: 4, Gen. 14: 18) is identified in rabbinic tradition with Shem, the son of Noah (BT *Nedarim* 32*b*; Ginzberg, *Legends*, v. 225 f. n. 102), in whose academy Abraham and Jacob allegedly studied; the dictum of Rabbi Yoḥanan, cited from BT *ʿErubin* 100*b* in II. 1371 f., is consequently assumed to have been already current in the supposedly earliest rabbinic school, through 'pre-cognition' of the whole of the written and oral Torah.

[120] See Ibn Sahula's Introduction, n. 14.

[121] Prov. 9: 8 reads 'reprove not a *scorner*' (Hebrew לץ, *les*, so AV, NEB 'insolent'). The stem לוץ expresses, besides straightforward 'interpretation' (e.g. מליץ, Gen. 42: 23), also malicious or cynical '[mis]representation'. Ibn Sahula substitutes for לץ the word for 'hawk', נץ (*neṣ*). So again II. 1042, 1580.

[122] BT *Berakhoth* 54*a* records the directive to individuals, when passing places where they have experienced narrow escapes, to utter the formula of thanksgiving 'Blessed be He that wrought for me a miracle (נס, *nes*) in this place.' For נס = 'miracle' נץ = 'hawk' is substituted; cf. above, n. 121.

Nothing of counsel?[b] How long wilt insist
Remonstrance must be flouted,[c] scorned, dismissed,
Led by thy stubborn heart?[d] Pray, do not pour
Thy wrath[e] upon me, if I speak once more;[f]
Accept my words,[g] my argument admit,
Thy heart chastised by eloquence and wit
Of doctors' teaching. Such conversion might
Perchance still be accepted in God's sight."[h]
The Hawk, misliking it, in fury roared:
"I ask", said he, "no favours from the Lord,
Nor test Him!"[j] Closing on the Cock, he sent
Him shaking, panic-struck, and really meant
To finish him,[k] yet but a feather nipped
From his fair plumage out, as if he snipped
The tips off twigs:[l] "Out, miscreant, go hence",[m]
He cried, "nor evermore seek audience."[n]
Quoth Chanticleer, "The law does not expect
Reproof beyond the point where its effect
Earns the reprover blows[o]—the sages so
Have ruled." His stature shrunk, he cowered low
And, fleeing hastily, he took the road
Back, in high dudgeon,[p] to his own abode
His injured dignity there to restore[q]
Within his stately home: and came no more
Past tother's residence.[r] In time, the Hawk
Took, as his prey, some nestlings of the stork,
Saints,[123] in the halo of their first[s] down dressed,
Snatched in his talons from their parents' nest
For all the world to see him stoop, sharp-eyed.
The mother heard her nestlings' wail, and cried,
By all the feathered congregation seen,
Who, one with her in woe, began to keen.[t]
Forthwith they all assembled at the house
Where lived that fecund mountaineer, the grouse.
"Give us", they said, "some counsel,[u] our distress
Is great, yea, ever greater its excess.
This Hawk thinks in a trice how best to catch
His victims,[v] off each wall his prey to snatch;
At those upright of heart,[w] with cunning tricks
He aims his bow, blinks, with his legs he kicks,
Gestures with claws,[x] until their ruined halls[124]

[b] Cf. Jer. 7: 24
[c] Cf. Prov. 1: 25
[d] Cf. Jer. 7: 24
[e] Ps. 78: 49; cf. Ezek. 21: 36(31)
[f] Gen. 18: 32
[g] Prov. 4: 10
[h] Cf. Num. 10: 19, 24: 27
[j] Isa. 7: 12
[k] Cf. Ps. 106: 23
[l] Ezek. 17: 4
[m] Cf. 2 Sam. 16: 7
[n] Exod. 10: 28
[o] Lev. 19: 17; BT *'Arakhin* 16*b*
[p] Cf. 2 Kgs. 5: 12
[q] Cf. 2 Kgs. 14: 10
[r] Cf. Amos 7: 10
[s] Mishnah, *Berakhoth* 5: 1
[t] Cf. Num. 14: 1, 20: 29
[u] Cf. 2 Sam. 16: 20
[v] Ezek. 13: 18
[w] Ps. 97: 11
[x] Prov. 6: 13

וְלֹא תֵּלֵךְ בְּמוֹעֵצוֹת,[b] וְעַד אָנָה תִּבְזֶה
תּוֹכָחוֹת וְתִפְרָע,[c] בִּשְׁרִרוּת לִבְּךָ הָרָע.[d]
וְעַתָּה, אַל תִּשְׁפֹּךְ עָלַי עֶבְרָה וָזַעַם[e] וַאֲדַבְּרָה
אַךְ הַפַּעַם,[f] וְקַח נָא אֶת־אֲמָרַי[g] וְעִנְיָנַי,
יִתְיַסֵּר לִבְּךָ בִּמְלִיצוֹת נְבוֹנַי, אוּלַי יִיטַב
בְּעֵינֵי ה׳.[h] וַיִּחַר אַף הַנֵּץ כִּי רָע עָלָיו
הַמַּעֲשֶׂה, וַיֹּאמֶר, לֹא אֶשְׁאַל וְלֹא אֲנַסֶּה.[j]
וַיִּגַּשׁ אֵלָיו לְצַעֲרוֹ וּלְהַרְעִידוֹ, וַיֹּאמֶר
לְהַשְׁמִידוֹ,[k] וּמֵהֲדַר נוֹצָתוֹ חָטַף, אֵת רֹאשׁ
יְנִ⟨י⟩קוֹתָיו קָטַף.[l] וַיֹּאמֶר, צֵא צֵא אִישׁ
בְּלִיַּעַל[m] מִלְּפָנַי, אַל תֹּסֶף רְאוֹת פָּנָי.[n] וַיֹּאמֶר
הַתַּרְנְגוֹל, עַד כָּאן הִגִּיעַ גְּבוּל הַצַּוָּאָה, וְכֵן
אָמְרוּ עַד הַכָּאָה,[o] וַיְמַהֵר לָנוּס בְּשִׁפְלוּת
קוֹמָה, וַיָּקָם וַיֵּלֶךְ בְּחֵמָה,[p] וַיִּתְכַּבֵּד[q] וַיֵּשֶׁב
בְּהֵיכָלוֹ וְלֹא הוֹסִיף עוֹד עֲבוֹר לוֹ.[r] וַיְהִי
אַחֲרֵי כֵן וַיָּבֵא הַנֵּץ צֵידָה מִבְּנֵי הַחֲסִידָה,
אֶפְרוֹחִים בְּצֵל קִנָּהּ מִתְלוֹנְנִים, חֲסִידִים[123]
הָרִאשׁוֹנִים,[s] וַיְהִי דוֹרֵס אוֹתָם בִּצְדִיָּה לְעֵינֵי
כָּל־בְּרִיָּה. וַתִּצְעַק אִמָּם לְקוֹל יִלְלָתָם
וְאֶבְלָם, וַיִּרְאוּ כָּל־הָעֵדָה וַיִּשְׂאוּ קוֹלָם.[t]
וַיִּקָּהֲלוּ כֻּלָּם אֶל בֵּית הַקּוֹרֵא אֲשֶׁר בֶּהָרִים
פּוֹרֶה, וַיֹּאמְרוּ, הָבָה לָנוּ עֵצָה[u] וְדָבָר, כִּי גָּדַל
הַכְּאֵב וְגָבָר. הֲלֹא הַנֵּץ הַזֶּה מַחְשְׁבוֹתָיו
חָשׁוֹת, עַל רֹאשׁ כָּל־חוֹמָה לְצוֹדֵד נְפָשׁוֹת,[v]
וְדוֹרֵךְ לְיִשְׁרֵי לֵב[w] קֶשֶׁת בַּעֲלִילוֹתָיו, קוֹרֵץ
בְּעֵינָו מוֹלֵל בְּרַגְלָו מוֹרֶה בְּאֶצְבְּעֹתָיו,[x]
וְעָנָה אִיִּים בְּאַלְמְנוֹתָיו.[y,124] וּבְפַח רִשְׁתּוֹ

1396–7 ויאמר . . . להשמידו] ^O$_2$
1398 ינ⟨י⟩קותיו] R*v* ינקותיו, (AG*sz*)M יונק(ו)תיו
צא 2°] ^MR
1402 ויקם] MT ויפן

---

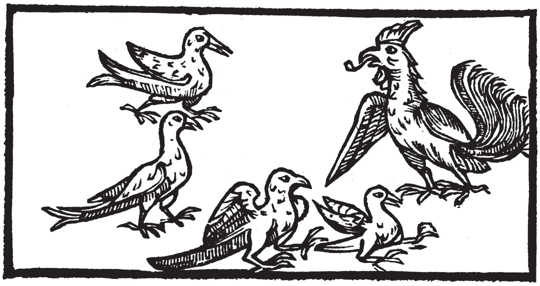
[123] חסידים (‘pietists’) is here treated, whimsically, as the (improper) plural of חסידה = ‘stork’. BT *Ḥullin* 63*a* offers, as etymology of חסידה, the stork’s alleged reputation for ‘tenderness’ (חסד) towards her chicks (see further Ginzberg, *Legends*, i. 43; v. 59 n. 190; 60 n. 192). Rabbinic literature sometimes singles out the ‘early pietists’ (חסידים ראשונים) for commendation, e.g. Mishnah, *Berakhoth* 5: 1 (Danby, p. 5).

[124] So Targum בברניתהון, followed by NEB, tacitly emending אלמנותיו = ‘widows’ at Isa. 13: 22 to ארמנותיו = ‘palaces’.

Re-echo to the howling jackals' calls,[y]
With sons and daughters trapped in gins that he
Has laid, and in his nets, nonplussed are we,
And can but turn our eyes, in hope, to thee."[z]

◆

"Well", said the Grouse, "the Wild Cock has a fair
Nature—a father-figure, always there
When troubles overwhelm one: he is sad
Whene'er disaster strikes us down, but glad
When we have cause for praise. Through shared descent
The bonds of kinship us to him cement.[a]
Let, then, all crushed and weary gather here,
Ye cowed ones, come, we will consult the seer."[b]
They rose, and, with the Grouse, all made their way
To where the Cock, that sterling creature, lay
At home, and told him all that had occurred.[c]
"Such acts as these",[d] said one, "which thou hast heard,
Show the Hawk's arrogance: anger he pours
Hot on us,[e] and this very day explores
Means to destroy, to raze,[f] with loss to stun:
Save us: for our defence, saints have we none."[g]



The Cock here trails his broken wing, to show
The Grouse and all his friends the savage blow

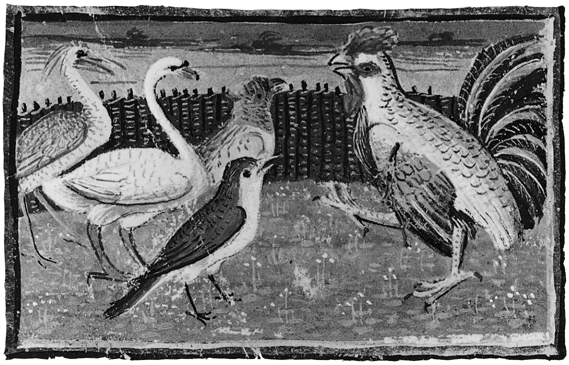
"His arrogance", the Cock said, "and indeed
His wickedness, long have I known; the greed
Which marks his way of life, I have observed,
And warnings of his crime on him have served,
Reproving faults that give him a bad name.[h]
Many a moral fable did I frame
To change his character—stories that sing
The praise of penitence; yet could not swing
Him back, with humbled heart, where he ought walk.

[y] Isa. 13: 22
[z] 2 Chr. 20: 12
[a] Ruth 2: 20
[b] 1 Sam. 9: 9
[c] Cf. Num. 13: 26
[d] Judg. 18: 4
[e] Cf. Isa. 42: 25
[f] Cf. Jer. 1: 10
[g] Ps. 12: 2(1)
[h] Prov. 9: 7

יְוֻקְשׁוּ בָּנֵינוּ וּבְנוֹתֵינוּ, וַאֲנַחְנוּ לֹא נֵדַע מַה נַּעֲשֶׂה, כִּי אֵלֶיךָ עֵינֵינוּ.[z]

◆

וַיֹּאמֶר הַקּוֹרֵא, הִנֵּה תַּרְנְגוֹל הַבָּר הֶעָרֵב, אָב לְכָל־נִדְהָם וְקָרֵב, נֶעֱצָב בְּפִידֵנוּ וְשָׂשׂ בְּמַהֲלָלֵנוּ, קָרוֹב לָנוּ הָאִישׁ מִגֹּאֲלֵנוּ.[a] וְעַתָּה, הִוָּעֲדוּ יַחַד כָּל־נִדְכֶּה וְנִכְאֶה וְנִלְאֶה, לְכוּ וְנֵלְכָה עַד הָרֹאֶה.[b] וַיָּקוּמוּ וַיֵּלְכוּ עִמּוֹ בֵּית הַתַּרְנְגוֹל הַנָּבָר, וַיָּשִׁיבוּ אוֹתוֹ דָּבָר.[c] וַיֹּאמֶר, כָּזֹה וְכָזֶה עָשָׂה[d] הַנֵּץ בִּזְדוֹנוֹ, וַיִּשְׁפֹּךְ עָלֵינוּ חֲמַת חֲרוֹנוֹ,[e] וְהַיּוֹם חָשַׁב לִנְתּוֹץ לִנְתּוֹשׁ[f] וּלְהַפְסִיד, הוֹשִׁיעָה אֲדֹנִי כִּי גָמַר חָסִיד.[g]



צורת התרנגול מראה אברתו השבורה
אל הקורא ובני החבורה

וַיֹּאמֶר הַתַּרְנְגוֹל, כְּבָר יָדַעְתִּי זְדוֹנוֹ וְרִשְׁעוֹ, וְהִתְבּוֹנַנְתִּי אָרְחוֹ וּבִצְעוֹ, וְהָיִיתִי מַזְהִירוֹ עַל אֲשָׁמוֹ וּמוֹכִיחַ לְרָשָׁע מוּמוֹ.[h] וָאַרְבֶּה לְיַסְּרוֹ בְּחִידוֹת אֲשֶׁר מַהֲלַל הַתְּשׁוּבָה מַגִּידוֹת, וְלֹא יָכֹלְתִּי לְהַכְנִיעַ לְבָבוֹ וְאֶל הַדֶּרֶךְ הַנָּכוֹן

1417 אליך] *v*; codd. *s* עליך

1426 אדני] AGO$_2$R *edd.* (G אד״וני); MT יהוה, M pref. י״י

But all he did was, with his fiercest talk
Assail my ears. Of what I said, no note
He took,[j] instead, through my fine feathered coat
He broke my wing, and, being much annoyed
With me, would have my head. So I avoid
Seeing him—ne’er a glance. That grievous blow
He dealt me[k] still no healing flesh can show.
Draw close to me,[l] and judge my heartbreak’s strain:
Does any suffer comparable pain?”[m]

* * *

Said they, “Come with us, do not be deterred,[n]
Since thou it is who hope in us hast stirred.[o]
With castigation we will once again
Face him, and remonstrate that he has slain
The Stork’s young, and she moans: could we, perchance,
Combat[p] his wiles, humble his arrogance,[q]
If so, his power dissolving, eke his pride
May melt, and he, repentant, might decide
To leave his violence and evil ways.[r]
But if he, obdurate in sin, still stays
Impenitent, that stoop, with which he chased
His prey, so proud, will tumble down,[s] disgraced.
For counsel we shall take, and measures, lest
His talons strike, deciding what is best.”[t]
The Cock replied, “I do indeed consent
To go with you: yet ’twill not represent
Enhancement for your cause,[u] for not a word
To him will I speak of what has occurred.
Nay, to ensure I am not recognised
By him, I shall go in your midst disguised,
And put in, when he rises,[v] so evade
His strike,[125] concealed. But your plan will I aid,
Supportive, as a witness who can tell
What passes ’twixt both sides.”[w] “Thou sayest well,
Telling us what we ought to do”,[x] they said.
“Thy counsel’s shade around us we will spread
For shelter. Let the Grouse, our brother, be
Spokesman, and rally us to battle.[y] He,
As if thyself, shall rouse us, teaching all
Their tasks, as o’er the moors[z] we hear his call.”[126]

* * *

[j] Exod. 7: 23
[k] Lam. 1: 12
[l] Gen. 45: 4
[m] Lam. 1: 12
[n] Cf. Num. 22: 16
[o] Cf. Ps. 119: 49
[p] Cf. Num. 22: 6
[q] Cf. Isa. 25: 11
[r] Cf. Jonah 3: 8
[s] Cf. Isa. 5: 14
[t] Job 34: 4
[u] Cf. Judg. 4: 9
[v] Cf. Job 41: 17(25)
[w] Cf. Gen. 31: 44
[x] Deut. 1: 14
[y] Cf. Isa. 58: 11
[z] Isa. 40: 3

לַהֲשִׁיבוֹ. אֲבָל דִּבֵּר בְּאָזְנַי עַזּוּת, וְלֹא שָׁת לִבּוֹ גַּם לָזֹאת.[j] וַיִּשְׁבֹּר אֶבְרָה מֵהַדְרַת לְבוּשִׁי, וַיִּשְׁטֹם לְהַכְרִית רֹאשִׁי, וְעַל זֶה נִמְנַעְתִּי לִרְאוֹתוֹ וּלְהִסְתַּכֵּל בְּצוּרָתוֹ. וַעֲדַיִן לֹא עָלְתָה אֲרוּכָה לָחֳלִי אֲשֶׁר עוֹלַל לִי.[k] וְעַתָּה גְּשׁוּ נָא אֵלַי[l] וּדְעוּ שִׁבְרוֹן לְבָבִי, אִם יֵשׁ מַכְאוֹב כְּמַכְאֹבִי.[m]

❧

וַיֹּאמְרוּ לוֹ, אַל תִּמָּנַע מֵהֲלֹךְ אִתָּנוּ,[n] עַל אֲשֶׁר יִחַלְתָּנוּ,[o] וְנִתְרָאֶה אֵלָיו וְנוֹכִיחֶנּוּ פַּעַם שְׁנִיָּה עַל נֶפֶשׁ חֲסִידָה הוֹמִיָּה, אוּלַי נוּכַל[p] לְהִלָּחֵם בְּמַחֲשָׁבוֹ וּלְהַשְׁפִּיל גַּאֲוַת[q] לְבָבוֹ, וְנָמַק תָּקְפּוֹ וּגְבוּרָתוֹ וּגְאוֹנוֹ יִמָּס, וְיָשׁוּב מִדַּרְכּוֹ הָרָעָה וּמִן הֶחָמָס.[r] וְאִם יְמָאֵן לָשׁוּב מֵעֲוֹנוֹ, וְיָרַד[s] גְּאוֹנוֹ וַהֲמוֹנוֹ. נִקַּח עֵצָה לְהִמָּלֵט מִקְּטוֹב, נֵדְעָה בֵּינֵינוּ מַה טּוֹב.[t] וַיֹּאמֶר הַתַּרְנְגוֹל, הָלֹךְ אֵלֵךְ אִתְּכֶם, אֶפֶס כִּי לֹא תִהְיֶה תִּפְאַרְתְּכֶם,[u] כִּי לֹא אֲדַבֵּר עִמּוֹ דָּבָר עַל כָּל־מַה שֶּׁעָבָר. אֲבָל אֶתְנַכֵּר בֵּינֵיכֶם לְבַל יַכִּירֵנִי, וְאֶסָּתֵר מִשֵּׂתוֹ[v] לְבַל יְגוּ⟨דֻ⟩נִי,[125] וְאֶהְיֶה יַד עֲצַתְכֶם סוֹעֵד בֵּינוֹ וּבֵינֵיכֶם לָעַד.[w] וַיֹּאמְרוּ לוֹ, טוֹב הַדָּבָר אֲשֶׁר דִּבַּרְתָּ לַעֲשׂוֹת,[x] וּבְצֵל עֲצָתְךָ רָאוּי לָנוּ לַחֲסוֹת, וְאָחִינוּ הַקּוֹרֵא יִהְיֶה לָנוּ לְמֵלִיץ, וְעַצְמֹתֵינוּ יַחֲלִיץ,[y] וְיִהְיֶה כְּמוֹתְךָ מֵעִיר וּמוֹרֶה, קוֹל קוֹרֵא.[z,126]

❧

1439 אל] A; MT codd. + נא **תמנע**] *v* תמנוע

1447 אתכם] codd. *edd.*; MT עמך

1450 משתו] GO_2 משאתו

1451 יגו⟨ד⟩ני] em.; codd. *edd.* יגורני

---

[125] For יגורני (? 'settle on me', or ? 'inspire me with fear' (but גור in the *qal* form means 'fear')), we should presumably restore יגדני, 'attack me', cf. Gen. 49: 19. Possibly the confusion has been caused by reminiscence of the combination משתו יגורו in Job 41: 17(25).

[126] The voice 'crying' (קורא) in the wilderness of Isa. 40: 3 is here allusively identified with the 'partridge' (קורא, 'caller', cf. 1 Sam. 26: 20): rendered 'Grouse' in my translation.

They rose,[a] with whirring[127] wings,[b] and, going straight
To the Hawk's residence, they fell prostrate.[c]
The Grouse, as his exordium, enlarged
On the dire deeds with which the Hawk was charged;
Saying, "The cause why we are gathered here
(All murmured their assent) is to make clear
Thine evil deeds, denouncing them, and make
Thy heart, chastised by reprimanding, ache.
Be not refractory nor stubborn,[d] lay
Aside backsliding, turning to the way
Of penitence, and I will train thy mind
To know the path by perfect virtue lined,[e]
That kindliness may all thy manners mend.
Know, then, all things that conduct's codes intend
We may within three sections[128] comprehend.

[a] Gen. 18: 16
[b] Isa. 18: 1
[c] Gen. 42: 6
[d] Cf. Isa. 63: 17
[e] Cf. Pss. 32: 8, 101: 6

❧

Of these, the first's concern is to instruct
Man that at all times he should so conduct
Himself, that his perfection should reflect
God's very likeness:[f] thus, he should reject
The vain temptations of this world below,[129]
Aloof from dark lusts of the flesh, and show
He for God's service keeps his body fit
Lest he should tread the slope down to the pit.
His soul, that holy form from heaven's height,
Let him complete with wisdom's deeper sight,
His passions by self-mastery[g] controlled,
Ruling his temper, let him learn to hold
His guard, lest ire and hatred penetrate,
Vainglory, zeal (jealousy's surrogate),
Vying hostility and recidive
Abandon, gluttony, insensitive
Sneers, execration: let his tongue no tale
Bear,[h] nor that worthless chatter fools retail:
Nor let him for his dignity not care
Like louts[j] who, under public[k] gaze, go bare.

[f] Cf. Gen. 1: 26
[g] Cf. Mishnah, *'Aboth* 4: 1
[h] Cf. Ps. 15: 3
[j] 2 Sam. 6: 20
[k] Cf. S. of S. 3: 2

❧

---

[127] Although both Rashi and Q̱imḥi understand צלצל at Isa. 18: 1 as birds' wings 'overshadowing' (צל) the land, Ibn Sahula may well have derived it (at least as applied here) from צלל = 'make a whirring noise' (cf. צלצל, 'locust').

וַיָּקוּמוּ מִשָּׁם[a] וַיֵּלְכוּ בֵּית הַנֵּץ בְּצַלְצַל[127] כְּנָפַיִם,[b] וַיִּשְׁתַּחֲווּ לוֹ אַפָּיִם.[c] וַיָּחֶל הַקּוֹרֵא לְדַבֵּר וְדִבְרֵי תּוֹכָחוֹת לְחַבֵּר. וַיֹּאמְרוּ, הִנֶּנּוּ בָּאנוּ אֵלֶיךָ לְהוֹדִיעֲךָ רֹעַ מִפְעָלֶיךָ, וּלְיַסֵּר לִבְּךָ וּלְהוֹכִיחַ. וְעַתָּה, אַתָּה אַל תִּמְרֹד וְאַל תַּקְשִׁיחַ,[d] וְהָסֵר מִמְּךָ דֶּרֶךְ מְשׁוּבָה וְשׁוּב בִּתְשׁוּבָה, וַאֲנִי אַשְׂכִּילְךָ בְּדֶרֶךְ תָּמִים,[e] לְמַעַן תִּתְנַהֵג בְּמִדַּת הָרַחֲמִים. וְתֵדַע כִּי הַהַנְהָגָה נֶחֱלֶקֶת לִשְׁלֹשָׁה[128] חֲלָקִים נֶעֱתֶקֶת.

1457 משם] GMO$_2$ + האנשים

◆

הַחֵלֶק הָרִאשׁוֹן, בְּהַנְהָגַת הָאָדָם עַצְמוֹ, לְהַשְׁלָמַת דְּמוּתוֹ וְצַלְמוֹ,[f] וְיִמְאַס בְּהַבְלֵי הָעוֹלָם הַשָּׁפֵל[129] וְתַאֲוַת הַגּוּף הָאָפֵל, וְיִהְיֶה לַעֲבוֹדַת גּוּפוֹ נִפְרָד, פֶּן יֵרֵד בַּמּוֹרָד. וַיַּשְׁלִים בְּדַעַת וּבְחָכְמָה הַצּוּרָה הַקְּדוֹשָׁה וְהָרָמָה, וְעַל יִצְרוֹ יִתְגַּבֵּר בְּכֹחוֹ,[g] וְיִמְשֹׁל בְּרוּחוֹ, וְיִשְׁתַּמֵּר מִכַּעַס וְשִׂנְאָה וּמִכָּבוֹד הַנָּקָל וְהַקִּנְאָה, וּמִן הַתַּחֲרוּת וּמִן הָאֵיבָה, וְדֶרֶךְ מְשׁוּבָה, וּרְדִיפַת הַמַּאֲכָלוֹת וְדִבְרֵי הִתּוּל וּקְלָלוֹת, וּמֵאִמְרֵי פֶּתִי וְסָכָל, עַל לְשׁוֹנוֹ לֹא רָכָל,[h] וְאַל יְבַזֶּה עַצְמוֹ בָּרְחוֹבוֹת וּבַשְּׁוָקִים,[k] כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵיקִים.[j]

◆

---

[128] What follows is possibly a radical reformulation, on Jewish lines, of Aristotle, *Politica*, 1. 1. 6–12. 1252*b*–3*a*, ed. and trans. Rackham, pp. 6–13; but it should be noted that Aristotle considers the *polis*, as constituting the whole, to be notionally anterior to its parts, viz. households and individuals (Rackham, pp. 10–11). There was, however, no medieval Arabic translation of the *Politics*. I have not noticed anything *ad rem* in Plato's *Republic*, in Averroes' commentary thereon (Hebrew trans., ed. Rosenthal), or in Maimonides' *Guide*. See Steinschneider, *Hebräische Übersetzungen*, 209 n. 734*b*, 211. The source requires further investigation.

[129] See Ibn Sahula's Preface, n. 11.

Economy, the second part, propounds
Home-management, bidding one guard one's grounds
Against invading weeds.[l] Orderliness
Throughout, one ought endeavour to impress,
And check one's boundaries. With that defence
Goes inculcation of a moral sense
In one's own children; everyone admires
Him who, to teach them faith's way,[m] never tires,
God's ways,[n] His service, watching them, to see
They keep to paths of reverence. Thus, he
Who at their birth rejoiced, should death reclaim
Them, will submit to God and praise His name:[o]
His self-control, in learning steeped, will tell[130]
Such acts his tale of righteousness[p] must swell.

❧

The third division deals with politics,
Through government the state's faith firm[q] to fix.
The heart of him who governs must collect
(And hold) the waters[r] of the intellect,
Upon the straight road[s] he must set his mind
Whereon success lies for all humankind,
His acts firm based—pitched where intelligence
Encamps, that all and sundry[t] may march thence
Well disciplined, down understanding's way.
His to reprove, and scourge,[u] all them that stray.
Each citizen's renown, their common good,
He ought promote with all his strength. They should
Conduct themselves just as his code provides,
Obeying his commands, and, when he chides,
Note his admonishments[v] and, thereby pricked,
Observe restrictions that he may inflict,
Helping each one his fellow,[w] each with what
He has, content.[x] Their ruler, too, should not
Indulge too much[y] his lusts, to things mundane
Attracted; but all matters that pertain
To statecraft's great affairs, let him dispose
That justice as its lodge[z] his city knows.

❧

Therefore, Sir, choose to make these manners thine
So that thy deeds henceforth miss not the line

[l] Isa. 5: 6
[m] Ps. 119: 30
[n] Hos. 14: 10(9)
[o] Cf. Mishnah, *Berakhoth* 9: 5
[p] Cf. Ps. 106: 31
[q] Isa. 1: 21
[r] Cf. Ps. 33: 7
[s] Prov. 14: 12
[t] Isa. 66: 23
[u] Cf. 1 Kgs. 12: 11
[v] Cf. Prov. 13: 18
[w] Isa. 41: 6
[x] Cf. Mishnah, *'Aboth* 4: 1
[y] Cf. Deut. 16: 17
[z] Isa. 1: 21

הַחֵלֶק הַשֵּׁנִי, בְּהַנְהָגַת הַבַּיִת לְשָׁמְרוֹ מִשָּׁמִיר וָשַׁיִת.[l] וְהוּא, שֶׁיִּשְׁתַּדֵּל הָאָדָם לְהַנְהִיג בֵּיתוֹ עַל סֵדֶר, בְּעִנְיָן שָׁלֵם וּבְגָדֵר, וּבְתַרְבּוּת הַבָּנִים וְהַיְלָדִים דְּרָכָיו נֶחֱמָדִים בְּהִתְכַּוְּנוֹ לְלַמְּדָם מוּסָר, וּלְהוֹדִיעָם דֶּרֶךְ אֱמוּנָה[m] לֹא סָר, וְהוּא דַּרְכֵי ה׳[n] וַעֲבוֹדָתוֹ, לִנְצֹר אָרְחוֹת יִרְאָתוֹ. וְעַל הַדֶּרֶךְ הַזֶּה יָשִׂישׂ בְּהִוָּלְדָם וְיוֹדֶה וִישַׁבַּח בְּהִפָּקְדָם,[o] וּלְמוּדוֹ וּמוּסָרוֹ וְתַגֵּד לוֹ[130] צְדָקָה תֵּחָשֶׁב לוֹ.[p]

❧

הַחֵלֶק הַשְּׁלִישִׁי, בְּהַנְהָגַת הַמְּדִינָה, קִרְיָה נֶאֱמָנָה.[q] וְהוּא, שֶׁיִּהְיֶה בּוֹ מַנְהִיג וּפַרְנֵס מֵי הַתְּבוּנָה בְּלִבּוֹ כֹּנֵס,[r] וְיָשִׂים כַּוָּנָתוֹ אֶל דֶּרֶךְ הַיָּשָׁר[s] אֲשֶׁר יִצְלַח לְכָל־בָּשָׂר.[t] וְיִהְיוּ פְּעֻלּוֹתָיו נְכוֹנוֹת וּבְמוֹשַׁב הַשֵּׂכֶל חוֹנוֹת, וּבְדֶרֶךְ הַבִּין וְהַמּוּסָר יָבוֹא כָל־בָּשָׂר, וּלְהוֹכִיחַ וּלְיַסֵּר בְּשׁוֹטִים[u] אֶת־כָּל־הַנּוֹטִים. וְיִשְׁתַּדֵּל בְּכָל־כֹּחוֹ בְּתוֹעֶלֶת כָּל־אִישׁ וְשִׁבְחוֹ, וְהֵם יִתְנַהֲגוּ בְּמוּסָרוֹ עַל פִּי מַאֲמָרוֹ, וְתוֹכְחוֹתָיו וּמוּסָרָיו יִשְׁמֹרוּ,[v] אִישׁ אֶת־רֵעֵהוּ יַעְזֹרוּ,[w] וְיִשְׂמַח כָּל־אֶחָד בְּחֶלְקוֹ.[x] וְאַל יַרְבֶּה[y] בְּתַאֲוַת הָעוֹלָם וְעִסְקוֹ, וּבִשְׁאָר עִנְיְנֵי הַמְּדִינָה הַגְּדוֹלָה וְהָרַבָּה, צֶדֶק יָלִין בָּהּ.[z]

❧

וְעַתָּה, בְּחַר לְךָ אֵלּוּ הַמִּנְהָגִים, לְבַל יִהְיוּ

1484 דרכי ה׳] *edd.*; A דרכו, codd. דרך ארץ

1487 ותגד לו] *z*; O_2 והגד לו, codd. *sv* והגדלו

---

[130] וְתגד (? וַתגד: Zamora's vocalisation) is difficult to construe (continued in Appendix 2).

Of justice, reeling drunken. Hold the road
That runs straight,[a] with the fear of God[b] thy code;
With self-control increase discernment, till
Thou layest from thyself aside all ill,[c]
Putting both enmity and ire apart
From all the thoughts that permeate thy heart.
Whilst young, remember thy Creator:[d] days
One lives through in one's childhood, and youth's phase,[e]
Are vain, inferior, made to delude:[f]
So let not fury cause thee to be viewed
As reject and contemptible, or worse.
A fool is he whose breast is anger's nurse."[g]

◆

Hearing his diatribe, the Hawk descried
Wherefore the other, hectoring,[h] defied
His fury as but foolishness. Anon
A robe of white-hot anger he put on;[j]
Deeming the Grouse unworthy of his ire,[k]
He said, "Wilt thou, a vagabond, aspire,
Sir Grouse, to make petition to the king,[l]
And wouldst make this a day of reckoning
For sins of mine—follies, as thou wouldst claim—
Daring my purpose with thy censure shame?
See, enmity and fury from my breast
Drain not away (their cruelty confessed:
They show not mercy[m]). If I am indeed
A man of strife,[n] and violence my breed,
No cause therein that I should be despised:
My noble rank I have not compromised,
For I to violence was born.[o] But thou
Mine honour hast with insults smirched; so now
Thou shalt observe, whether my word be not
Fulfilled, and to thy cost."[p] And up he got,
Blazing with anger, and as prey he snatched
Some turtle-dove chicks, by their parents hatched
Just where the Grouse spread his protective shade.
Fearful, nay, panic-struck, their mother made
Mournful lament, whilst all their ears did strain
To learn the law's pronouncement.[q] In much pain
The nestlings yelled, and all the birds around
Scattered in trepidation at the sound[r]

[a] Ps. 107: 7
[b] Eccles. 12: 13
[c] Cf. Eccles. 11: 10
[d] Eccles. 12: 1
[e] Eccles. 11: 10
[f] Jer. 10: 15
[g] Eccles. 7: 9
[h] Isa. 42: 24
[j] Ps. 109: 18
[k] Cf. Esther 3: 6
[l] Cf. 1 Sam. 26: 14
[m] Jer. 50: 42
[n] Jer. 15: 10
[o] BT *Baba Meṣiaʿ* 85*a*
[p] Num. 11: 23
[q] Neh. 8: 3
[r] Cf. Num. 16: 34

מִפְּעֲלוֹתֶיךָ שׁוֹגִים, וְתִתְנַהֵג בַּדֶּרֶךְ הַיְשָׁרָה,[a] וְאֶת־הָאֱלֹהִים יְרָא.[b] וְהַרְבֵּה תְּבוּנָתְךָ וּמוּסָרֶךָ, הַעֲבֵר רָע מִבְּשָׂרֶךָ,[c] וְהָסֵר כַּעַס וְאֵיבָה מִמַּחְשְׁבוֹתֶיךָ, וּזְכֹר אֶת־בּוֹרְאֶךָ בִּימֵי בַּחוּרֹתֶיךָ.[d] כִּי יְמֵי הַיַּלְדוּת וְהַשַּׁחֲרוּת[e] גְּרוּעִים, הֶבֶל הֵמָּה מַעֲשֵׂי תַעְתֻּעִים.[f] וְאַל תִּהְיֶה בְּכַעַסְךָ נִמְאָס וְזָנוּחַ, כִּי כַעַס בְּחֵיק כְּסִילִים יָנוּחַ.[g]

❧

וַיְהִי כִּשְׁמֹעַ הַנֵּץ דִּבְרֵי תוֹכַחְתּוֹ, וְכִרְאוֹתוֹ כִּי נָתַן לִמְשִׁסָּה[h] כַּעְסוֹ וְאִוַּלְתּוֹ, וַיִּלְבַּשׁ חֵמָה וַחֲרוֹן אַף כְּמַדּוֹ,[j] וַיִּבֶז בְּעֵינָיו לִשְׁלֹחַ יָד בַּקּוֹרֵא לְבַדּוֹ.[k] וַיֹּאמֶר: הֲלֹא אַתָּה הַקּוֹרֵא עָנִי וָהֵלֶךְ, מִי אַתָּה כִּי קָרָאתָ אֶל הַמֶּלֶךְ,[l] וַתִּפְקֹד הַיּוֹם עֲוֹן סִכְלוּתִי, הֱבִישׁוֹתָ כָּל־עֲצָתִי. וְהִנֵּה הַכַּעַס וְהָאֵיבָה בְּלִבִּי נִסְתָּמוּ, אַכְזָרִים הֵמָּה לֹא יְרַחֵמוּ.[m] וְאִם אֲנִי אִישׁ מָדוֹן[n] וְחָמָס אֵינֶנִּי עַל זֶה זָנוּחַ וְנִמְאָס, וְהוֹדִי וּמַעֲלָתִי לֹא חִסַּרְתִּי, כִּי לְכָךְ נוֹצָרְתִּי.[o] אֲבָל אַתָּה בָּזִיתָ כְּבוֹדִי וִיקָרִי, עַתָּה תִרְאֶה הֲיִקְרְךָ דְבָרִי.[p] וַיָּקָם בְּחֵמָה וַיִּטְרֹף מִבְּנֵי הַתּוֹרִים אֲשֶׁר הָיוּ בְּצֵל הַקּוֹרֵא פֹּרִים, וַתִּסְפֹּד וַתֶּהֱמֶה אִמָּם בְּפַחַד וּבְמוֹרָא, וְאָזְנֵי כָּל־הָעָם אֶל סֵפֶר הַתּוֹרָה,[q] וְהַבָּנִים צוֹעֲקִים בְּרֹב מַכְאוֹבָם וְחִילָם, וְכָל־הָעוֹפוֹת אֲשֶׁר סְבִיבֹתֵיהֶם נָסוּ לְקֹלָם.[r] וַיִּתְקַבְּצוּ כֻּלָּם אֶל הַתַּרְנְגוֹל וְאֶל הַקּוֹרֵא הַהוֹמֶה בְּחִילוֹ,

1507 מעשי] *z*; MT codd. *sv* מעשה

1514 כי] AO$_2$ *edd.*; ^MT GMR

1517 לא] GMR *edd.*; MT A ולא (O$_1$O$_2$ unchecked)

1523 פרים] codd. *edd.*

And gathered near the Cock, mid agonised
Groans of the Grouse, to know what he advised,
And follow it.[s] They all stood weeping there,
Each one beside his gate:[t] "In the Hawk's snare
Entrapped are we, caught in his gin", they said,
"Behold, we perish, all as good as dead.[u]
Ye know[v] from your own eyes, nor need depend
On strangers'[w] tales, all aid is at an end,
No helper, none relieved.[x] Therefore, select
Some plan, that our grim prospect may be checked,
A clearly thought-out plan, that must prove best,
Orders whose legacy is ease, and rest:
Thus, through thee, life to us shall be restored."[y]
"Have we not", said the Cock, "a most wise lord,
A prince of reason, with wide-sweeping wings,
His plumage full,[z] all that he utters rings
With eloquence—the greatest of his kind,
The Eagle,[a] whose might rules birds,[131] in the twined
Foliage? He that summons to account
Delinquents,[b] he whose mercies are a fount
Ne'er stopped:[c] who for the orphan will procure
Justice,[d] and one from distant places. Pure
In thought himself, he loves the graceful speech
Of the pure-hearted:[e] those that overreach
By practising extortion—such, he loathes,[f]
Loving the stranger, whom he feeds and clothes.[g]
If he knew aught of the Hawk's lust to kill,
He would investigate his haughty will
And mode, and, seeking out his crime, expose
Its heinousness.[h] And even though he rose
High as an eagle, seeking to erect
His eyrie midst the stars, he would eject[j]
And hurl him headlong thence; no gift he meant
As bribe would save him, no expedient
His pride[k] would prove. Nay, he would bring him low,
To the pit's nethermost recess, to go
To Hell,[l] and with his tongue for scourge[m] would scare
Him, crush him underneath his feet,[n] nor spare
Him punishment, but, cutting off his line
From life's land, as his heritage assign
Him ignominy,[o] yea, exterminate

[s] Deut. 26: 17
[t] Num. 25: 6, 11: 10
[u] Num. 17: 27
[v] Gen. 44: 27
[w] Cf. Job 19: 27
[x] Cf. Isa. 31: 3
[y] Cf. Ruth 4: 15
[z] Ezek. 17: 3
[a] Ezek. 17: 3
[b] Exod. 20: 5
[c] Cf. 2 Kgs. 3: 19
[d] Cf. Deut. 10: 18
[e] Cf. Prov. 22: 11
[f] Isa. 61: 8
[g] Cf. Deut. 10: 18
[h] Ps. 36: 3
[j] Obad. 1: 4
[k] Prov. 8: 13
[l] Cf. Isa. 57: 9, 14: 15
[m] Job 5: 21
[n] Cf. Lam. 3: 34
[o] Ps. 119: 22

לָדַעַת עֲצָתוֹ וְלִשְׁמֹעַ בְּקֹלוֹ,[s] וְהֵמָּה בֹּכִים אִישׁ פֶּתַח אָהֳלוֹ.[t] וַיֹּאמְרוּ, בְּפַח הַנֵּץ וּמַלְכֻּדְתּוֹ נִלְכָּדְנוּ, הֵן גָּוַעְנוּ אָבַדְנוּ כֻּלָּנוּ אָבָדְנוּ.[u] וְאַתֶּם יְדַעְתֶּם[v] כִּי אָפֵס עוֹזֵר וְכָשַׁל נֶעֱזָר,[x] וְעֵינֵיכֶם רָאוּ וְלֹא זָר.[w] וְאַתֶּם, בַּחֲרוּ לָכֶם עֵצָה נִמְתֶּקֶת וְדַעַת צְרוּפָה צוֹדֶקֶת, וּמַאֲמָר לְהַנְחִילֵנוּ מְנוּחָה וָנֹפֶשׁ, וְהָיִיתָ לָנוּ לְמֵשִׁיב נֶפֶשׁ.[y] וַיֹּאמֶר הַתַּרְנְגוֹל, הֲלֹא אֲדוֹנֵנוּ הֶחָכָם גְּאוֹן הַסֵּבֶר, גְּדוֹל הַכְּנָפַיִם וְאֶרֶךְ הָאֵבֶר, הַנֶּשֶׁר הַגָּדוֹל[z] בַּעַל הַמְּלִיצָה, מָלֵא הַנּוֹצָה,[a] מוֹשֵׁל בִּגְבוּרָתוֹ בָּעֳפָאִים,[131] פֹּקֵד עֲוֹן[b] אֲשֵׁמִים וְחַטָּאִים, עֹשֶׂה מִשְׁפַּט גֵּר וְיָתוֹם,[d] מַעְיַן חֲסָדָיו לֹא יִסְתֹּם,[c] טָהוֹר וְנָקִי בְּמַחְשְׁבוֹתָיו, אֹהֵב טְהָוֹר־לֵב וְחֵן שְׂפָתָיו,[e] שֹׂנֵא גָּזֵל בְּעוֹלָה,[f] אֹהֵב גֵּר לָתֶת לוֹ לֶחֶם וְשִׂמְלָה.[g] וְאִם הָיָה יוֹדֵעַ תַּאֲוַת הַנֵּץ וּרְצוֹנוֹ, הוּא יַחְקֹר בְּעַד גַּאֲוָתוֹ וּגְאוֹנוֹ לִמְצֹא עֲוֹנוֹ לִשְׂנֹא,[h] וְאִם יַגְבִּיהַּ כַּנֶּשֶׁר וּבֵין כּוֹכָבִים יָשִׂים קִנּוֹ מִשָּׁם יוֹרִידֵהוּ[j] וְיַפִּילֵהוּ, וְשֹׁחַד וּמַתָּן לֹא יַצִּילֵהוּ וְגֵאֶה וְגָאוֹן[k] לֹא יוֹעִילֵהוּ. אַךְ אֶל שְׁאוֹל יַשְׁפִּילֵהוּ, וְאֶל יַרְכְּתֵי בוֹר[l] יוֹרִידֵהוּ וּבְשׁוֹט לָשׁוֹן[m] יַחֲרִידֵהוּ, יְדַכְּאוּ תַּחַת רַגְלָיו[n] וְיַעֲנִישֵׁהוּ וְחֶרְפָּה וָבוּז[o] יוֹרִישֵׁהוּ, וּמֵאֶרֶץ חַיִּים יַכְרִיתֵהוּ וּבְרָעָתוֹ יַצְמִיתֵהוּ. וְעַתָּה,

1541 אהב] codd.; MT אהוב *s*, ואהב

1545 ואם] A *edd.*; MT codd. אם **יגביה**] O_2 יגבוה **ובין**] A *edd.*; MT codd. ואם בין **ישים**] M*v*; MT GO_2R*s* שים, A שם

1546 ויפילהו] MR; A*sv* וישפילהו **ושחד ומתן**] O_2 + יכשר **לא**] ~O_2 לפעו (? read לפניו) ולא

1547 וגאה . . . אל] ∧O_2 **וגאה**] ∧A, G וגאוה

1548 ישפילהו] MR; A*sv* יפילהו **ואל ירכתי**] O_2 ובירכתי

---

[131] For a discussion of the word עפאים, see Appendix 2.

Him, evil earning him an evil fate.
So, send ye messengers, who shall complete
My thinking by their action: haste, repeat
Before my liege and father[p] all the talk
And arrogant demeanour of the Hawk,
His screaming heart and blood-lust. If 'tis told,
His pity, stirred for us, may not withhold
Comfort; for his are mercies manifold."[q]

❧

"Naught hast thou missed", the Grouse said, "of what need
Be spoken; sound predictions must proceed
From someone sound."[r] The birds despatched, with haste,
An embassy, their case on learning based
And understanding: much sought after, who
Were known to carry all commissions through,[s]
Two colleagues, to explore,[t] disguised.[132] Though weighed
Down by exhausting thoughts, they went, and made
Good speed, as flies the crow.[u] Proceeding thence
They reached[v] the mighty Eagle's residence:
At their[133] approach, the desert joyed.[w] Once there,
They found the Eagle forth, taking the air
Of cooling day,[x] ranging the vales; the tears
Of those oppressed assailed his eyes and ears.
The envoys, prostrate at his feet, explained
Their troubles, and the inroads they sustained.
"Forgive", they said, "all trespass, rather seek
Such good as there is in us.[y] See how weak
Our soul is grown: deliver us, lest we
By plucking be destroyed outright. O see
How, preyed on thus, my lord, we earn but slights;[z]
Our roar of pain rises to heaven's heights,
Joy's sundown leaves our borders 'neath dark skies
By sorrows overgrown and fertile sighs.
Exiled is now the merriment that filled
Our land,[a] her sense of safety perished. Killed
Are we, the livelong day, for slaughter thought
Fit, as our foeman's sheep,[b] who would purport
To be our judge;[c] he slays, without a shade
Of shame,[d] he favours none,[e] by no gift swayed:[f]
The land within a felon's grip is laid."[g]

❧

[p] Gen. 45: 9
[q] 2 Sam. 24: 14
[r] Cf. 1 Kgs. 1: 42
[s] Cf. Ps. 111: 2
[t] Josh. 2: 1
[u] Isa. 31: 5
[v] Cf. Gen. 22: 9
[w] Cf. Isa. 35: 1
[x] Gen. 3: 8
[y] Hos. 14: 2(3)
[z] Cf. Lam. 5: 1
[a] Isa. 24: 11
[b] Ps. 44: 23(22)
[c] Deut. 32: 31
[d] Job 11: 3 [e] Deut. 10: 17
[f] Cf. Gen. 4: 4
[g] Job 9: 24

שִׁלְחוּ נָא מַלְאָכִים לִגְמֹר מַחֲשָׁבִי, מַהֲרוּ
וַעֲלוּ אֶל אָבִי, וַאֲמַרְתֶּם אֵלָיו[p] דִּבְרֵי הַנֵּץ
וְגַאֲוָתוֹ וְהֶמְיַת לְבָבוֹ וְתַאֲוָתוֹ. אוּלַי יִכָּמְרוּ
1555 עָלֵינוּ נִחוּמָיו, כִּי רַבִּים רַחֲמָו.[q]

❧

וַיֹּאמֶר הַקּוֹרֵא, אֵין בַּעֲצָתְךָ דָּבָר חָסֵר, טוֹב
אַתָּה וְטוֹב תְּבַשֵּׂר.[r] וַיְמַהֲרוּ הָעוֹפוֹת לִשְׁלֹחַ
מַלְאָכִים, לִמּוּדֵי דֵעָה וְאֶל הַבִּין נִסְמָכִים,
דּוֹרְשִׁים לְכָל־חֵפֶץ[s] לַעֲשׂוֹת וְלִגְמֹר, שְׁנֵי
1560 אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ[132] לֵאמֹר.[t] וַיֵּלְכוּ הָלוֹךְ
וּמַחְשְׁבוֹתֵיהֶם יְעֵפוֹת, כְּצִפֳּרִים עָפוֹת,[u]
וַיָּבֹאוּ אֶל מְקוֹם[v] הַנֶּשֶׁר הַגָּדוֹל הֶעָצוּם,
וּמִדְבָּר וְצִיָּה[w] יְשֻׂשׂוּם.[133] וְהַנֶּשֶׁר מִתְהַלֵּךְ
לְרוּחַ הַיּוֹם[x] בָּעֲמָקִים, וְהִנֵּה דִּמְעוֹת
1565 הָעֲשׁוּקִים. וַיִּפְּלוּ לְרַגְלָיו וַיִּשְׁתַּחֲווּ וְצָרָתָם
וְשִׁבְרָם לְפָנָיו חִוּוּ. וַיֹּאמְרוּ אֵלָיו, כָּל־תִּשָּׂא
עָוֹן וְקַח טוֹב,[y] לְהַצִּיל נֶפֶשׁ אֲנוּשָׁה מִקְּטוֹב.
וְעַתָּה, רְאֵה אֲדוֹנִי וְהַבִּיטָ אֶת־חֶרְפָּתֵנוּ,[z] כִּי
עָלְתָה לַמָּרוֹם שַׁאֲגָתֵנוּ, וְעָרְבָה בִּגְבוּלֵנוּ כָּל־
1570 שִׂמְחָה וַתִּפְרֶה יָגוֹן וַאֲנָחָה, וְגָלָה מְשׂוֹשׂ
הָאָרֶץ[a] וְאָבְדָה בִּטְחָה, הֹרַגְנוּ כָל־הַיּוֹם
נֶחְשַׁבְנוּ כְּצֹאן טִבְחָה,[b] וְאֹיְבֵינוּ מְדַיְּנֵינוּ
פְּלִילִים,[c] הוֹרֵג וְאֵין מַכְלִים.[d] וְהוּא לֹא יִשָּׂא
פָּנִים[e] וּלְמִנְחָה לֹא יִשַׁע,[f] אֶרֶץ נִתְּנָה בְּיַד
1575 רָשָׁע.[g]

❧

1552 נא] GO$_2$ לו
1554–Part III l. 316 וגאותו . . . ותאמר] ∧O$_2$
1562 ויבאו] O$_1$ ויבא
1563 ישֻׂשם] MT M; GR ישושום, A *edd.* ישישום, O$_1$ ישושים

---

[132] See Ibn Sahula's Introduction, n. 17.

[133] Ibn Sahula apparently followed Rashi (and Qimḥi) in construing the suffix of יששום at Isa. 35: 1 as indicating an indirect object (Gesenius, *Hebrew Grammar*, 369, §117*x*).

“Who”, quoth the Eagle, “who is he,[h] this dread
Yet despicable brigand, who is led
By his so self-willed heart, to perpetrate
Such deeds?”[j] “The one that would eliminate
Us”, they replied, “on whom, we pray, make fall
Punishment for his crime against us all,[k]
The miscreant whose sins their author[134] stalk,
That overweening braggart is[l]—the Hawk.”[135]
“What proof of his outrages have ye brought,
Or evidence that will stand up in court?”
The Eagle said. “Clear evidence”, they cried,
“The Woodcock and the moorland Grouse[m] provide;[n]
Of these, each one has severally seen
Him kill, with witnesses, and having been
Formally cautioned.”[136] “And his way remained
Concealed from me?”[o] the Eagle mused. “Once stained
By blood the land, naught is there can atone
Unless for it be shed the slayer’s own.”[p]
Wroth was the Eagle; changing thoughts, and grim
Intention showed, as anger flared in him.[q]
He bade his officer, the Osprey, take
And bring the Hawk in charge, his life at stake,
Held in the roundhouse, by the guard confined
Where the king’s prisoners in chains repined,[r]
Till, statements[137] through investigation checked,
By cross-examination[s] proved correct,
Those chosen as the jury all agreed
As to the verdict,[t] sentence could proceed—
Scourging with forfeiture, or loss of stock
Castrated,[138] or to meet death on the block.
The Osprey sped to seize him: stretching wide
His wings, by anger urged, he brought him, tied
Fast to his pinions,[u] a fantastic trail
Of wonder[v] marked his flight. Reaching the gaol,
He gave him into charge, where he stayed, bound,
The only[139] hawk,[w] until his trial came round.

[h] Cf. Esther 7: 5
[j] Cf. Esther 7: 5
[k] Cf. Isa. 53: 6
[l] Prov. 21: 24
[m] Cf. 1 Sam. 26: 20
[n] 2 Kgs. 10: 15
[o] Cf. Isa. 40: 27
[p] Cf. Num. 35: 33
[q] Esther 1: 12
[r] Gen. 39: 20
[s] Cf. Deut. 12: 15(14); Mishnah, *Sanhedrin* 6: 1
[t] Cf. Mishnah, *Sanhedrin* 6: 1
[u] Deut. 32: 11
[v] Isa. 29: 14
[w] Cf. Lev. 11: 16

* * *

---

[134] פושע בעצמו echoes the talmudic idiom, cf. פשע בנפשיה, פשעת בנפשך, BT *Baba Qamma* 85*a*.

[135] נץ is substituted for לץ as above; see n. 121.

וַיֹּאמֶר הַנֶּשֶׁר, מִי הוּא זֶה[h] רָשָׁע פָּרִיץ וְנִבְזֶה, אֲשֶׁר מְלָאוֹ לִבּוֹ לַעֲשׂוֹת[j] כַּדָּבָר הַזֶּה. וַיֹּאמְרוּ לוֹ, הָאִישׁ אֲשֶׁר כִּלָּנוּ, אֲשֶׁר תַּפְגִּיעַ בּוֹ עֲוֹן כֻּלָּנוּ,[k] הוּא נָבָל פּוֹשֵׁעַ בְּעַצְמוֹ,[134] זֵד יָהִיר נֵץ[135] שְׁמוֹ.[l] וַיֹּאמֶר הַנֶּשֶׁר, יֵשׁ לָכֶם רְאָיָה אוֹ עֵדִים עַל רֹעַ פְּעָלָיו מַגִּידִים, וַיֹּאמְרוּ יֵשׁ וָיֵשׁ[n] עֵדִים בְּרוּרִים, תַּרְנְגוֹל הַבָּר וְהַקֹּרֵא אֲשֶׁר בֶּהָרִים,[m] וְכָל־אֶחָד רָאָה בְּהָרְגוֹ הַנֶּפֶשׁ בְּעֵדִים וּבְהַתְרָאָה.[136] וַיֹּאמֶר, אֵיךְ נִסְתְּרָה מִמֶּנִּי דַּרְכּוֹ,[o] וְלָאָרֶץ לֹא יְכֻפַּר כִּי אִם בְּדַם שֹׁפְכוֹ.[p] וַיִּקְצֹף הַנֶּשֶׁר וַיִּשְׁתַּנֶּה מַחֲשָׁבוֹ, וַחֲמָתוֹ בָּעֲרָה בוֹ.[q] וַיְצַו אֶת־הַפֶּרֶס שָׁלִישׁוֹ לְהָבִיא אֶת־הַנֵּץ הַחוֹטֵא בְּנַפְשׁוֹ, וְלָתֵת אוֹתוֹ בְּבֵית שְׁמוּרִים מְקוֹם אֲשֶׁר אֲסִורֵי הַמֶּלֶךְ אֲסוּרִים,[r] עַד אֲשֶׁר יָבִינוּ אֲמִתַּת הַדִּבּוּר וְהָאֲמִירָה,[137] בִּדְרִישָׁה וַחֲקִירָה,[s] וְיִגָּמֵר דִּינוֹ[t] בְּהַסְכָּמַת בְּנֵי יְשִׁיבָתוֹ הַבְּרוּרִין, הֵן לַמָּוֶת הֵן לִשְׁרוֹשֵׁי[138] הֵן לַעֲנֹשׁ נְכָסָיו וּלְיִסּוּרִין. וַיָּרָץ הַפֶּרֶס וַיְבִיאֵהוּ בַּחֲמָתוֹ, יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל אֶבְרָתוֹ,[u] וַיִּפְקֹד אוֹתוֹ בְּבֵית הַכֶּלֶא, וְהִפְלִיא בּוֹ הַפְלֵא וָפֶלֶא.[v] וַיְהִי אָסוּר עַד יוֹם גְּמַר דִּינֵהוּ, וְהַנֵּץ[w] לְמִינֵהוּ.[139]

◆

1593 לשרושי] AO$_1$ לשרש GMR, לשרשי

1594 וליסורין] *edd.*; ולאסורין AGMR

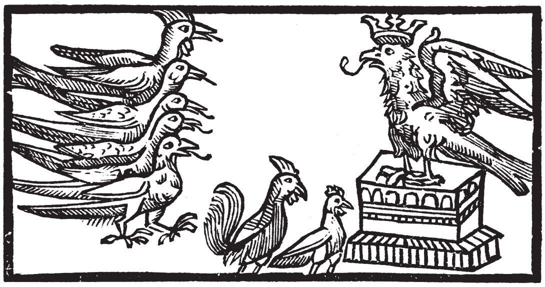
---

[136] Rabbinic law does not admit of conviction in a capital case unless the accused can be shown to have been formally cautioned as to the consequences of his intended act, such warning being termed *hathra'ah*. See Mishnah, *Sanhedrin* 5: 1 (Danby, p. 388), BT *Sanhedrin* 40*b*.

[137] דבור ואמירה ('speech and utterance') was probably prompted by the occurrence of this combination, as a hendiadys, in *Genesis Rabbah* 5: 1, ed. Theodor and Albeck, 32, l. 9 (where see textual variants); ed. Vilna, fo. 16*b*, col. i; cf. Ps. 19: 4(3).

[138] לשרושי ('to uproot') is possibly an Aramaism, based on reminiscence of the use in biblical Hebrew of the stem שרש in the *piʿel* (privatively, see Gesenius, *Hebrew Grammar*, 142, §52*h*), e.g. Ps. 52: 7(5); but it is more probably a corruption of the Aramaic לסרוסי, as in BT *Ḥagigah* 14*b*. The latter means 'castration', quite literally.

[139] Despite the assertion (BT *Ḥullin* 63*a*) that in listing the hawk 'after its kind' Lev. 11: 16 indicates a genus, Rashi (on the Talmud) is emphatic that the נץ is, taxonomically, unique.



The birds in parliament here meet
Assembled round the Eagle's seat

The day came[x] for the Eagle's great assize.
Glowing within, insight to exercise,[y]
He sat in judgement on his folk[z] who came,
Plaintiffs, with those resistant to their claim,
Some under oath, some to make others swear
Their statements.[a] The ambassadors were there,
Sent from the feathered folk[b,140]—amazed,[c] they saw
With what perception he applied the law.
Said they: "Your servants in your mercy place
Their hope, petitioning that, of his grace,
Their King and Judge will bring forth to the light[d]
Of day their cause,[141] as manifestly right."
"Tomorrow", he replied, "I will display
The justice of your case to light of day,
As states the law."[e] Next morn,[f] the Eagle sent
A summons to the Grouse, one likewise meant
For the Wild Cock, mentor of birds: and these
Sped to his court of sessions. First, their knees
They bent in homage, then each took his seat
Before him; doctors of the law, as meet,
On benches ranged around him, gowned, sedate,
Formed semicircle at the city's gate.[g]

* * *

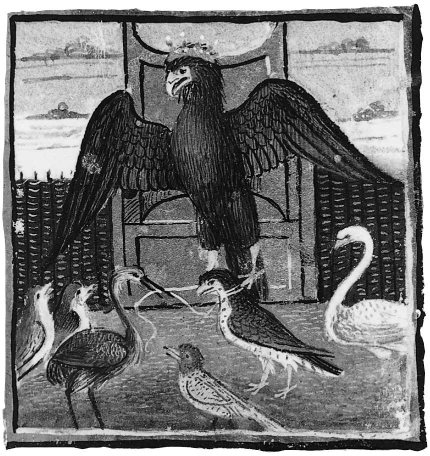
A proclamation (for the Eagle bade
That this be done) throughout the camp was made,[h]
But met with no response.[j] The notice spread,
Published by royal edict.[k] Thus it read:

[x] 2 Kgs. 4: 8
[y] Cf. Prov. 2: 10
[z] Cf. Exod. 18: 13
[a] Cf. Mishnah, *Shebu'oth* 4: 12
[b] Cf. Ps. 104: 12
[c] Cf. Gen. 24: 21
[d] Cf. Zeph. 3: 5
[e] Deut. 17: 11
[f] Cf. Exod. 18: 13
[g] 1 Kgs. 22: 10; cf. Mishnah, *Sanhedrin* 4: 3
[h] Exod. 36: 6
[j] Cf. 1 Kgs. 18: 29
[k] Cf. Esther 1: 19

---

[140] See above, n. 131.

[141] ותוציא לאור משפטנו ('and mayest Thou display our acquittal in court in the light of day') is a quotation from the short hymn, beginning היום הרת עולם ('this day is the [anniversary of] the world's



צורת הנשר על מושבו
וסנהדרי העוף יושבים סביבו

וַיְהִי הַיּוֹם[x] וַיֵּשֶׁב הַנֶּשֶׁר לִשְׁפֹּט אֶת־הָעָם,[z] וְדַעַת לְנַפְשׁוֹ יִנְעָם.[y] וַיַּעֲמֹד עָלָיו כָּל־תּוֹבֵעַ וְנִתְבָּע, מַשְׁבִּיעַ וְנִשְׁבָּע.[a] וַיִּגְּשׁוּ שְׁלוּחֵי הָעֲפָאִים[b,140] וְהֵם בִּתְבוּנָתוֹ מִשְׁתָּאִים,[c] וַיֹּאמְרוּ, עֲבָדֶיךָ מְיַחֲלִים חַסְדְּךָ מַלְכֵּנוּ וְשׁוֹפְטֵנוּ, שֶׁתְּחָנֵּנוּ וְתוֹצִיא לָאוֹר[d] מִשְׁפָּטֵנוּ[141] וְדִינֵנוּ. וַיֹּאמֶר, לְמָחָר אוֹצִיא מִשְׁפַּטְכֶם לְאוֹרָה, עַל פִּי הַתּוֹרָה.[e] וַיְהִי מִמָּחֳרָת[f] וַיִּשְׁלַח הַנֶּשֶׁר בְּעַד הַקּוֹרֵא וְהַתַּרְנְגוֹל הַבָּר הַמּוֹרֶה. וַיְמַהֲרוּ וַיָּבֹאוּ בֵּית יְשִׁיבָתוֹ, וַיִּשְׁתַּחֲווּ וַיֵּשְׁבוּ לְעֻמָּתוֹ. וְכָל־הַחֲכָמִים וְהַנְּבוֹנִים יוֹשְׁבִים סְבִיבוֹ בְּכִשְׁרוֹן, מְלֻבָּשִׁים בְּגָדִים בְּגֹרֶן פֶּתַח שַׁעַר שֹׁמְרוֹן.[g]

❧

וַיְצַו הַנֶּשֶׁר וַיַּעֲבִירוּ קוֹל בַּמַּחֲנֶה,[h] וְאֵין קֶשֶׁב וְאֵין עֹנֶה,[j] בְּצֵאת מִלְּפָנָיו דִּבְרֵי מַלְכוּת,[k] מִי

1608 והתרנגול] codd. *edd.*

---

conception'), that follows the sounding of the *shophar* during the additional service on the festival of New Year; see Gaster, *Book of Prayer*, ii. 119.

"Whoso can say aught in the Hawk's defence
Shall come to court, and there give evidence.[l]
Nor should the Hawk, unjudged, in panic quake,
Since it behoves the court ever to make
Innocence its presumption, and always
First, if the charge is capital, appraise
Arguments for acquittal."[m] To propound
Evidence on his side, no one was found,
His guilt being well known to all. Aware
That in his kingdom not a bird was there
Would, as defence, find anything to say,
The Eagle planned most nicely to survey
His acts, since he had taken charge.[n] On both
The Cock and Grouse he first imposed an oath[o]
By God, who light and darkness did create,[p]
O'er those that some style gods supremely great,
Awesome and mighty, who no favours shows
Nor can be bribed,[q] that they the facts depose
Clearly, *in re* the Hawk—they should recite
His dread deeds,[r] and the catalogue indict.[142]
"But", they replied, "the laws of Holy Writ
Establish rules of evidence, to wit,
Whoso knows aught, or saw, and might attest
Yet holds his tongue, is of a sin possessed.[s]
And when to those who seek Him God spake plain
Take not the name of God, thy Lord, in vain,[t]
The whole world shook.[u] And though God may acquit
(So Scripture is explained[v]) those who commit
All other trespasses, the same text states[w]
For this, God no acquittal tolerates.[x]
All other penalties the law inflicts
On malefactors, punish their delicts
Alone; but who swears false by God, his sin
Affects his generation and his kin.[y,z]
For other torts, the statutes are severe
On none but the offender, whereas here
The whole world suffers.[a,b] Touching other crimes
Known to the code, one who offends, sometimes
If not devoid of virtue, may receive
Up to three generations a reprieve
Distanced from his foul deed: but in this case

[l] Cf. Mishnah, *Sanhedrin* 6:1

[m] Mishnah, *Sanhedrin* 4:1

[n] Lam. 3:28

[o] Cf. Mishnah, *Sanhedrin* 4:5

[p] Cf. Isa. 45:7

[q] Deut. 10:17

[r] Cf. Deut. 8:15

[s] Lev. 5:1

[t] Exod. 20:7

[u] BT *Shebuʿoth* 39a

[v] Exod. 34:7

[w] Exod. 20:7

[x] BT *Shebuʿoth* 39a

[y] BT *Shebuʿoth* 39a

[z] Cf. Lev. 20:5

[a] Cf. Jer. 23:10; Hos. 4:2–3

[b] BT *Shebuʿoth* 39a

הוּא הַיּוֹדֵעַ אֶל הַנֵּץ זְכוּת יָבוֹא לְבֵית הַדִּין וְיָעִיד.[l] וְאַל יִפְחַד לֵב הַנֵּץ וְיַרְעִיד, כִּי כֵּן רָאוּי לְבֵית דִּין לְהַחֲזִיק בְּטוֹבָה, בְּדִינֵי נְפָשׁוֹת פּוֹתְחִים לִזְכוּת וְלֹא לְחוֹבָה.[m] וְלֹא נִמְצָא אִישׁ מֵעִיד עַל טוּבוֹ, כִּי הַכֹּל יָדְעוּ רִשְׁעָתוֹ וְחוּבוֹ. וַיַּרְא הַנֶּשֶׁר כִּי לֹא נִמְצָא אִישׁ מֵעִיד בִּזְכוּתוֹ מִכָּל־בְּנֵי הָעוֹף אֲשֶׁר בְּמַלְכוּתוֹ. וַיִּשְׁקֹד לְדַקְדֵּק עַל מַעֲלָלָיו, כִּי נָטַל עָלָיו.[n] וַיַּשְׁבִּיעַ[o] הַתַּרְנְגוֹל וְהַקּוֹרֵא, בְּיוֹצֵר אוֹר וְחֹשֶׁךְ בּוֹרֵא,[p] הוּא אֱלֹהֵי הָאֱלֹהִים וַאדֹנֵי הָאֲדֹנִים, הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא יִשָּׂא פָנִים,[q] לְהָעִיד בְּעִנְיַן הַנֵּץ עֵדוּת בְּרוּרָה, אֶת־כָּל־הַמִּדְבָּר[r] הַגָּדֹל וְהַנּוֹרָא.[142] וַיֹּאמְרוּ, וַהֲלֹא כָּתוּב בְּחֹק הָעֵדוּת וְעִנְיָנוֹ, וְהוּא עֵד אוֹ רָאָה אוֹ יָדָע אִם לוֹא יַגִּיד וְנָשָׂא עֲוֹנוֹ.[s] וְכָל־הָעוֹלָם נִזְדַּעְזַע[u] בְּשָׁעָה שֶׁאָמַר הקב״ה לְדוֹרְשָׁיו לֹא תִשָּׂא אֶת־שֵׁם ה׳ אֱלֹהֶיךָ לַשָּׁוְא.[t] וְכָל־עֲבֵרוֹת שֶׁבָּעוֹלָם נֶאֱמַר בָּהֶם וְנַקֵּה,[v] וְכָאן נֶאֱמַר לֹא יְנַקֶּה.[w,x] וְכָל־עֲבֵרוֹת שֶׁבַּתּוֹרָה נִפְרָעִין מִמֶּנּוּ בְּעָבְרוֹ, וְכָאן מִמֶּנּוּ וּמִמִּשְׁפַּחְתּוֹ[y,z] וּמִדּוֹרוֹ. וְכָל־עֲבֵרוֹת שֶׁבַּתּוֹרָה מַכְבִּידִין עַל עַצְמוֹ עֵלוֹ, וְכָאן נִפְרָעִין מִמֶּנּוּ וּמִן הָעוֹלָם כֻּלוֹ.[a,b] כָּל־עֲבֵרוֹת שֶׁבַּתּוֹרָה יֵשׁ לוֹ זְכוּת עַד שְׁלֹשָׁה דוֹרוֹת יִתְרַחֵק עָנְשׁוֹ וְסִרְחָנוֹ, וְכָאן נִפְרָעִים מִמֶּנּוּ לְאַלְתָּר עַל

1614 אל הנץ] AG *edd.*; M על הנץ, R לנץ (O_1O_2 unchecked)

---

[142] Ibn Sahula apparently injects into the reference, taken from Deut. 8: 15, to the 'great and terrible wilderness' (מדבר) the sense of דבר = 'speak', i.e. 'dread account'.

Conviction leads to punishment apace.[c,d]
Naught in solemnity, we learn,[143] compares
With oath-taking—a peg, fixed when one swears.[e]
Why, then, do you, adjuring us so long,[f]
Imply that otherwise we might do wrong?”

❧

“Know ye not”, he rejoined, “that they alone
Give evidence on oath, who are well known,
Not those who are unfit to testify?[g]
Above all when the case the court must try
Is capital, and truth it must extract
By cross-examination as to fact.”[h]
“If so, the Hawk must come and plead”, quoth they,
“Detailing his defence: since no one may
Be disadvantaged *in absentia*.”[j]
Orders were given, and the Hawk was brought
From prison, given access to the court
Midst those who took their stand[k] to prosecute.
The youngsters then gave evidence, acute
In presentation as a statement read
By practised scholars.[l] This is what they said:
“Each one of us has severally seen
Accused commit a murder, having been
Formally cautioned.”[144] Then the court, with each
In turn, investigation pressed, to reach
Secrets perchance concealed, their questions set
In seven ordered heads.[m] Each witness met
None save the Hawk; the clerks a record wrote,
Answers they gave in evidence[n] to note:
“Within which heptad,[145] and, therein, which year,
Was this occurrence, as thou dost aver?
On which day of the week? What hour? Pray, state
Which month it was, and, in it, what the date?
Where dragged he him he slew?”[o] Their words were found
Consistent,[p] and their testimony sound.
Nathless the court strove hard, in his defence,
For some sign, eloquent of innocence,[q]
But found no remedy his wound to staunch,[r]
No city, whence relief for him might launch.[s]
And so, next day,[t] the verdict they returned
Was, *guilty*—sad, that ill, not good,[u] he earned.

[c] Cf. Zech. 5:3–4
[d] BT *Shebu‘oth* 39*a*
[e] Isa. 22:25
[f] S. of S. 5:9
[g] Mishnah, *Shebu‘oth* 4:1
[h] Mishnah, *Sanhedrin* 5:1–2; Maimonides, *Hilkhoth ‘Eduth* 3:1
[j] Cf. Mishnah, *Giṭṭin* 1:6
[k] Cf. Zech. 3:7
[l] Job 15:18
[m] Mishnah, *Sanhedrin* 5:1
[n] Cf. Jer. 22:44
[o] Mishnah, *Sanhedrin* 5:1
[p] Mishnah, *Sanhedrin* 5:4
[q] Job 33:23
[r] Cf. Jer. 30:13
[s] 2 Sam. 18:3
[t] Cf. Mishnah, *Sanhedrin* 5:5
[u] Gen. 44:4

עֲוֹנוֹ.[c,d] הָא לָמַדְתָּ[143] שֶׁאֵין דָּבָר קָשֶׁה מִשְּׁבוּעָה, הַיָּתֵד הַתְּקוּעָה.[e] וְעַתָּה לָמָּה כָּל־כַּךְ הִרְשַׁעְתָּנוּ שֶׁכָּכָה הִשְׁבַּעְתָּנוּ.[f]

❧

וַיֹּאמֶר, הֲלֹא שְׁבוּעַת הָעֵדוּת נוֹהֶגֶת בַּאֲנָשִׁים גְּדוֹלִים, בִּכְשֵׁרִים וְלֹא בִּפְסוּלִים,[g] כָּל־שֶׁכֵּן בְּדִינֵי נְפָשׁוֹת שֶׁצָּרִיךְ חֲקִירוֹת וּדְרִישׁוֹת.[h] וַיֹּאמְרוּ, אִם כֵּן יָבֹא הַנֵּץ וִידַקְדֵּק עִנְיָנָיו, כִּי אֵין מְחַיְּבִין לְאָדָם אֶלָּא בְּפָנָיו.[j] וַיְצַו לְהָבִיא הַנֵּץ מִבֵּית הַכֶּלֶא, וַיִּתֵּן לוֹ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה.[k] וַיָּקוּמוּ הַנְּעָרִים וַיָּעִידוּ, אֲשֶׁר חֲכָמִים יַגִּידוּ,[l] וַיֹּאמְרוּ, כָּל־אֶחָד מִמֶּנּוּ רָאָה שֶׁהָרַג אֶת־הַנֶּפֶשׁ אַחַר הַתְרָאָה.[144] וַיְדַבְּרוּ בֵּית דִּין עִם כָּל־אֶחָד וְאֶחָד סוֹדוֹת נִסְתָּרוֹת, וְהָיוּ בּוֹדְקִין אוֹתוֹ בְּשֶׁבַע חֲקִירוֹת.[m] וַיַּעֲמֹד בִּפְנֵי הַנֵּץ לְבַדּוֹ כָּל־עֵד, וְכָתוּב בַּסֵּפֶר וְהָעֵד,[n] בְּאֵיזֶה שָׁבוּעַ[145] בְּאֵיזוֹ שָׁנָה, בְּאֵיזֶה יוֹם בְּאֵיזוֹ עוֹנָה, בְּאֵיזֶה חֹדֶשׁ וְכַמָּה בוֹ, וּלְאֵיזֶה מָקוֹם סְחָבוֹ.[o] וַיִּמָּצְאוּ דִּבְרֵיהֶם נֶאֱמָנִים, זֶה כְּנֶגֶד זֶה מְכֻוָּנִים.[p] וַיִּשְׁתַּדְּלוּ בֵּית דִּין לִמְצֹא זְכוּת לְעָזְרוֹ, לְהַגִּיד לְאָדָם יָשְׁרוֹ,[q] וְלֹא מָצְאוּ לְשִׁבְרוֹ מָזוֹר,[r] מֵעִיר לַעְזִיר.[s] וַיִּגְמְרוּ דִּינוֹ בַּיּוֹם שֶׁלְּאַחֲרָיו[t] לְחוֹבָה, רָעָה

1661 מְעִיר] G מעיד **לַעְזִיר**] = MT *kethib*; *qere* codd. *edd.* לעזור

---

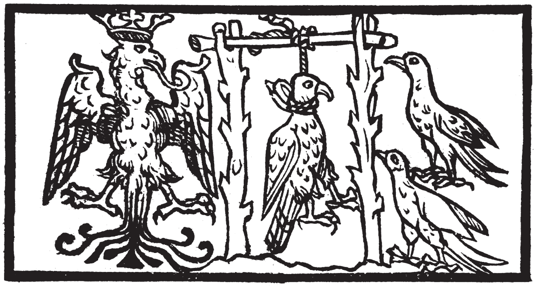
[143] הא למדת ('see, then, thou hast [thereby] learned' (i.e. 'you can deduce')) should indicate a tannaitic source; see Bacher, *Terminologie*, *Tannaiten*, 95. I have not found a parallel to the quotations from BT *Shebuʿoth 39a* in the *Tosephta*. Possibly Ibn Sahula introduced this phrase by misremembrance.

[144] See above, n. 136.

[145] 'Week', i.e. in which of the seven cycles, each of seven years, between jubilees.

They passed the death sentence (for that is what
The law requires[v]), to die by the garrotte,
A heinous death[146]—a groan, then all is still.[w]
Straight on the trial's ending,[x] came the drill
Of public execution, just as they
That execrate[y] God's name are led away.
And since the corpse of any doomed to die
Must hang,[z] they took it off and left it,[a] high
Near a sheer drop:[b] for scholars all agree
That it should thus be hanged upon a tree.[c]

[v] Num. 19: 2
[w] Cf. Ezek. 24: 17
[x] Mishnah, *Sanhedrin* 6: 1
[y] Mishnah, *Sanhedrin* 6: 1
[z] BT *Sanhedrin* 45*b*
[a] Gen. 19: 16 [b] Lev. 16: 22; BT *Yoma* 67*b*
[c] Esther 8: 7



Publicly shamed, with shrouded head,[†]
The Hawk you here see gibbeted

[†] Esther 6: 12, 7: 8

At nightfall, they with haste the corpse interred
Taking due note of Holy Scripture's word
Leave not his body gibbeted all night.[d]
The spirit stirred the Eagle to invite
The Cock and Grouse to dine with him, the grace[e]
Poured on his soul reflected in his face;
Choice fare,[f] a feast of conversation, stored
With quips, he offered them around his board.
For, all that day, inhibited by such
Deep piety, no morsel would they touch.
(When blood judicially has to be shed,
Scripture says,[147] *Therewith busied, eat no bread*[g].)
His servants brought the banquet, on his sign,
And round a golden table all did dine.
Their eating done, praises they multiplied
Of God, whom, saying grace,[148] they magnified
As Shepherd, who their food did e'er provide.[h]

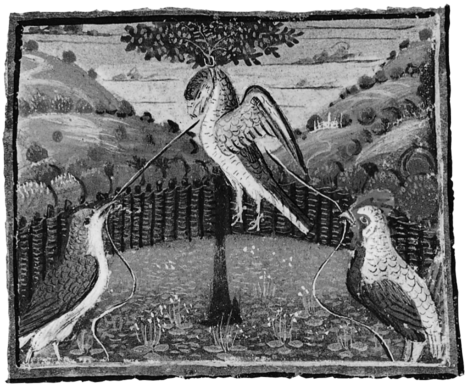
[d] Deut. 21: 23
[e] Zech. 12: 10
[f] Dan. 10: 3
[g] Lev. 19: 26; Mishnah, *Sanhedrin* 5: 5
[h] Cf. Gen. 48: 15

---

[146] For an explanation of this phrase, see Appendix 2.

[147] There are a number of passages in the Pentateuch which prohibit the consumption of blood; and

תַּחַת טוֹבָה.[u] וַיִּגְזְרוּ עָלָיו מִיתָה חֲמוּרָה,[146] זֹאת חֻקַּת הַתּוֹרָה,[v] לִהְיוֹת מִיתָתוֹ בְּחֶנֶק, דֹּם הֶאָנֵק.[w] נִגְמַר הַדִּין,[x] וְקִיְּמוּ מִצְוַת הַמְקַלְלִין,[y] וְכָל־הַמּוּמָתִין נִתְלִין.[z] וַיֹּצִאֻהוּ וַיַּנִּחֻהוּ,[a] וּבְאֶרֶץ הַגְּזֵרָה[b] הִנִּיחוּהוּ, וְעַל פִּי כָּל־חָכָם וְיוֹעֵץ אֹתוֹ תָּלוּ עַל הָעֵץ.[c]



צורת הנץ תלוי וראשו לו חפוי† בגלוי

וַיְהִי בָּעֶרֶב וַיְמַהֲרוּ לִקְבֹּר גּוּפָתוֹ, מִשּׁוּם שֶׁנֶּאֱמַר לֹא תָלִין נִבְלָתוֹ.[d] וַיֹּאמֶר הַנֶּשֶׁר אֶל הַתַּרְנְגוֹל וְהַקּוֹרֵא, אֲשֶׁר רוּחַ חֵן[e] עַל נַפְשׁוֹ יֵעָרֶה, לֶאֱכֹל עִמּוֹ לֶחֶם חֲמֻדוֹת[f] וּלְהִתְעַנֵּג עַל שֻׁלְחָנוֹ בְּמִשְׁלֵי תְּעוּדוֹת. כִּי כָּל־הַיּוֹם הַהוּא לֹא טָעֲמוּ מְאוּמָה לְגֹדֶל חַסְדָּם, מִשּׁוּם שֶׁנֶּאֱמַר, לֹא תֹאכְלוּ עַל הַדָּם.[g,147] וַיִּרְמֹז לַעֲבָדָיו לְהָבִיא לָהֶם מַאֲכָל עַל שֻׁלְחָן זָהָב שֶׁהָיָה בַּהֵיכָל. וַיְהִי כַּאֲשֶׁר כִּלּוּ מַאֲכָלָם, וַיִּרְבּוּ הוֹדָם וּמַהֲלָלָם, וַיְבָרְכוּ[148] וַיְגַדְּלוּ עַל מְזוֹנוֹתָם הָאֱלֹהִים הָרֹעֶה אוֹתָם.[h] וַיֹּאמֶר

1667 ובארץ] *z*; codd. *sv* וכדרך, M ובדרך **הגזרה**] MR *edd.*; MT (אל) ארץ גזרה

---

since the theory underlying rabbinic jurisprudential exegesis of the Torah precludes any admission of pleonasms in the text, quite discrete meanings are discovered for each passage (continued in Appendix 2).

[148] **The biblical allusion picks up the reference in the post-prandial grace to God as 'our father and shepherd' (רועננו); see Singer, *Prayer Book*, 283.**

Then said the Eagle, “Let us now, in turn,
For[149] witness, help each other to discern
(A wise man should observe where his steps lead[j]) [j] Prov. 14: 15
The truth regarding science, things we read
In books, where olden scholars nature’s laws
Expound, which meteoric marvels cause.”
“Let each”, said they, “rousing his thoughts, prepare,
And then discourse: thoughts marshalled, he may dare.[k] [k] Ps. 110: 7
But since all praise becomes your eloquence,
’Tis you, giving your blessing, ought commence,
Explaining[150] heaven’s wonderful effects
Whose awesomeness a mighty hand[l] reflects: [l] Deut. 4: 34
Such custom-honoured right behoves great kings,
The eagle’s way,[m] soaring on wide-spread wings.” [m] Prov. 30: 19
And so the Eagle answered; with the thread
Of truth he drew together all he said.

❧

“When I was young”, quoth he, “my heart, impressed
With my high standing,[n] built aloft[o] its nest. [n] Cf. Dan. 11: 20 [o] Isa. 22: 16
Spurning the low concerns, the common crowd
Of those earth-bound, it soared o’er banks of cloud;[p] [p] Cf. Isa. 14: 14
My mind, engaged on high, left far below
Matters mundane, and rapidly did grow
Like some rank shoot,[q] and sought to map the height [q] Isa. 53: 2
Of heaven, and trace the source of thunder’s might.[r] [r] Job 26: 14
Returning there, I shall make known to you
Sublime astronomy’s[s,151] most secret view. [s] Job 23: 3

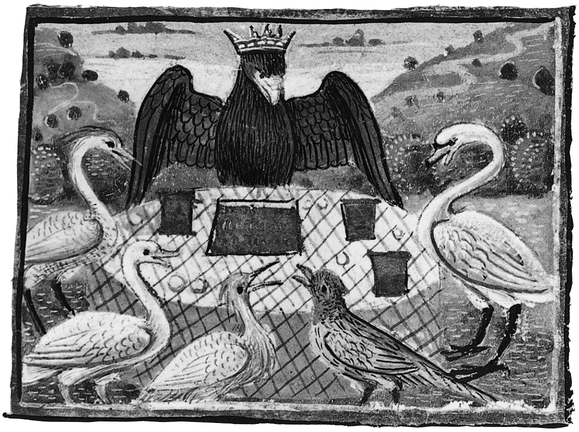
❧

---

[149] The use of the preposition על (instead of ־ב) after העיד = ‘testify’ is a solecism, presumably under the influence of Arabic *ashhada ʿala* = ‘bear witness to’ (a fact etc.). In Hebrew, העיד על means ‘to subpoena’ or otherwise summon a party to give evidence in support of someone, e.g. מעיד אני עלי שמים וארץ, BT *ʿArakhin* 16*b*. That meaning does not suit the context. The preposition ־ל (לחברו, see critical note) is not used after העיד.

[150] The suffix of להגידנו indicating an indirect object (in place of להגיד לנו; see above, n. 130) is very strained here, and perhaps betrays the influence of the Spanish suffixed pronoun *-le*, which is used for either a direct or an indirect object, e.g. *avisarle*.

[151] On the evidence for the first application of תכונה (= ‘arrangement’) as the technical term for ‘astronomy’ (translating the Arabic *hiya* = ‘[fair] form’), see the note (?by N. H. Ṭur-Sinai) in Ben-Yehuda, *Thesaurus*, viii. 7744 n. 1.



צורת הנשר וקרואיו אוכלים   עליו יאמרו המושלים†

The Eagle and his guests at table,
A byword to become in fable†

† Num 21: 27

1680 הַנֶּשֶׁר, עַתָּה יָעִיד כָּל־אֶחָד עַל[149] חֲבֵרוֹ,
וְנָבוֹן יָבִין לַאֲשֻׁרוֹ,[j] בִּדְבָרִים עַתִּיקִים
וּנְבוֹנִים בְּאוֹתוֹת הַפְּלָאִים הָעֶלְיוֹנִים.
וַיֹּאמְרוּ, יִתְעוֹרֵר כָּל־אֶחָד וְיִדְרֹשׁ, עַל כֵּן
יָרִים רֹאשׁ.[k] אָמְנָם לְךָ יֵאוֹת מַהֲלַל פֶּה
1685 וְלָשׁוֹן לִפְתֹּחַ וּלְבָרֵךְ רִאשׁוֹן, וּלְהַגִּידֵנוּ[150]
דְּבָרִים עֶלְיוֹנִים נוֹרָאִים, בְּיָד חֲזָקָה
וּבְמוֹרָאִים,[l] כִּי כֵן מִנְהַג מֶלֶךְ גָּדוֹל בַּעַל
כְּנָפַיִם, דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם.[m] וַיַּעַן הַנֶּשֶׁר
וַיְדַבֵּר, וְקֹשֶׁט אֲמָרִים חִבֵּר.

⁂

1690 וַיֹּאמַר: הָיָה לִבִּי בִּנְעוּרַי עוֹמֵד עַל כַּנּוֹ,[n]
חֹצְבִי מָרוֹם קִנּוֹ,[o] וְדַרְכֵי שְׁפָלִים וּמַעֲשֵׂיהֶם
תִּעַב, וַיַּעֲלֶה עַל בָּמֳתֵי עָב,[p] וַיָּרֶם שִׂכְלוֹ
מֵעַל הָאָרֶץ בְּמַעֲנָיו וַיַּעַל כַּיּוֹנֵק לְפָנָיו.[q]
וַיִּתְבּוֹנֵן בְּגָבְהֵי שַׁחַק וּמַעֲלוֹתָיו, וְרַעַם
1695 גְּבוּרֹתָו.[r] וְהִנְנִי מוֹדִיעֲכֶם סוֹד מַעֲלָתוֹ,
אָבוֹא עַד תְּכוּנָתוֹ.[s,151]

⁂

1680 יעיד] *edd.*; יעיר A(?)GM(?)R **על חברו**] A *edd.*; codd. לחברו

1696 תכונתו] AMR; תבונתו G(?)

[t] Isa. 3: 3 All scholars[152] skilled in lecturing[t] agree
That vapours rising from the earth must be
Considered of two kinds, each of them by
Its own laws governed: one is moist, one dry,
Each comprehensive in its own domain.
The moist one, through its rise, produces rain,
In mercy ordered[153] by God's providence.
But when the dry sort rises, it is dense
[u] Cf. Ps. 147: 18 As smoke that billows, restless, causing wind.[u]
And when, deep down within earth's womb, this kind
Of vapour forms, and then, with monstrous force,
Moves, from its mighty heaving, in due course
There must ensue within earth's womb a quake
With power to shatter houses, and to shake
[v] Isa. 18: 5 Down towered keeps, like tendrils clipped[v] to shear
A vine's exuberance. All which makes clear
That hurricane and earthquake both must spring
From but a single cause: though differing
[w] Job 41: 9(17) In function, like blood-brothers, close they cling.[w]
The cause of thunder[154] need elude none who
Possess trained minds, since, like the other two,
[x] Cf. Eccles. 9: 3 Subject to nature's laws, it shares the fate[x]
That holds phenomena co-ordinate.
Yet thunder is distinct, for it enjoys
[y] Ezek. 1: 24 The quality heard in its rumbling noise,[y]
The sound of wind, which, pausing in its flight,
Finds in the cloud its lodging for the night.
And this occurs because of nature's laws
As these apply to vapour, which they cause
To seek the cloud's deep centre, and condense:
Forthwith the wind, billowing smoke, flees thence,
Up, down, or to some quarter of the skies
Forced, boisterously howling battle-cries,
[z] Job 37: 5 As God's voice thunders wondrously.[z] The same
Effect is seen when moisture's clash[155] with flame
Producing vapour out of chaos swirls,
[a] Gen. 19: 28 As smoke poured from a furnace[a] upward curls,
Then (so intense its heat) will burst, the sound

---

[152] The ultimate source for the following disquisitions is Aristotle's *Meteorologica* (continued in Appendix 2).

דָּבָר יָדוּעַ[152] וּמֻסְכָּם לְכָל־נָבוֹן לַחַשׁ[t] וְחָכָם
כִּי הַקִּיטוֹר הָעוֹלֶה מִן הָאָרֶץ שְׁנֵי מִינִים,
וְלָהֶם מִשְׁפָּטִים וְדִינִים. הַמִּין הָאֶחָד לַח
וְהַשֵּׁנִי יָבֵשׁ, וְכָל־אֶחָד בְּחֶלְקוֹ חוֹבֵשׁ.
וְהַקִּיטוֹר הַלַּח בַּעֲלוֹתוֹ מוֹרִיד גְּשָׁמִים
בִּפְקֻדַּת רַחֲמִים.[153] וְהַיָּבֵשׁ, עָשֵׁן בַּעֲלוֹתוֹ
לֹא יָנוּחַ, מַשִּׁיב הָרוּחַ.[u] וְכַאֲשֶׁר נוֹלַד
הַקִּיטוֹר הַזֶּה בְּבֶטֶן הָאֲדָמָה, וּמִתְנוֹעֵעַ
בְּחֹזֶק גָּדוֹל וְעָצְמָה, יִתְחַיֵּב בִּתְנוּעָתוֹ
הַקָּשָׁה בְּבֶטֶן הָאֲדָמָה הַרְעָשָׁה, וְיִתָּכֵן לְבַקֵּעַ
בְּכֹחוֹ בָּֽתִּים וּמִגְדָּלִים, וְכָרַת הַזַּלְזַלִּים.[v] וְזֶה
יוֹרֶה כִּי סִבַּת הַהַרְעָשָׁה וְעִנְיַן הָרוּחַ הַקָּשָׁה
אֶחָד הוּא וְאִם נֶחֱלָקוּ, אִישׁ בְּאָחִי⟨ה⟩וּ
יְדֻבָּקוּ.[w] וְעִנְיַן הָרַעַם[154] מִכָּל־מַשְׂכִּיל לֹא
נִכְחָד, כַּאֲשֶׁר לַכֹּל מִקְרֶה אֶחָד.[x] אֲבָל יִבָּדֵל
הָרַעַם בִּסְגֻלָּה, בִּשְׁמִיעַת קוֹל הֲמֻלָּה.[y] וְהוּא
קוֹל הַנִּשְׁמָע בֶּעָנָן אֲשֶׁר בּוֹ רוּחַ יִתְלוֹנָן, וְזֶה
יִקְרֶה מִמִּקְרֵה הַקִּיטוֹר וְחֵקוֹ לְהִתְקַבֵּץ
בְּאֶמְצַע הָעָב וְעָמְקוֹ, וּמִיַּד יֵצֵא הָרוּחַ
הֶעָשֵׁן וְנָס וְנִדְחֶה, לְמַעְלָה אוֹ לְמַטָּה אוֹ
לְאַחַת הַפֵּאוֹת יִדָּחֶה, וְיֶהֹם וְיִנְהֹם בְּקוֹל
תְּשׁוּאוֹת, יַרְעֵם אֵל בְּקוֹלוֹ נִפְלָאוֹת.[z] כַּאֲשֶׁר
יֶאֱרַע אֶל הַדָּבָר הַלָּח כַּאֲשֶׁר יוּשָּׂם עַל הָאֵשׁ
וְנִדְלָ⟨ח⟩,[155] וְנוֹלַד בּוֹ קִיטוֹר וְעָשָׁן, כְּקִיטוֹר
הַכִּבְשָׁן.[a] אָז יִבָּקַע בְּחֹזֶק חֻמּוֹ וְחֵילוֹ, וְנִשְׁמַע

1703–1814 וכאשר . . . ישע וכל] A^

1709 איש באחי⟨ה⟩ו] אחד באחד O_1O_2 **באחי⟨ה⟩ו**] MT; GR *edd.* באחים M(?), באחיו

1720 ונדל⟨ח⟩] codd. *sv*; ונדלק *z*

---

[153] Cf. the phrase בפקודת ישועה ורחמים, ‘a dispensation of deliverance and mercy’, in the additional service (*musaph*) for the festival of New Year, section beginning אתה זוכר (Singer, *Prayer Book*, 251).

[154] Aristotle, *Meteorologica*, 2. 9. 369*a*, ed. and trans. Lee, 222 f.; Samuel Ibn Tibbon, *Ma'amar yiqqawu hamayim*, fo. 192*a* (הרעם והברק, ‘On thunder and lightning’).

[155] Zamora’s reading ונדלק (‘ignited’) is vitiated by the rhyme (לח), the sense, and the source; read (see critical note) ונדלח (‘disturbed’); cf. Aristotle, *Meteorologica*, 2. 9. 369*a*, end: πληγή, the ‘impact’ of dry exhalation and condensed cloud compared to ‘Hephaestus’ (or Hestia’s) laugh’ when moisture comes into contact with fire.

[b] Exod. 28:35
[c] Cf. 1 Kgs. 8:5
[d] Judg. 19:30; Isa. 8:10

Heard[b] far and wide reverberating round.
Such is the cause of thunder, though untold
Its details:[c] now let each his scheme[d] unfold."

* * *

[e] Cf. Isa. 24:19
[f] Zech. 10:1
[g] Job 28:26
[h] Ezek. 39:22
[j] Exod. 11:6
[k] Exod. 9:9
[l] Cf. Deut. 8:9
[m] Ps. 60:4(2)

The Grouse spoke next. "My studies, too, have shown
Lightning and thunderbolts[156] are likewise known
To come from this same class. When, round the fringe
Of clouds may be observed a fiery tinge,
Flame flickering through fissures,[e] like the glow
Of forge fires, lightning forks streak to and fro,
'Tis broadcast thunderstorms God means to shower,[f]
Which happens through the wind's increasing power
That, though it be a light breeze, detonates
Force which its heavy matter concentrates,
Close-packed, to be ignited from the spire
(Thus predisposed) breathed by the sphere of fire.[157]
The cause of lightning, here comprised, informs
The claps that mark the path of thunderstorms.[g]
Howbeit, burning meteors[h] their cause
Have in their volume, and the weight that draws
Them earthward in a violent descent,
Their own shriek matched by shrill cries of lament.[j]
Once more the wind, through close-compressed heat's might
Inflammable matter must ignite.
In power, from strong to weak meteors range;
As their components vary, their strengths change.
When most parts of the bolt are but thin air
It turns to dust,[k] nor singes things of rare
Structure, like wool, or leaves: from animate
Beings it snatches life, immaculate
Of signs of burning. Should, however, earth
Predominate, destructive power no dearth
Therein[l] will show. The reason it descends
So steeply, is its mighty weight, which bends[m]
Its waving course: since its preponderant
Components are so heavy, arrogant
They bear themselves towards parts that are light.
It comes at length to ground, because its flight
Depends on motion—two kinds may impel
It, both demonstrable, and thus known well;

קוֹלוֹ.[b] זוֹ הִיא סִבַּת הָרַעַם וְעִנְיָנָיו אֲשֶׁר לֹא יְסֻפָּרוּ,[c] וְעַתָּה שִׂימוּ לָכֶם עֵצָה עֻצוּ וְדַבֵּרוּ.[d]

❧

וַיֹּאמֶר הַקּוֹרֵא, אֲנִי לָמַדְתִּי כִּי אַבְנֵי הָאֶלְגָּבִישׁ[156] וְהַבְּרָקִים מִזֶּה הַמִּין נֶעֱתָקִים. כִּי כַּאֲשֶׁר יִתְרָאֶה סָבִיב הֶעָב אֵשׁ מִתְלַהֶטֶת, פּוֹר הִתְפּוֹרְרָה וּמִתְמוֹטֶטֶת,[e] וְכִדְמוּת אֵשׁ מְהִירָה בְּרָקִים פּוֹחֲזִים, ה׳ עֹשֶׂה חֲזִיזִים.[f] וְהוּא, כִּי יִתְחַזֵּק הָרוּחַ וְחֻמּוֹ יִדְחֶה בִּמְרוּצָה קַלָּה עַצְמוֹ, בִּהְיוֹת בּוֹ חֹמֶר וַהֲכָנָה עָבָה, לְקַבֵּל מִגַּלְגַּל הָאֵשׁ[157] לֶהָבָה. זֶה עִנְיַן הַבָּרָק וְסִבּוֹתָיו הַכְּלוּלוֹת, וְדֶרֶךְ לַחֲזִיז קֹלוֹת.[g] אָמְנָם סִבַּת אַבְנֵי הָאֶלְגָּבִישׁ[h] בִּשְׂרֵפָה, בִּכְבֵדוּת טִבְעָהּ וְגוּפָהּ, וְהִיא הָאֶבֶן אֲשֶׁר תֵּרֵד לָאָרֶץ בְּחָזְקָה, וְהָיְתָה צְעָקָה.[j] וְהִיא כְּמוֹ כֵן רוּחַ עָבָה, וְחֹמֶר מְקַבֵּל לֶהָבָה. וְאַבְנֵי אֶלְגָּבִישׁ מֵהֶן חֲזָקוֹת מֵהֶן רָפוֹת, כִּי בְּחִלּוּף הַחֹמֶר הֵם מִתְחַלְּפוֹת, וּבִהְיוֹת רֹב חֶלְקֵי הָאֶבֶן מֵחֶלְקֵי הָאֲוִיר דַּק, וְהָיָה לְאָבָק,[k] כִּי אֵינָהּ שׂוֹרֶפֶת הַגּוּפִים הַקַּלִּים כַּצֶּמֶר וְכֶעָלִים, וְיָמִית בַּעֲלֵי חַיִּים בַּחֲטִיפָה, וְאַל יִתְרָאֶה בְּעַצְמָם רֹשֶׁם הַשְּׂרֵפָה. וּבִהְיוֹת מֵחֶלְקֵי הָאָרֶץ רֻבָּהּ לֹא יֶחְסַר כֹּל בָּהּ.[l] וְסִבַּת יְרִידָתוֹ לְמָטָּה לְתֹקֶף כְּבֵדוּתוֹ כִּי מָטָה,[m] בִּהְיוֹת רֹב חֲלָקֶיהָ כְּבֵדִים וְעַל חֶלְקֵי הַקַּלּוֹת מְזִידִים. וְהִגִּיעַ לָאָרֶץ בִּשְׁתֵּי תְּנוּעוֹת, וְהֵם עַל פִּי הַמּוֹפֵת יְדוּעוֹת, הָאֶחָד בְּהֶכְרֵחַ וְהַשֵּׁנִי בְּטֶבַע, וְתֵרֵד לִמְקוֹמָם כָּרֶגַע.

1724 הקורא] ^O_1

1728 ה׳] ^*sv*

1737 מהן רפות] *edd.*; codd. (R) (ומן) יעופות

1741 וימית] O_2 וימת

1742 ואל] GMO_1R *edd.*

---

[156] Aristotle, *Meteorologica*, 2. 9. 369*b*, ed. and trans. Lee, 222 f. (lightning); 3. 1. 371*a*, ed. and trans. Lee, 236 f. (thunderbolts) (continued in Appendix 2).

[157] See Ibn Sahula's Preface, n. 11.

Either because external pressure drives,
Or natural, which from within derives.
So it descends, in but a trice, to seek
Its earth component’s place; the light part, weak,
Moves in its own despite, being outweighed
As by some would-be murderer waylaid.[n]
Such is the cause of thunderbolts and hail
As study and research teach us their trail.”[o]

❧

Then spoke the Cock. “I, for my part, have turned
To study of the rainbow,[158] and have learned
Enough to understand at least somewhat:
’Tis like a lid, by thread hinged to a pot,[p]
So, opposite the sun it always lies
But only when ’tis not long past sunrise
Or near to sunset, and the atmosphere
Exhibits fleecy clouds, their matter clear.
Save in such circumstance ’tis ne’er observed,
’Twill change not from this way, nor ever swerved.
This shows its function and its structure, planned
Integrally, and how to understand
The splendour of its diadem.[q] Sunlight,
Filtered through cloud, is changed; what was for sight
Too dazzling, the observer’s eye can bear.
Such change, controlled by time, occurs but where
A line, clearly defined, is known to run
Straight from observer, through the cloud,[r] to sun,
From where he stands amazed.[s] Still is required
A figure’s image which, seen and admired,
Makes the display complete—a squadron, meant
To bring relief, forth from the city sent.[t]
The figure needed, sunlight for the eye
Of those that look thereon to modify,
The sun produces, when he stands upon
His circuit’s nadir—a phenomenon
Which must be, when he starts his new ascent:
’Tis then the image may be evident,
Should there be raised a cloud,[u] its centre dense
But bright its edge, and its circumference
Evenly round—for proof,[v] the same effect
Is seen in images mirrors[w] reflect;

[n] Exod. 21:14
[o] Job 5:27
[p] Cf. Num. 19:15
[q] Cf. Isa. 28:5
[r] Exod. 19:9
[s] Gen. 24:21
[t] 2 Sam. 18:3
[u] Cf. Num. 9:17
[v] Cf. Deut. 28:46
[w] Exod. 38:8

כִּי בִּהְיוֹת הַקַּל מְעַט רֹב כֹּבֶד יְנִיעֵהוּ, כִּי יָזִד אִישׁ עַל רֵעֵהוּ.[n] זֹאת סִבַּת הַבָּרָד וְהָאֶלְגָּבִישׁ כַּאֲשֶׁר לְמַדְנוּהָ, הִנֵּה זֹאת חֲקַרְנוּהָ.[o]

❧

וַיֹּאמֶר הַתַּרְנְגוֹל, גַּם אֲנִי בְּעִנְיַן הַקֶּשֶׁת[158] לָמַדְתִּי, וְעַל קְצַת תְּכוּנָתוֹ עָמַדְתִּי. וְהִנֵּה הוּא פָּתִיל צָמִיד,[p] נֶגֶד הַשֶּׁמֶשׁ תָּמִיד, וְהוּא בִּהְיוֹת הַשֶּׁמֶשׁ קָרוֹב לִזְרִיחָתוֹ אוֹ קָרוֹב לְבִיאָתוֹ, בִּהְיוֹת בָּאֲוִיר עֲנָנִים רַכִּים, חֳמְרָם זַכִּים, וְלֹא יֵרָאֶה לְעוֹלָם זוּלָתִי בְּזֶה הָעֵרֶךְ, וְלֹא יִשְׁתַּנֶּה מִזֶּה הַדֶּרֶךְ. וְזֶה יוֹרֶה כִּי פְּעֻלַּת תְּכוּנָתוֹ וַהֲבָנַת תִּפְאֶרֶת צְפִירָתוֹ[q] הוּא הִתְהַפְּכוּת לַהַט הַשֶּׁמֶשׁ מִן הֶעָנָן, וּבְעֵינֵי הָרוֹאֶה יִתְבּוֹנָן. וְזֶה יִשְׁתַּנֶּה בִּזְמַן קָבוּעַ, וּבִגְבוּל יָדוּעַ, וְהוּא, הַשֶּׁמֶשׁ וְעַב הֶעָנָן[r] וְהָרוֹאֶה, בִּהְיוֹתוֹ מִשְׁתָּאֶה.[s] וְעִם כָּל־זֶה צָרִיךְ לִהְיוֹת דְּמוּת תֹּאַר לְהַשְׁלָמָתוֹ, מֵעִיר לַעְזִיר[t] עַל יְסוּדָתוֹ. וְהַדְּמוּת אֲשֶׁר בְּזֹאת הָרְאִיָּה מְצֹרֶכֶת לִהְיוֹת לָהֶם הַשֶּׁמֶשׁ מִתְהַפֶּכֶת, הוּא הֱיוֹתוֹ בְּתַחְתִּית עֲגוּלָה, וְזֹאת תְּחִלַּת הָעוֹלָה וְהַתֹּאַר הַמְחֻיֶּבֶת בְּזֹאת הַהֲוָיָה, וְאָז יִתָּכֵן בְּתוֹכוֹ הָרְאִיָּה, הִיא לְהֵעָלוֹת הֶעָנָן[u] עֲגֹל חֲלָקָיו וְשָׁוֶה, זַךְ מִבָּחוּץ וְתוֹכוֹ עָבֶה, כְּעִנְיָן הַנִּרְאֶה לְמוֹפֵת וּלְאוֹת[v] בְּמַרְאֹת הַצֹּבְאֹת.[w] וְאָז יֵרָאֶה בּוֹ ג׳

1766 לעזיר] MT *kethib*; *qere* codd. *edd.* לעזור

---

[158] **Aristotle, *Meteorologica*, 3. 2. 371*b* f., ed. and trans. Lee, 240 f.; Samuel Ibn Tibbon, *Ma'amar yiqqawu hamayim*, fo. 195*b* (הקשת, 'On rainbows').**

When this occurs, three well-known hues are seen,
Four further colours, with the gaudy sheen
[x] Cf. Judg. 5: 30 Of captured finery,[x] though one is faint
Because its cause is subject to constraint.
This may be seen in clouds, when they contain
Something in nature very like to rain;
At times, in clear, unruffled air, one sees
Colours whose shade is very near to these,
If cloud there is, part thick, part bright, and one
Is standing as it were behind the sun
Upon a fence, or wall. Likewise, a man
When morning breaks, facing the sunrise, can
[y] Cf. Mic. 1: 4 With a swift swing toss water,[159] which, thus poured[y]
Will let him see three colours, that accord
With those. Touching the rainbow, scholars versed
In scientific searching have rehearsed
More details, far, than this, neither withhold
Their speculations to be left untold,
But with extensive explanations make
[z] Cf. Ezek. 39: 15 All clear, and their own mark beside it stake.[z]
[a] Isa. 10: 25 I have but gathered, here and there, a mite[a]
[b] Jer. 8: 9 Of what they say, of wisdom theirs by right."[b]

❧

The Eagle, summing up, said, "All, indeed,
Is plausible, and well known, as agreed
By science; yet, throughout it all, extends
One thing which—mystic, wonderful—transcends
The intellect of man, as higher still;
For God, who formed the world as He did will,
[c] Ps. 32: 6 Prepares[160] all things, the times[c] to understand
[d] Job 37: 13 For rain to wield His rod, or bless His land;[d]
Each day does He creation's work renew,[161]
Each thing against its hour fixed firm, as due
Within the six millennia[162] forecast.
[e] Cf. Gen. 1: 14 The heavenly bodies, set as signs[e] to last,
As needed, eagerly make His will theirs
[f] Job 5: 10 Who sends forth rain to swill the thoroughfares.[f]
And should His purpose be, the earth to shake
Producing deep within its bowels a quake,
His thought (harsher, when judge He must) translates

גַּוָּנִים נוֹדָעִים, שְׁלַל הַצְּבָעִים.[x] יֵרָאֶה בּוֹ גַּוָּנִים אַרְבָּעָה, אֲבָל סִבַּת הַגֵּוָן הָאֶחָד גְּרוּעָה. וְזֶה יִתָּכֵן לִרְאוֹת בֶּעָבִים בִּהְיוֹתָם אֶל טֶבַע הַמָּטָר קְרוֹבִים. וְלִפְעָמִים יֵרָאֶה כְּדִמְיוֹן אֵלּוּ הַגַּוָּנִים בָּאֲוִיר הַזַּךְ הַשָּׁוֶה, בִּהְיוֹת שָׁם הֶעָנָן קְצָתוֹ זַךְ וּקְצָתוֹ עָבֶה, וְיַעֲמֹד לוֹ מֵאֲחוֹרֵי הַחַמָּה בְּגָדֵר אוֹ חוֹמָה. וְאִם בַּבֹּקֶר יַעֲמֹד אִישׁ כְּנֶגֶד הַשֶּׁמֶשׁ בְּזָרְחוֹ וְיִשְׁפֹּךְ הַמַּיִם הַמֻּגָּרִים[y] בִּמְהִירוּת כֹּחוֹ,[159] יִרְאֶה בְּעֵינָיו כִּדְמוּת אֵלֶּה הַדִּמְיוֹנִים, שְׁלֹשָׁה גַּוָּנִים. וְעוֹד דִּקְדְּקוּ חַכְמֵי הַמֶּחְקָר בְּעִנְיְנֵי הַקֶּשֶׁת, וְלֹא מָנְעוּ מִשְׂפַת עִיּוּנָם אֲרֶשֶׁת, וְהֶאֱרִיכוּ בְּפֵרוּשׁוּ עִיּוּן, וּבָנוּ אֶצְלוֹ צִיּוּן.[z] וַאֲנִי לָקַטְתִּי מְעַט מִזְעָר[a] מִדִּבְרֵיהֶם וְחָכְמַת מֶה לָהֶם.[b]

❧

וַיֹּאמֶר הַנֶּשֶׁר, אָמְנָם כִּי אֵלֶּה הַדְּבָרִים נִשְׁמָעִים, עַל פִּי הַמֶּחְקָר נוֹדָעִים, אָמְנָם יֵשׁ בָּהֶם סוֹד אֶחָד נִפְלָא, וּמִשֵּׂכֶל הָאָדָם נִסְתַּר וְנַעֲלָה. כִּי הָאֵל הַבּוֹרֵא עוֹלָמוֹ כְּחֶפְצוֹ מֵבִין[160] הַכֹּל בְּחָכְמָתוֹ לְעֵת מְצוֹא,[c] אִם לְשֵׁבֶט אִם לְאַרְצוֹ,[d] מְחַדֵּשׁ תָּמִיד בְּכָל־יוֹם מַעֲשֵׂה בְּרֵאשִׁית,[161] וּמוּכָן לְעִתּוֹ עַל דְּבַר הַשִּׁית.[162] וְהָאוֹתוֹת[e] דְּרוּשִׁים לְחֶפְצוֹ וַחֲפֵצוֹת, וְשֹׁלֵחַ מַיִם עַל פְּנֵי חוּצוֹת.[f] וְכַאֲשֶׁר יַחְפֹּץ לְהוֹלִיד בְּבֶטֶן הָאֲדָמָה

1793 מבין] Gz; codd. מכין *sv*(?O$_2$)

---

[159] Aristotle, *Meteorologica*, 3. 4. 374*b*, ed. and trans. Lee, 258.

[160] I render מכין, but מבין ('understands': so Zamora, see critical note) is conceivably the original reading.

[161] A phrase from the 'dawn collect' (*birkath yoṣer*); see Singer, *Prayer Book*, 37.

[162] The words על דבר השית I find obscure. The translation assumes that there is a play on the homonymous Hebrew שית = 'foundation' and Aramaic שית = 'six', and that there is present an allusion to the rabbinic millenarian notion (BT *Sanhedrin 97a*) that the world is destined to last for 6,000 (שית אלפי) years, corresponding to the six days of creation by application of the formula given in Ps. 90: 4.

Will into act: then no cloud dissipates.
Who, in His mighty thunderings can find
The meaning,[g] or can read the words behind
His growling and His roars,[h] what time He throws
Lightning, His bolts discomfiting[j] His foes,
Ready upon His enemies to wreak
Destruction, fire,[k] and brimstone, making streak
His meteors?[163] That all might have in mind
The covenant, its symbol He designed,
A bow, which in the clouds appears.[l] Beside
These instruments at call, to be applied
To what He wills with merciful intent,
He works great wonders none could implement.[m]
And doctors, versed in science, seek in vain
Into God's miracles insight to gain.
Yet, mid the remnant God inspired,[n] a root
Sprung from the prophets' teachings, still bears fruit,[o]
And naught is hidden from their wisdom's eye:
Giants, whose race with time itself can vie."[p]

❧

"Our spirits you revive",[q] the Grouse declared,
"From that low plane where we our knowledge aired,
Raising us to sublime heights, whereby you
Teach us to see, through faith, what things are true.[164]
No purpose flourishes, naught trouble quells
Relieving, save His providence who dwells
In heaven above, and yet surveys each act
Of those below.[r] His mercies, all exact,
Are fitted to their purposes,[s] and hence
All humankind hold Him in reverence."[t]
"That", said the Cock, "the proper faith makes plain
One must at every instant entertain.
Nothing potential can be realised
Unless by higher purpose authorised,
Supernal purpose, perfect for its end.
Indeed, with this in mind, the prophet penned
Admonishment, to show how He surveys
All things, as prime existent, in the ways
Of goodness guiding men, far from a state
Of sin withheld, lest they should share the fate

[g] Job 26: 14
[h] Cf. Isa. 5: 29
[j] Cf. 2 Sam. 22: 15; Ps. 18: 14
[k] Cf. Ezek. 38: 22
[l] Ezek. 1: 28; Gen. 9: 13
[m] Cf. Ps. 136: 4
[n] Cf. Joel 3: 5(2: 30)
[o] Cf. Deut. 29: 17
[p] Gen. 6: 4
[q] Gen. 47: 25
[r] Cf. Ps. 138: 6
[s] Cf. Ps. 111: 2
[t] Job 37: 24

הַרְעָשָׁה, הִנֵּה בְּרוּחוֹ הַקָּשָׁה, וְלֹא הוּסַר הֶעָב וְכָלָה הֶעָנָן, וְרַעַם גְּבוּרֹתָו מִי יִתְבּוֹנָן.[g] וְאַחַר דְּבָרָיו יִשְׁאַג וְיִנְהֹם,[h] וּבְרָקִים רָב וַיָּהֹם.[j] מְזֻמָּן לְהַשְׁמִיד צָרִים וּלְהַכְרִית, אַבְנֵי אֶלְגָּבִישׁ[163] אֵשׁ וְגָפְרִית.[k] וַיִּתֵּן לְאוֹת בְּרִית לְהָבִין וּלְהִתְבּוֹנָן כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן.[l] וּמִלְּבַד אֵלֶּה הַנִּמְשָׁכִים לְחֶפְצוֹ וּלְחַסְדּוֹ, עֹשֶׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ.[m] וְאֵין בְּיַד חַכְמֵי הַמֶּחְקָר כֹּחַ וָאֵל לַעֲמֹד וּלְהִתְבּוֹנֵן נִפְלְאוֹת הָאֵל, אֲבָל הַשְּׂרִידִים אֲשֶׁר הַשֵּׁם קֹרֵא[n] מִקַּבָּלַת הַנְּבִיאִים שָׁרְשָׁם פּוֹרֶה,[o] דָּבָר מֵעֵין חָכְמָתָם לֹא נֶעֱלָם, הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם.[p]

* * *

וַיֹּאמֶר הַקּוֹרֵא, הֶחֱיִתָנוּ,[q] וּמִמַּדְרֵגָה שְׁפָלָה אֶל הָרָמָה הֶעֱלִיתָנוּ, וְהוֹדַעְתָּנוּ דִּבְרֵי תְּבוּנָה, אֱמֶת וֶאֱמוּנָה.[164] כִּי כָל־יֶשַׁע וְכָל־חֵפֶץ לֹא יַצְמִיחַ כִּי אִם בְּהַשְׁגָּחַת עֶלְיוֹן בַּשָּׁמַיִם בַּשָּׁפָל יַשְׁגִּיחַ,[r] וּמַעֲשָׂיו וַחֲסָדָיו לְכָל־חֶפְצֵיהֶם דְּרוּשִׁים,[s] לָכֵן יְרֵאוּהוּ אֲנָשִׁים.[t] וַיֹּאמֶר הַתַּרְנְגוֹל, זֹאת הִיא הָאֱמוּנָה הַנְּכוֹנָה בְּכָל־רֶגַע וְעוֹנָה, כִּי אֵין דָּבָר יוֹצֵא לִפְעֻלָּה כִּי אִם בְּכַוָּנָה עֶלְיוֹנָה מְתֻקֶּנֶת וּמְעֻלָּה. וְעַל זֶה הַנָּבִיא מוֹכִיחַ לְהַרְאוֹת פְּעֻלַּת רִאשׁוֹן מַשְׁגִּיחַ, לְהַדְרִיךְ בְּנֵי אָדָם בְּדֶרֶךְ טוֹבָה וּלְהַרְחִיקָם מִפֶּשַׁע וְחוֹבָה, לְבַל יִדְמוּ אֶל

1815 יצמיח] codd. *edd.*; O$_1$ יצמח

1817 יראוהו] MT codd. *sv*; M יראיהו, *z* ייראוהו

---

[163] See above, n. 156.

[164] The introductory words of the credal declaration (*'emeth we'emunah*), in the form used in the evening service (Singer, *Prayer Book*, 98).

Of infidels, cut down when morn has sped,
Ere eventide;[u] and this is what he said:
Thus saith the Lord, learn not to tread the road
That heathen walk, nor quail when they forebode
Doom from the stars.[v] And so, each man who reads
It, must reflect, and, ruing his misdeeds,[w]
Choose words of penitence with him to bide[x]
Nor suffer it to stray far from his side,
For nigh is trouble.[y] Fair is penitence,
Matched to good works, and those with confidence
In her a buckler have for their defence."[z]

❧

The group,[165] their business done and talk likewise
Complete, found sleep was mistress of their eyes.
So, at the Eagle's order, beds were brought
Spread with rich coverlets, splendidly[a] wrought,
On floors of marble paving interspaced
With divers coloured flags,[b] in florid taste.
On couches matching each one's rank they all
Retired, and into blissful sleep did fall.[c]
Rising next morn, dazed and amazed, they went
Straight to the house of God, whither were sent
The birds' two representatives,[d] to wait
Their coming mid the crowd there congregate,
The hale and halt, drawn to the noble pile
In multitudes, wedged tight from aisle to aisle.[e]

❧

Then, with much eloquence,[f] the Eagle spoke
This discourse in the hearing of the folk:[g]
"Ye all have seen, yea, each of you did gawk[h]
Observing me proceed[j] against the Hawk.
But I no longer can alone support
The importunities with which are fraught
Troubles you bring[k] to me. Yet I have found
This day, what to my profit[l] shall redound,
And to my far-famed dignity: a pair
Of persons,[m] uncorrupted, upright, fair,
To wit, the Wild Cock, and the moorland-bred
Grouse[n]—these hereby do I appoint your head,[o]
Your welfare they shall ponder,[p] being sage,

[u] Job 4: 20
[v] Jer. 10: 2
[w] Cf. Lam. 3: 39
[x] Cf. Hos. 14: 3(2)
[y] Cf. Ps. 22: 12(11)
[z] 2 Sam. 22: 31
[a] Exod. 28: 2
[b] Esther 1: 6
[c] Cf. Jer. 31: 25(26)
[d] Gen. 19: 1
[e] 2 Kgs. 10: 21
[f] Cf. Prov. 16: 24
[g] Cf. Neh. 8: 3
[h] Job 27: 12
[j] Cf. Exod. 19: 4
[k] Cf. Deut. 1: 9, 12
[l] Hos. 12: 8
[m] Josh. 2: 1
[n] Cf. 1 Sam. 26: 20
[o] Deut. 1: 15
[p] Cf. Job 32: 12

הַכּוֹפְרִים אֲשֶׁר מִבֹּקֶר לָעֶרֶב יֻכַּתּוּ,[u] כֹּה אָמַר ה׳ אֶל דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ וּמֵאֹתוֹת הַשָּׁמַיִם אַל תֵּחָתּוּ.[v] וְאֶל זֶה צָרִיךְ אָדָם לְהִתְבּוֹנֵן, וְעַל אֲשָׁמָיו לְהִתְאוֹנֵן,[w] וְיִקַּח עִמּוֹ[x] דִּבְרֵי תְּשׁוּבָה, וְאַל תִּרְחַק מִמֶּנּוּ כִּי צָרָה קְרוֹבָה.[y] כִּי יְפִי הַתְּשׁוּבָה וְהוֹד הַמַּעֲשִׂים מָגֵן הוּא לְכֹל הַחֹסִים.[z]

❧

וַיְהִי כַּאֲשֶׁר כִּלּוּ הָאֲנָשִׁים[165] מַעֲשֵׂיהֶם, וְהַשֵּׁנָה גָּבְרָה בְּעֵינֵיהֶם. וַיְצַו הַנֶּשֶׁר לְהַצִּיעַ מִטּוֹת לְכָבוֹד וּלְתִפְאָרֶת,[a] עַל רִצְפַּת בַּהַט וָשֵׁשׁ וְדַר וְסֹחָרֶת.[b] וַיַּעַל כָּל־אֶחָד עַל מִטַּת יְקָרוֹ וְגָדְלוֹ, וּשְׁנָתוֹ עָרְבָה לוֹ.[c] וַיָּקוּמוּ בַּבֹּקֶר וַיֵּלְכוּ בֵּית הָאֱלֹהִים, נִפְלָאִים וּתְמֵהִים, וּשְׁלוּחֵי הָעוֹף לְבוֹאָם חוֹכִים, שְׁנֵי הַמַּלְאָכִים,[d] וְהַבַּיִת מָלֵא פֶּה לָפֶה[e] חָזָק וְנִרְפֶּה.

❧

וַיְדַבֵּר הַנֶּשֶׁר בְּאָזְנֵי כָּל־הָעָם[f] דְּבָרִים, וְנֹעַם הָאֲמָרִים.[g] הֵן אַתֶּם כֻּלְּכֶם חֲזִיתֶם,[h] וְאֶת־אֲשֶׁר עָשִׂיתִי אֶת־הַנֵּץ רְאִיתֶם.[j] וְלֹא אוּכַל לְבַדִּי שְׂאֵת אֶתְכֶם, טָרְחֲכֶם וּמַשַּׂאֲכֶם.[k] וְהִנֵּה הַיּוֹם לְשֵׁמַע כְּבוֹדִי וְגָדְלִי מָצָאתִי אוֹן לִי,[l] שְׁנַיִם אֲנָשִׁים[m] תְּמִימִים וִישָׁרִים, תַּרְנְגוֹל הַבָּר וְהַקֹּרֵא אֲשֶׁר בֶּהָרִים.[n] וָאֶתֵּן אוֹתָם רָאשִׁים עֲלֵיכֶם,[o] לְהִתְבּוֹנֵן עֲדֵיכֶם,[p]

---

[165] האנשים ('the men') is a lapse of Ibn Sahula, although in his moralising passages and biblical quotations he blithely ignores the anomaly of references to humankind and their concerns being placed in the mouth of animals.

Well known,[q] aye, fellows of all who engage
In reasoning of statecraft. But, aside
From their fine intellect, theirs is a wide
Renown, as benefactors, both endowed
With qualities of which they can feel proud,[r]
Since as a touchstone those that would assay
Use them—choice ornaments, indeed, are they,
Like pomegranates and bells broidered in gold.[s]
Their virtues by tradition are extolled:
The liver of a partridge (or a grouse)
Dried, and thereafter crushed, if one then souse
In rain-water, well pounded, benefits
One suffering from epileptic fits.
A daily dose thereof will guarantee
His cure. 'Tis said, of such a high degree
This bird is, that great value is enshrined
Within his gall: the foaming bile,[166] combined
With olive oil and honey, each of these
Proportionate, will yield a salve to ease
Glaucoma—cured the eye, and once more bright,
The darkness it confronted turned to light.[t]
'Tis said, his roasted flesh invigorates
Weakened intestines and, as treatment, rates
High against colic which debilitates.

❧

As for the Cock's uniquity,[167] a screed
Recites his praise, and this is what we read:
'For one who has the falling sickness, use
A cock's neck; charred, it will a smoke diffuse
Whereof the odour will relax its grip
And save him from his terrors. Let him sip
A broth, brewed from the pebbles that are found
In a cock's belly, for 'twill make him sound,
Cured of his trouble. Further, the inside
Scale of the crop, peeled[u] and thereafter dried,
Then soaked, and drunk, will cure a stomach-ache,
Whilst soup made of an aged cock will make
The belly loose, its solid charge unlocks:
The flesh, as costive, diarrhoea blocks.
Apart from this, the cock serves us right well
And sometimes saves, as all the world can tell.

[q] Deut. 1: 15

[r] Zeph. 3: 20

[s] Cf. Exod. 39: 25–26

[t] Cf. Isa. 42: 16

[u] Cf. Mishnah, *Ḥullin* 3: 6

כִּי הֵם לְכָל־מַשְׂכִּיל אַחִים וְרֵעִים, אֲנָשִׁים חֲכָמִים וִידֻעִים.[q] וּמִלְּבַד חָכְמָתָם וּתְבוּנָתָם וְחֵלֶק מַהֲלָלָם וּמִנְחָתָם, יֵשׁ בְּכָל־אֶחָד סְגֻלָּה, לְשֵׁם וְלִתְהִלָּה,[r] וְהוּא מִבְחַן הַבּוֹחֲנִים, רִמֹּנֵי זָהָב וּפַעֲמֹנִים.[s] וְהוּא אָמְרָם, כְּבַד הַקּוֹרֵא יָבֵשׁ וְשָׁחוּק, וּבְמֵי הַמָּטָר כָּתוּת וּמָחוּק, יוֹעִיל מְאֹד אֶל הַנִּכְפֶּה, וְאִם יַתְמִיד שְׁתִיָּתוֹ יִתְרַפֵּא. וְאָמְרוּ לִגְדֻלַּת מַדְרֵגָתוֹ שֶׁבַח גָּדוֹל בִּמְרֵרָתוֹ,[166] כִּי אִם יָשִׂימוּ שֶׁמֶן זַיִת וּדְבַשׁ כְּשִׁעוּר הַקֶּצֶף אֲשֶׁר בְּתוֹכוֹ נֶחְבָּשׁ, וְיִתֵּן עַל הָעַיִן הֶחָשׁוּךְ יִתְרַפֵּא וְיֵאוֹר, יָשִׂים מַחְשָׁךְ לִפְנֵיהֶם לָאוֹר.[t] וְאָמְרוּ כִּי בְּשָׂרוֹ הַצָּלוּי רִפְיוֹן הַמֵּעַיִן מַחֲזִיק, וְיוֹעִיל לְכָל־שִׁלְשׁוּל מַחֲלִישׁ וּמַזִּיק.

* * *

וּסְגֻלַּת הַתַּרְנְגוֹל[167] וְשִׁבְחוֹ מַהֲלָל גָּדוֹל, וְזֶה נֻסָּחוֹ. אָמְרוּ, הַמְקַטֵּר אֶת־הַנִּכְפֶּה בְּעָרְפּוֹ יַצִּילֵהוּ מֵאֵימָתוֹ וְאַכְפּוֹ, וְאִם יִשְׁתֶּה הַנִּכְפֶּה מִן הָאֲבָנִים הַנִּמְצָאִים בְּבִטְנוֹ יִתְרַפֵּא מִמַּחֲלָתוֹ וְאוֹנוֹ. וְאָמְרוּ, אִם תִּקַּח מִן הַקְּלִפָּה הַנִּקְלֶפֶת[u] אֲשֶׁר בְּקֻרְקְבָנוֹ נֶאֱסֶפֶת, וּתְיַבֵּשׁ וְתִשְׁתֶּה תַּעֲלֶה אֲרוּכָה לִכְאֵב הָאֶצְטוֹמְכָא. וְאָמְרוּ, מְרַק הַתַּרְנְגוֹל הַזָּקֵן יְשַׁלְשֵׁל הַבֶּטֶן וִישַׁלְּחֵהוּ, וּבְשָׂרוֹ יְחַזְּקֵהוּ וִיעַקְּבֵהוּ. וּמִלְּבַד אֵלֶּה יֵשׁ בּוֹ תּוֹעֶלֶת

1858 החשוך] R(?) החשוך׳

---

[166] Galen, *De simplicium medicamentorum facultatibus*, 10. 13, ed. Kühn, xii. 279, states that the bile of a partridge or cock has a beneficial effect on the eyesight (continued in Appendix 2).

[167] Since a general encomium of the Cock's virtues follows, it seems improbable that סגלה ('property, distinctive quality') here bears its narrower meaning of '[curative] property', despite the specifics adduced (continued in Appendix 2).

At night, he wakes the guilty from their sleep
And those, by folly drugged, who slumber deep;
The sinner, roused, for penitence he wins
To fling in ocean's vast abyss his sins[v]
Rising, his follies and his wickedness
(So soon he hears the cock's crow[w]) to confess.'
Therefore, he 'tis whom I anoint, 'tis he
For my folk and inheritance[x] shall be
Ruler, their peace and welfare to enhance:
One younger, from the masses, I advance.[y]
As his fraternal colleague, I intend
That he shall have my well-beloved friend
The Grouse[168]—heard in the wilderness his cry,[z]
The lonely voice of reason,[169] asking why.
To disobey them,[a] let none here purport,
Or he must die: found guilty by the court,
He straightway to the scaffold shall be brought."[b]

◆

The Eagle closed his discourse, eloquent[c]
Unto the last. Letters were forthwith sent[d]
To spread the news abroad. To all those there
He gave, mindless of sex, an equal share
For each one's journey home: part of a chine
Of beef, a flagon, too, of noble wine.[e]
He gave, both to the Grouse and to the Cock,
Great gifts—gold, silver vessels, and a stock
Of raiment:[f] then, after a warm embrace,[g]
Dismissed them, and they went back to their base.[h]
The envoys, too, returned,[j] well pleased at heart,[k]
To those who had despatched them, to impart
The joyful news, all eagerness to tell
About the Eagle's speech, also to dwell
On his exalted majesty: they stressed
How kindly he received them, and addressed
Their plight with much compassion. They rehearsed
How he the Hawk's end compassed, having first
Destroyed his arrogance, for all to see
Had hanged him,[l] then, as governors to be,
Named both the Cock and Grouse, respected far
And wide, right worthy each, and popular.
The birds[170] were filled with joy, and there ensued

[v] Cf. Mic. 7:19
[w] Jer. 10:13
[x] Joel 4:2(3:2)
[y] Ps. 89:20(19)
[z] Isa. 40:3
[a] Cf. Deut. 1:26
[b] Deut. 21:22
[c] Cf. Gen. 49:21
[d] Esther 3:13
[e] Cf. 2 Sam. 6:19; 1 Chr. 16:3
[f] Exod. 12:35
[g] Gen. 48:10
[h] Cf. Josh. 22:6
[j] Gen. 32:7(6)
[k] Cf. Esther 5:9
[l] Gen. 41:13

וּתְשׁוּעָה לְכָל־בָּאֵי עוֹלָם יְדוּעָה, לְעוֹרֵר בַּלֵּילוֹת נִרְדָּמִים, יְשֵׁנִים בְּאִוַּלְתָּם וַאֲשֵׁמִים, וְיָעִיר בְּלֵב הַחוֹטֵא תְּשׁוּבָה, וְיַשְׁלִיךְ בִּמְצֻלוֹת יָם[v] חֵטְא וְחוֹבָה, בְּקוּמוֹ לְהִתְוַדּוֹת עַל רִשְׁעוֹ וְאִוַּלְתּוֹ לְקוֹל תִּתּוֹ.[w] וְעַל זֶה מְשַׁחְתִּיהוּ עַל עַמִּי וְנַחֲלָתִי[x] לְהַרְגִּיעָם, הֲרִימוֹתִי[ו] בָּחוּר מֵעָם.[y] וְהָאָח הָאָהוּב וְהַסַּבָּר,[169] קוֹל קוֹרֵא[168] בַּמִּדְבָּר.[z] וְעַתָּה, הַמַּמְרֶה אֶת־פִּיהֶם[a] יִהְיֶה נִכְרָת וְנִצְמָת, כִּי יִהְיֶה בְאִישׁ חֵטְא מִשְׁפַּט מָוֶת וְהוּמָת.[b]

❧

וַיְכַל הַנֶּשֶׁר לְדַבֵּר שֶׁפֶר אֲמָרִים,[c] וְנִשְׁלוֹחַ סְפָרִים,[d] וַיְחַלֵּק לְכָל־הָעָם מֵאִישׁ וְעַד אִשָּׁה אֶשְׁפָּר אֶחָד וַאֲשִׁישָׁה.[e] וַיִּתֵּן אֶל הַתַּרְנְגוֹל וְאֶל הַקּוֹרֵא מַתָּנוֹת גְּדוֹלוֹת, כְּלֵי כֶסֶף וּכְלֵי זָהָב וּשְׂמָלוֹת,[f] וַיִּשַּׁק לָהֶם וַיְחַבֵּק לָהֶם,[g] וַיְשַׁלְּחֵם וַיֵּלְכוּ לְאָהֳלֵיהֶם.[h] וַיָּשֻׁבוּ הַמַּלְאָכִים[j] הַשְּׁלוּחִים לְשׁוֹלְחֵיהֶם טוֹבֵי לֵב וּשְׂמֵחִים,[k] וַיְסַפְּרוּ לָהֶם דִּבְרֵי הַנֶּשֶׁר וְרוֹמְמוּתוֹ, וְחַסְדּוֹ עֲלֵיהֶם וְרַחֲמָנוּתוֹ, וְאֵת אֲשֶׁר עָשָׂה אֶת־הַנֵּץ כָּלָה, וּזְדוֹנוֹ הִכְרִית וְאֹתוֹ תָּלָה,[l] וְאֵת אֲשֶׁר נָתַן עֲלֵיהֶם שָׂרִים נֶחְמָדִים, הַתַּרְנְגוֹל וְהַקּוֹרֵא הַנִּכְבָּדִים. וַיִּשְׂמְחוּ הָעֳפָאִים[170] כָּל־אֶחָד מִצִּדּוֹ, בְּהַלֵּל וּבְהוֹדוֹת לַשֵּׁם כִּי לְעוֹלָם חַסְדּוֹ.[m] וַיְקַבְּלוּ עֲלֵיהֶם אֶת־הַתַּרְנְגוֹל וְאֶת־הַקּוֹרֵא, לְאָב

1878 **הרימותי[ו]]** הרימותיו codd. *sv*; *z*
בחור] בחר M

---

[168] See above, n. 126.

[169] סבר, see Ibn Sahula's Introduction, l. 104; I n. 19.

[170] See Appendix 2, II n. 131.

On all sides hymns of rapturous gratitude
To God, whose mercies are for aye[m] outpoured,
Acknowledging the twain, each as liege-lord,
The Cock and Grouse, father confessor each,
Masters on whom they could rely to teach.
They taught them penitence[171]—the rules they showed
By which the upright[n] walk its royal road.
No wars disturbed the land;[o] each could maintain
His residence, secure[p] in his domain.
To waken sleeping hearts, and to promote
Just such a social mode, a poet wrote:

Awake, ye slumberers, whose hearts despise
The intellect through folly,[q] *whilst ye hear*
(Too confident)[r] *your hearts' devices cheer:*
Wake, to your moral feelings' challenge rise,

Haste, midst[172] *degeneracy realise*
That one to whom deceitfulness[s] *is dear*
Of his allotted span will not come near
Even the half-way mark,[t] *before he dies.*

Stand up, whilst yet the sun's light fills the skies
Ere darkness falls,[u] *from trespass get you clear*
Washed in the font of penitence, appear
Clean—then to heaven may ye turn your eyes.[v]

Return to God, in penitential guise:
Ascending to the heights, out of the sheer
Abyss of lowest hell,[w] *still persevere:*
Let joy ring through your souls' ecstatic cries.'

With this, the Moralist brought to an end
The narrative of what he would commend
Through enigmatic fables he employed.
The Cynic, his opponent, most annoyed,[x]
Fell down:[y] no colour in his face was seen
And he began to groan from sheer chagrin,
As from him strength and fierce insistence drained;[z]
Quite crushed, he shrank away,[a] with nothing gained
Save, through defence of greed and sin, a fall,
Of his iniquity himself made thrall.[b]

[m] Ps. 106: 1
[n] Cf. Prov. 15: 19; Ps. 107: 7
[o] Josh. 11: 23
[p] Cf. Lev. 25: 18; 2 Sam. 7: 1; 1 Kgs. 5: 4(4: 24)
[q] Cf. Ps. 49: 14(13)
[r] Cf. Job 31: 24
[s] Cf. Ps. 55: 12(11)
[t] Ps. 55: 24(23)
[u] Cf. Eccles. 12: 2; Jer. 13: 16
[v] Cf. Isa. 40: 26
[w] Cf. Ps. 86: 13; Hos. 13: 14
[x] Cf. Gen. 48: 17
[y] Num. 16: 4
[z] Cf. Dan. 10: 8
[a] Ps. 10: 10
[b] Prov. 5: 22

וּלְמוֹרֶה. וַיּוֹרֵם מִשְׁפַּט הַתְּשׁוּבָה,[171] וְאֶת־הַדֶּרֶךְ הַחֲשׁוּבָה, וַיַּדְרִיכֵם בְּאֹרַח הַיְשָׁרִים סְלֻלָה[n] וְרָמָה, וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה.[o] וַיֵּשֶׁב כָּל־אֶחָד לָבֶטַח בְּבֵית מְגוּרָיו, וְהַשֵּׁם הֵנִיחַ לוֹ מִכָּל־עֲבָרָיו.[p] וְעַל זֶה אָמַר הַמְּשׁוֹרֵר, לְהָעִיר לֵב נִרְדָּם וּלְעוֹרֵר:

עוּרוּ יְשֵׁנֵי לֵב בְּכִסְלָם[q] נִאֲצוּ
שִׂכְלָם וְלִבּוֹתָם בְּכִסְלָם[r] עָלְצוּ

עוּרוּ קְחוּ מוּסָר וְחוּשׁוּ בִּיְמֵי[172]
שׁוֹבָב וְאִישׁ מִרְמָה וְתוֹךְ[s] לֹא יֶחֱצוּ,[t]

קוּמוּ בְּעוֹד שֶׁמֶשׁ וְטֶרֶם יַחֲשִׁיךְ[u]
הִטָּהֲרוּ וּבְמֵי תְּשׁוּבָה רַחֲצוּ

עַיִן שְׂאוּ מָרוֹם[v] וְשׁוּבוּ וַעֲלוּ
מִיַּד שְׁאוֹל תַּחְתִּית[w] נְפָשׁוֹת עַלְּצוּ.

וַיְהִי כְּכַלּוֹת הַמְחַבֵּר מַהֲלָלָיו, וְדִבְרֵי חִידוֹתָיו וּמְשָׁלָיו, וַיַּרְא יְרִיבוֹ וַיֵּרַע בְּעֵינָיו.[x] וַיִּשְׁמַע הַמַּקְשֶׁה וַיִּפֹּל עַל פָּנָיו,[y] וַיֶּהֱמֶה בַּחֲבָלָיו, וְהוֹדוֹ נֶהְפַּךְ עָלָיו, וְלֹא עָצַר כֹּחַ,[z]

1903 בכסלם 1°] M
שכלם] A; M בכסילים
עלצו] R סכלם, שכלו
O_1 עצלו

1904 וחושו בימי] *sv*;
AM כי ימי, GR
וחוש״כי ימי, O_1
וחושבי ימי והצו, O_2
מרמה] וחוש כי ימי
^O_2

1905 שמש] O_1 pref.
יחשיך] AM שמעו
יחשוך, O_1 יחשך
1906 עלצו] O_2 חלצו

---

[171] This doubtless glances at the fifth section (‘Laws of Repentance’) of the first book of Maimonides’ code of Jewish law (*Mishneh torah*). Although the title given to Part II by Ibn Sahula is ‘Penitence’, in point of fact the substance of the Moralist’s case is rather the condign punishment of arrogance.

[172] The metre requires the anomalous vocalisation בִּיְמֵי, in place of בִּימֵי (two long syllables). וּבְמֵי (II. 1905), which is strictly - ⌣ ⌣ (right to left, following the Hebrew), is treated as being metrically equivalent to - -.

And so, a third champion took his place
And undertook that he would win his case
Substantiating all: and, in the way
[c] Gen. 40: 13 His predecessor[c] saw fit to inveigh,
[d] Cf. Ps. 12: 5(4) Ranting[d] began likewise to have his say.

יִדְכֶּה יָשֹׁחַ,[a] וְנָפַל בְּבִצְעוֹ וּבַעֲוֹנוֹ, עֲווֹנוֹתָיו
יִלְכְּדֻנוֹ.[b] וַיִּגַּשׁ הַשְּׁלִישִׁי לְחַזְּקוֹ וַיּוֹאֶל צַדְּקוֹ,
וַיָּחֶל לְהַגְדִּיל וּלְהַגְבִּיר לָשׁוֹן,[d] כַּמִּשְׁפָּט
הָרִאשׁוֹן.[c]

THE
THIRD PART

השער השלישי

The Third Part

In praise of counsel soundly based
On knowledge and discerning taste[a]

‘Who’, said the cynic, ‘is the one whose lips
With fine speech and perceptiveness eclipse
Counsel?[b] Thou braggest, “Doctrine pure I teach:[c]
Do I, to mere mankind, address my speech?”[d]
The mind of simple folk, who drag their feet[e]
When thou theologisest, thou dost treat
As fit for demolition, out of sight,
Claiming “My scheme, fully worked out, is right.”[f]
Nay, wisdom is an eyesore: vantage ne’er
Did come of counsel, understanding’s wear
Is like to disappointment, fouled with dirt;[g]
Why, Scripture’s adages themselves assert
God’s is the only utterance refined,[h]
Desirable. No wisdom do we find
Compares with His, as Lord of truth:[j] no sort
Of counsel, no perception, is worth aught.
Indeed, the chief of our anointed kings,
Reckoned amongst our leading sages, sings
The simple-minded God Himself protects.[k]
And one who, for his own high road, selects
The gull’s way of contempt, who flings aside[l]
Remonstrance, and ignores advice as guide,
Perchance may rise, as did a peasant once,
To wealth and rank, though he was but a dunce;
His livelihood by toil and moil he earned,[m,1]
And but a deaf ear to suggestions turned
Professed by one who, judging him a fool,
By crushing thought his doltishness[n] to school.
But, in a storming temper, he despised[o]
His high-flown speech, and all that he advised,

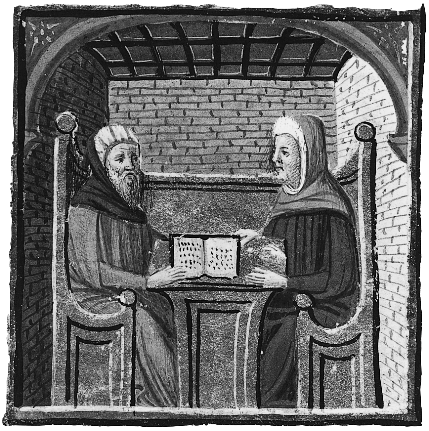
[a] Cf. Exod. 35: 31
[b] Job 38: 2 [c] Job 11: 4
[d] Job 21: 4
[e] Prov. 1: 32
[f] Cf. Prov. 19: 21; Isa. 44: 28
[g] Cf. Zeph. 3: 1
[h] Ps. 18: 31(30); cf. 19: 11(10); Prov. 30: 5
[j] Deut. 32: 4
[k] Ps. 116: 6
[l] Cf. 1 Kgs. 14: 9
[m] Prov. 16: 26
[n] Cf. Eccles. 10: 13
[o] Lam. 2: 6

---

[1] For the translation, cf. Ibn Ezra’s comment on Prov. 16: 26.

השער השלישי

בְּמַהֲלַל הָעֵצָה הַנְּכוֹנָה, בְּדַעַת וּבִתְבוּנָה[a]



צורת המקשה והמחבר   זה אל זה ידבר

Cynic and Author here are seen
Discussing: their debate is keen

אָמַר הַמַּקְשֶׁה: מִי זֶה מַחְשִׁיךְ עֵצָה,[b] בִּתְבוּנָה וּמְלִיצָה, וַתֹּאמֶר זַךְ לִקְחִי,[c] הֶאָנֹכִי לְאָדָם שִׂיחִי.[d] וּמְשׁוּבַת פְּתָיִם[e] תִּסְתֹּר וְתַעְלִים, הָאוֹמֵר עֲצָתִי תָקוּם וְכָל־חֶפְצִי אַשְׁלִים.[f] וַהֲלֹא הַחָכְמָה נִגְעֶלֶת, וְאֵין בְּעֵצָה תוֹעֶלֶת, וְהַתְּבוּנָה לְבוּשָׁה נִמְשֶׁלֶת, מוֹרְאָה וְנִגְאֶלֶת.[g] וַהֲלֹא נִכְתָּב בְּמִשְׁלֵי תְּעוּדָה אִמְרַת אֱלֹהִים צְרוּפָה וַחֲמוּדָה,[h] כִּי נֶגֶד ה׳ אֵל אֱמוּנָה[j] אֵין חָכְמָה וְאֵין עֵצָה וְאֵין תְּבוּנָה, וְכֵן כָּתַב רֹאשׁ מְשִׁיחַי וּנְבוֹנַי, שֹׁמֵר פְּתָאִים ה׳.[k] וְהַבּוֹחֵר דֶּרֶךְ פְּתַיּוּת וּנְאָצָה, וַיַּשְׁלִיךְ אַחַר גֵּו[l] תּוֹכֵחָה וְעֵצָה, יַעֲלֶה לְמַעֲלַת הַפֶּתִי וְחֵילוֹ, נֶפֶשׁ עָמֵל עָמְלָה לוֹ,[m,1] אֲשֶׁר לֹא שָׁמַע לְקוֹל יוֹעֵץ אֲשֶׁר

1 **המקשה**] GM; A המחבר

3 **פתים**] MT; codd. *edd.*; פתאים

5 **בעצה**] O_2 + שם

6 **לבושה**] ? <לבושה לבושהּ>

6–7 **מוראה ונגאלת**] ∧O_2 **מוראה**] GMO_1Rz מראה, A ויראה, *sv* כאה **ונגאלת**] AM ונגעלת

8 **אלהים**] MT A; codd. אלוה (R + יי) **נגד**] codd. לנגד **ה׳**] codd. השם, *sv* הצור

As though insight reeled,[2] drunken. But his own
Numskull's purblindness—that, and that alone,
The cause was why his poor estate did mend:[p]
His story I rehearse, right to the end.

❧

'Tis told there lived in lands ruled by the Turk[3]
A man who, for his living, used to work
The soil[q]—a village-dweller, ranging round
Outlying farms,[r] the folds and open ground.
His constant labour had reduced what brain
He ever had, and left him scarcely sane
Enough his left hand from his right to know.[s]
For him a three days' journey[t] was to go
To where the merchant princes came to trade.
One year, upon his tenement he made
A plot of saplings, known by those who live
Off silk-production as superlative.
The silkworms swarmed:[u] he, purposeful, did tend
Them long, until the work was at an end.[v]
The day came round: he rose up to depart,
Agog to reach the merry city's[w] mart,
To sell the silk which round that cottage grew
(He styled it "fort") and swell his revenue;
Hasting about his purpose,[x] first his ass
He girded,[y] then into a sack the mass
Of silk with care and gentleness[z] he stowed,
And in the other pannier a load
Of stones to act as counterweight he chose.
Food for the road he took, and did dispose
The burden, balanced on his ass; he spelled
Out duties that his household[a] would be held
Bound to discharge: then, with no more delay,
Along the king's high road[b] he made his way.
Whilst on his own he journeyed, into view
There hove another man, and, as he drew
Close, he observed how great the other's need:
Such indigence as put at risk, indeed,
His very life. Seeing him like to freeze
To death without a rag,[c] much fear did seize
The Bumpkin; so he hailed him, "Come thou here!

[p] 2 Sam. 14: 20
[q] Gen. 4: 2
[r] Lev. 25: 31
[s] Jonah 4: 11
[t] Jonah 3: 3
[u] Exod. 16: 20
[v] 1 Kgs. 7: 51
[w] Isa. 22: 2
[x] Cf. Prov. 12: 2
[y] Num. 22: 21
[z] Isa. 30: 15
[a] 2 Sam. 17: 23
[b] Cf. Num. 20: 17
[c] Cf. Job 31: 19

סִכְלוּתוֹ וְהוֹלְלוּתוֹ[n] רוֹעֵץ, וַיִּנְאַץ בְּזַעַם אַפּוֹ[o] מְלִיצָה וּתְבוּנָה חוֹגֶגֶת[2] וְעֵצָה. וְסִכְלוּתוֹ סִבֵּב אֶת־פְּנֵי הַדָּבָר,[p] וְכֵן חָלַף וְעָבָר.

❧

אָמְרוּ כִּי אִישׁ אֶחָד בְּאֶרֶץ תּוֹגַרְמָה[3] הָיָה עֹבֵד אֲדָמָה.[q] וַיְהִי שׁוֹכֵן בַּכְּפָרִים וּבָתֵּי הַחֲצֵרִים,[r] וְהָיָה מִתְפַּתֶּה וּמִתְהֹלֵל בַּעֲמָלוֹ, אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לִשְׂמֹאלוֹ.[s] וּבֵינוֹ וּבֵין עִיר הַסּוֹחֲרִים הָרָמִים מַהֲלַךְ שְׁלֹשֶׁת יָמִים.[t] וְשָׁנָה אַחַת גִּדֵּל בְּבֵיתוֹ זְרָעִים לַעֲבוֹדַת הַמֶּשִׁי יְדוּעִים, וַיָּרֶם תּוֹלָעִים.[u] וַתְּהִי לְחֶפְצוֹ הָעֲבוֹדָה נִמְשָׁכָה, וַתִּשְׁלַם כָּל־הַמְּלָאכָה,[v] וַיָּקָם יוֹם אֶחָד לָלֶכֶת בְּחָפְזָה אֶל עִיר הָעַלִּיזָה,[w] לִמְכֹּר הַמֶּשִׁי הַגָּדֵל בְּהֵיכָלוֹ, לְהַרְבּוֹת חֵילוֹ. וַיְמַהֵר לְהָפִיק רְצוֹנוֹ,[x] וַיַּחֲבֹשׁ אֶת־אֲתֹנוֹ,[y] וַיָּשֶׂם אֶת־הַמֶּשִׁי בָּאַמְתַּחַת בְּשׁוּבָה וָנַחַת.[z] וַיִּתֵּן אֲבָנִים בַּצַּד הָאַחֵר, לְמִשְׁקַל הַמֶּשִׁי אוֹתָם בּוֹחֵר, וַיִּקַּח צֵדָה לִמְזוֹנוֹ, וַיַּעֲמֹס בְּשָׁוֶה עַל אֲתוֹנוֹ. וַיְצַו לְבֵיתוֹ[a] וַיֵּלַךְ, דֶּרֶךְ הַמֶּלֶךְ[b] הָלַךְ. וַיְהִי הוּא הוֹלֵךְ לְבַדּוֹ, וְהִנֵּה אִישׁ אֶחָד קָרַב לְנֶגְדּוֹ, וְהוּא עָנִי וּמִסְכֵּן בְּנַפְשׁוֹ מִסְתַּכֵּן. וַיִּירָא מְאֹד הָעוֹבֵד, כִּי רָאָה אוֹתוֹ מִבְּלִי לְבוּשׁ אוֹבֵד,[c] וַיֹּאמֶר אֶל הָאִישׁ, הֲשָׁלוֹם,[d] גֶּשׁ־נָא הֲלֹם. וַיֹּאמֶר לוֹ הָאִישׁ, אַל תִּירָא מִפָּנַי, כִּי שָׁלוֹם לְךָ וְאֵין דָּבָר חַי ה׳.[e]

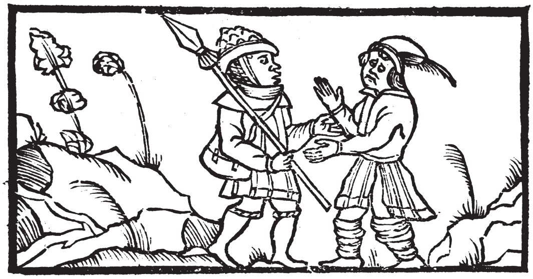
❧

---

[2] חוגגת ('circling', or 'celebrating a *ḥag*' ('pilgrim-festival', cf. Arabic *ḥaj*)), is curious as applied to תבונה = 'understanding'. I assume an allusion to Ps. 107: 27.

[3] For Togarmah, see Appendix 2.

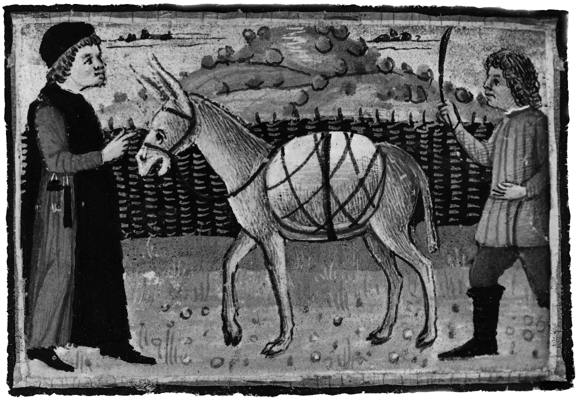
Meanest thou peace?”[d] “Peace”, he replied, “nor fear
Of scathe from me hast thou: no cause is there.
So, by the living God, I hereby swear.”[e]



An unknown man is seen to greet
The cultivator where they meet[†]

“Whither thy course?” the Bumpkin said, “Perchance
I can with thee for company advance.”
“To the emporium my steps are bound”,
The other said; “My pitch is to be found
Hard by the silk scales.” Joyed by this good news
The Bumpkin travelled on, choosing to use
Him as companion. “I may trust”, quoth he,
“Thy fellowship, as friend thou art for me
A source of happiness; if ’tis thy will
To grant a boon, tell me,[f] what is thy skill,
The errand that concerns thee, and thy trade.”[g]
“Since my first youth”, he answered, “I have made
My home in a great city[h] of the wise,
Midst men whose minds high o’er mundane things rise.
There, in my base, content was I to rest;
A scrivener am I—one of the best,
At my profession deft.[j] Friends, by the score,
Have I in Turkey, yea, a kinsman, more—
A brother. Early I set out, to meet
Them all, and, asking how they do, to greet[k]
Each one.” Then said the Bumpkin, “Pray, the art
Of thine exalted mystery impart,
I mind not[l] if ’tis all above my head.”
“Then thou must understand”, the fellow said,
“That when the Lord, exalted be His Name,
Whose glory fills the cosmos[4] He did frame,

[d] 1 Kgs. 2:13
[e] 1 Sam. 20:21
[†] 2 Sam. 7:18
[f] Exod. 33:13
[g] Cf. Jonah 1:8
[h] Jonah 3:3
[j] Cf. Ps. 45:2(1); Prov. 2:29
[k] Cf. Deut. 23:7(6)
[l] Job 13:13



צורת האיש שואל אל העובד לשלום ויבא עד ⟨הלם⟩†

†⟨**הלם**⟩] R הלום; *sv* קלון

וַיֹּאמֶר הָעוֹבֵד, לְאֵיזֶה מָקוֹם מְגַמָּתֶךָ, אוּלַי
אוּכַל לָלֶכֶת בְּחֶבְרָתֶךָ. וַיֹּאמֶר, אֶל הַסְּחוֹרָה
מְגַמָּתִי, וְלִפְנֵי מִשְׁקַל הַמֶּשִׁי תַּחֲנָתִי.
וַיִּשְׂמַח הָעוֹבֵד אֶל הַבְּשׂוֹרָה וְאָרַח עִמּוֹ
לְחֶבְרָה. וַיֹּאמֶר לוֹ הִנְנִי בְּחֶבְרָתְךָ בּוֹטֵחַ,
וּבְאַהֲבָתְךָ שָׂמֵחַ, וְעַתָּה הוֹדִיעֵנִי מְלַאכְתְּךָ[g]
וְעִנְיָנֶיךָ, אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ.[f] וַיֹּאמֶר
הָאִישׁ, מִנְּעוּרַי אֲנִי שׁוֹכֵן רָמִים, עִיר גְּדוֹלָה[h]
שֶׁל חֲכָמִים, וְשָׁם הֲכִינוֹתִי מְנוּחָתִי וְשִׁבְתִּי,
וַאֲנִי סוֹפֵר מָהִיר בִּמְלַאכְתִּי.[j] וְיֵשׁ לִי
בְּתוֹגַרְמָה אָח וְקָרוֹב, וְרֵעִים לָרֹב, וְהִנְנִי
שׁוֹחֵר לִקְרָאתָם, לִדְרֹשׁ שְׁלֹמָם וְטֹבָתָם.[k]
וַיֹּאמֶר, הוֹדִיעֵנִי דָּבָר בִּמְלַאכְתְּךָ הָרָמָה,
וְיַעֲבֹר עָלַי מָה.[l] וַיֹּאמֶר הָאִישׁ, דַּע כִּי
הַבּוֹרֵא יִתְעַלֶּה, אֲשֶׁר כְּבוֹדוֹ עוֹלָם מָלֵא,[4]

40 העובד] ^GMO$_1$O$_2$

---

[4] The words echo a phrase (כבודו מלא עולם וכו׳) in a form of the *qedushah* (= *trishagion*, *sanctus*) used in the additional service (*musaph*) for sabbath and festivals; Singer, *Prayer Book*, 160; cf. Mishnah, *Berakhoth* 9: 2 (Danby, p. 9).

Began creation's way, as first of all
The acts that He performed,[m] He chose to call
A substance into being, in a state
So pure, so spiritual, as to rate
As absolute.[5] God's justice[n] did dispense
That all things fashioned, emanated thence;
Form universal, too, did He effect
Embracing all shapes that He did perfect,
And called it LIGHT[6]—light set apart, discrete,
And with instilled intelligence replete,
Its august quality thereby extolled.
From that same stuff, created to unfold,
There emanated—absolute likewise—
Something the soul of all life to comprise.
That is the fountain-head from which derives
The soul endowed with reason:[7] He contrives
A light that emanates thence, to provide
The human body with a constant guide,
Ennobled thus above the beasts, who can
But feel. Such is the soul possessed by man,
And thence the life vouchsafed to all his kind
To whom God arts and politics assigned,
And gave the faculty that comprehends
Concepts, to act as sound advice commends.
Under the intellect's command, this soul
Attests her high degree by its control;
Protectress of the body, she impels
Its motion, which to quietude[o] she quells,
Directing all its members, in accord,
To implement the precepts of the Lord,[p]
Scrupulous of each line.[q] Though we allow
Intelligence is seated in the brow,
In the sublimest heights its home[r] is based,
Yet has a lodgement in each member cased
Whilst those within and those without, intact,
Can with co-ordination prompt react.
Whoso shall such complete perfection gain
Shall thereby immortality[8] attain.[s]

◆

[m] Cf. Prov. 8:22
[n] Ps. 4:2(1)
[o] Jer. 31:1(2)
[p] 1 Kgs. 8:58
[q] Isa. 28:10
[r] Isa. 33:16
[s] Ps. 48:15(14)

קָנָה רֵאשִׁית כָּל־דַּרְכּוֹ קֶדֶם מִפְּעָלָיו,[m,5]
וּמַהֲלָכוֹ, עֶצֶם אֶחָד פָּשׁוּט[5] רוּחָנִי וְנָקִי.
אֱלֹהֵי צִדְקִי,[n] לְהַאֲצִילוֹ עַל כָּל־נוֹצָר
וּבְצוּרָתוֹ כְּלַל הַצּוּרוֹת הִשְׁלִים וָצָר, וְאוֹר[6]
מֻשְׂכָּל וּמֻבְדָּל קָרָא שְׁמוֹ, לְהַעֲרִיצוֹ
וּלְרוֹמְמוֹ. וּמֵאוֹתוֹ עֶצֶם הַנֶּאֱצָל עֶצֶם
אַחֵ〈ר〉 פָּשׁוּט תַּחְתָּיו אָצַל, וְהִיא הַנֶּפֶשׁ
הַכְּלָלִית, מָקוֹר וּמַעְיָן אֶל הַנֶּפֶשׁ הַשִּׂכְלִית,[7]
וְאוֹר אֲצִילוּתָהּ וְהַנְהָגָתָהּ הִגִּישׁ אֶל הַגּוּף
הַנִּכְבָּד מִן הַחַי הַמַּרְגִּישׁ, וְהִיא הַנֶּפֶשׁ אֲשֶׁר
בְּאָדָם, וְחַיֵּי בָּשָׂר וָדָם. וְשָׁם הַמְּלָאכוֹת
וְהַמְּדִינוֹת בִּנְיָנָהּ, וְהַמֻּשְׂכָּל וְהַנּוֹעָץ קִנְיָנָהּ,
וְתַחַת יַד הַשֵּׂכֶל הִיא פְּקִידָה, וְעַל טוּב
מַעֲלָתָהּ מְעִידָה, וְשׁוֹמֶרֶת אֶת־הַגּוּף לַהֲנִיעוֹ,
הָלוֹךְ לְהַרְגִּיעוֹ,[o] וּלְהַנְהִיג בְּצֶדֶק כְּלַל חֲלָקָיו
לִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו,[p] קַו לָקָו.[q] וּמִשְׁכַּן
הַשֵּׂכֶל בְּרֹאשׁ גֻּלְגָּלְתּוֹ נָכוֹן, וְהוּא מְרוֹמִים
יִשְׁכֹּן,[r] וּמִשְׁכָּנָהּ בְּכָל־חֶלְקֵי הַגּוּף בִּהְיוֹתָם
נְכוֹנִים מִבַּחוּץ וּמִבִּפְנִים. וְכַאֲשֶׁר נִשְׁלַם
הָאָדָם בַּזֶּה הַשְּׁלֵמוּת, וְהוּא יְנַהֲגֵנוּ עַל־
מוּת.[s,8]

❧

55 **דרכו**] G דרכיו
קדם] G קודם
56 **ומהלכו**] G מהלכיו
פשוט] ‸O$_2$
61 **אח〈ר〉**] AO$_1$O$_2$R*s*(?); GM*vz* אחד

---

[5] The biblical notion of near-primeval wisdom (Prov. 8: 22 f.) is here identified with the Neoplatonic postulate of universal undifferentiated matter, complemented by universal form, for which see, briefly, Loewe, *Ibn Gabirol*, 29, 43, 45 f., 114, and more fully, Schlanger, *Philosophie*, 216 f., 331. Ibn Gabirol's (mainly lost) Arabic *Meqor ḥayyim* (*Fons vitae*) was probably Ibn Sahula's immediate source, although he may have known Shem Ṭob Ibn Falaquera's Hebrew version.

[6] Since the creation of light (Gen. 1: 3) preceded that of the sun (1: 16), rabbinic tradition credited the pre-solar light with mystic qualities (BT *Ḥagigah 12a*; Ginzberg, *Legends*, i. 8 f., v. 8 n. 19). This conceit lent itself to transfiguration in Neoplatonic terms.

[7] For the tripartite soul see Ibn Sahula's Introduction, n. 15. The notion of the rational soul as the protector of the body probably echoes Ibn Gabirol's application of Gen. 2: 15 in his *Kether malkhuth*, ed. Jarden, *Shirey haqodesh*, i. 56; Loewe, *Ibn Gabirol*, 142.

[8] Cf. Ibn Ezra on Ps. 48: 15(14), and Aquila's Greek rendering of על מות by ἀθανασία ('immortality'), recorded in JT *Megillah* 2: 4.

Now, to meet mankind's needs, God did prepare
Two instruments—the craftsman's joy,[t] a pair
Of veritable giants,[u] to convey
To man great vantage, and his wit display
In witness of his understanding's reach:
One is the written word, the other speech,[9]
Which both reflect the measure of man's thought—
Mental, or to articulation brought.
'Tis true, as dragoman the spoken word
Makes known its import as the sound is heard,
But writing's straight account[v] reads clear, as cried
At city gates:[w] nor, should the writer hide,
Is what he wrote hid; rather, it repays
Due recompense,[x] and to the world's eyes lays
Open his progress.[10] An outline is here—
Not more—of writing's virtues[y] when cohere
Intent and text, proportionate. These same,
Writing and speech, man's dignity proclaim
Which three tremendous faculties comprise:
Thought, his intent to shape and organise;
Use of the pen to *write* whate'er he would;
His tongue, for *speech* by others understood.
In thought, in speech, in script 'tis balance shows
What a man means to say, though none of those
Of what he says forms an essential part.
Now languages are different, the art
Of speech amongst them varies, and their laws,
The vocal mechanism being cause.
For speech, the sounds we utter and their range,
Is movement of the windpipe. With the change,
Across the sphere,[11] of nature, clime, and air
In various lands, according as to where
One lives, an altered temper will be found
Affecting lungs and windpipe, as around
Them play the air and light.[z,12] And so, they seek
To suit their nature, other ways to speak,
Fitting their gullet's aperture. To write—
Likewise to speak[13]—letters one must unite,

[t] 2 Chr. 32: 27
[u] Cf. Num. 13: 32
[v] Isa. 45: 19
[w] Cf. Prov. 1: 21
[x] Isa. 59: 18
[y] Job 26: 14
[z] Exod. 25: 37

---

[9] The rabbinic tradition that the primeval language was Hebrew, spoken by the Deity at creation and placed at man's disposal by an act of divine grace, implies rejection of the notion that language evolved (at least on the human level) through convention (continued in Appendix 2).

נָתַן לוֹ כְּלֵי חֶמְדָּה,[t] אַנְשֵׁי מִדָּה,[u] וְהֵם לְצָרְכּוֹ מוֹעִילִים, וְהוֹד תְּבוּנָתוֹ מְעִידִים וְגוֹלִים, וְהֵם הַמִּכְתָּב וְהַדִּבּוּר,[9] וְשִׁיעוּר מַחֲשַׁבְתּוֹ לָדַעַת וְלַדָּבוּר. אָמְנָם הַדִּבּוּר הוּא פִּתְרוֹן לַשְּׁמִיעָה, וּבוֹ יַכִּיר חֵפֶץ הַדָּבוּר וְהַיְדִיעָה, וְהַמִּכְתָּב מַגִּיד מֵישָׁרִים[v] בְּפֶתַח שְׁעָרִים,[w] וּבְהִתְעַלֵּם כּוֹתְבוֹ אֵינוֹ מִתְעַלֵּם, כְּעַל גְּמֻלוֹת כְּעַל יְשַׁלֵּם,[x] וּמַגִּיד לָעוֹלָם מַהֲלָכָיו.[10] הֶן־אֵלֶּה קְצוֹת דְּרָכָו,[y] הַשִּׁעוּר נָאוֹת וְנִשְׁמָע לְמַחֲשַׁבְתּוֹ, וְהַדִּבּוּר וְהַמִּכְתָּב מַגִּידִים הוֹד תִּפְאַרְתּוֹ. אֵלֶּה הֵם שְׁלֹשָׁה דְּבָרִים נוֹרָאִים אֲשֶׁר בָּאָדָם נִמְצָאִים, יְשַׁעֵר בְּמַחֲשַׁבְתּוֹ עִנְיָנוֹ, וְיִכְתֹּב בְּקֻלְמוּסוֹ רְצוֹנוֹ, וִידַבֵּר דְּבָרִים בִּלְשׁוֹנוֹ. וְשִׁעוּרֵי הָאָדָם בְּמַחֲשָׁבוֹ וּדְבַר לְשׁוֹנוֹ וּכְתָבוֹ מוֹרִין עַל פִּתְרוֹן כָּל־עִנְיָן וְאֵינָם עֶצֶם הַבִּנְיָן. וְסִבַּת הִתְחַלְּפוּת הַלְּשׁוֹנוֹת, וְהֱיוֹת דָּתֵי הַדִּבּוּר שׁוֹנוֹת, הוּא כִּי הַדִּבּוּר וְהַקְּרִיאָה הֵם תְּנוּעַת קְנֵה הָרֵאָה. וְכַאֲשֶׁר יִתְחַלְּפוּ מִזְגֵי הָאֲרָצוֹת וּסְפִירָם,[11] בְּהִתְחַלֵּף טִבְעָם וַאֲוִירָם יִתְחַלְּפוּ מִזְגֵי הָרֵאָה וְקָנֶיהָ, וְהֵאִיר[12] אֶל עֵבֶר פָּנֶיהָ,[z] וּתְבַקֵּשׁ דִּבּוּר קָרוֹב לְטִבְעָהּ, וְנָאוֹת לְמוֹצָא בֵּית הַבְּלִיעָה. וְהַדִּבּוּר[13] אוֹ הַמִּכְתָּב בְּחִבּוּר

79 ולדבור] *v*; codd. *s* ולבור

80–1 הדבור והידיעה] G הדבור ויודע, O_2 הדובר לגומע

85 נאות] O_2 והנאות

86 מגידים] ^M; G משרים

---

[10] Ibn Sahula's higher regard for the written word may be contrasted with that of Judah Halevi, who quotes (*Sepher hakuzari*, ii. 72, ed. Baneth, 82 (Eng. trans., Hirschfeld, pp. 110 f.)) 'from authors' mouths, not from books' (מפי סופרים ולא מפי ספרים).

[11] ספירם, here introduced in order to achieve a rhyme with אוירם, presumably means 'sphere', but is apparently unrecorded in Hebrew in the geographical sense of the word (continued in Appendix 2).

[12] The quotation from Exod. 25: 37 has no relevance to the context, and has been drawn into the wake of קניה, III. 96, literally 'reed[s]', here used in its anatomical sense of 'windpipe', through association with another applied meaning, viz. that of the (hollow) 'branches' of the candelabrum, Exod. 25: 32.

[13] This and III. 101 reflect the alphabetic theory of the *Sepher yeṣirah*, compiled by a Jewish neo-Pythagorean between the 3rd and 6th cents. CE. The conceit, which was later developed in kabbalism, understands the letters as being more than a mere device for the graphic analysis of phonemes, and as rather themselves constituting the elements out of which speech is composed. See, briefly, Loewe, 'Hebrew Linguistics', 124 f., and more fully, Scholem's article 'Yezirah, Sefer', *EJ* xvi. 782 f., and his *Major Trends*, 75 f.

Which work the heart’s sincerity assays.[a]
Twenty and two are they: the number stays
Unchanged[14] throughout all ages,[b] as the base
Of every utterance, just as they grace
The flourished script calligraphy invents,
A thousand shields hung from its battlements.[c]
These letters, being consonants, derive
Their vocal motion from the vowels[15] five,
Whose order scholars know. These, as it were,
Are living souls: the letters must compare
With bodies. Vowels their explanation find
As each is with a consonant combined
In mystic intimacy, like the bond
Of loyalty that makes two brothers fond,
Or as the two stone tablets[d] correspond.[16]
A, *E*, *I*, *O*, and *U*—when these proceed
Forth, all of those with eyes to see may read;[e]
’Tis at this secret—wonderful, divine—
Scripture hints, when it asks, *What means this sign?*[f]
The vowels in mystery are realised
Throughout[g]—God’s presence therein[h] recognised.
That is the story,[j] then, of script and speech,
How discrete elements join, each to each.”

◆

“Fair words are these”, the Bumpkin said, “of thine;
A straight account thou givest, in so fine
A parlance, all thine audience to defeat
Uncomprehending.[k] My own labour’s feat
So fascinates with wonder[l] at its fruit,
That ne’er sought I to venture down that route.
Save once or twice[m] I did not come to grips
In all thy speech with utterance of thy lips.”
Travelling on, mid talk,[n] each of the two
In friendship closer to the other grew.
The ass, feeling her strength suddenly drain
Away, sank to her knees, nor could sustain
Her burden. Pity in the Bumpkin’s eye
Showed,[o] as he groaned aloud to hear her cry,
And to her anguish did his mind apply.

[a] Ps. 7:10(9)
[b] Cf. Ps. 22:31(30)
[c] S. of S. 4:4
[d] Exod. 34:4
[e] Isa. 66:24
[f] 2 Kgs. 23:17
[g] Cf. Gen. 13:17
[h] Ps. 68:18(17)
[j] Gen. 5:1
[k] Cf. 2 Sam. 15:3
[l] Isa. 29:14
[m] Neh. 13:20
[n] 2 Kgs. 2:11
[o] Cf. Ezek. 16:5

הָאוֹתִיּוֹת, בֹּחֵן לִבּוֹת וּכְלָיוֹת,[a] וְהֵם שְׁנַיִם וְעֶשְׂרִים בְּמִסְפָּר, לְדוֹר דּוֹרִים יְסֻפָּר.[b,14] וְהֵם יְסוֹד כָּל־דִּבּוּר וְדִבּוּר, וּבִכְתָב מַהֲלָלָיו אֶלֶף הַמָּגֵן תָּלוּי עָלָיו.[c] וְהֵם מִתְנוֹעֲעִים בְּחָמֵשׁ תְּנוּעוֹת,[15] וְסִדּוּרָם לְכָל־מַשְׂכִּיל יְדוּעוֹת. כִּי הַתְּנוּעוֹת הָאֵלּוּ כַּנְּפָשׁוֹת הַחַיּוֹת, וּשְׁאָר הָאוֹתִיּוֹת הֵמָּה כַּגְּוִיּוֹת. וְכָל־תְּנוּעָה וּתְנוּעָה מְבֹאֶרֶת וּמְבִיאָה בְּסוֹדָהּ אוֹת אַחֶרֶת, כְּדִמְיוֹן שְׁנַיִם אַחִים נֶאֱמָנִים, וְסוֹד שְׁנֵי לֻחוֹת אֲבָנִים.[d,16] וְהֵם אָה אֵי אִי אוֹ אוּ, וְיָצְאוּ וְרָאוּ.[e] וְאֶל זֶה הַסּוֹד הַנִּפְלָא רָמַז, מָה הַצִּיּוּן הַלָּז.[f] וּכְלַל סוֹד הַתְּנוּעוֹת לְאָרְכָּם וּלְרָחְבָּם,[g] אֲדֹנָי בָּם.[h] זֶה סֵפֶר תּוֹלְדֹת[j] הַמִּכְתָּב וְהַדִּבּוּר נִפְרָד וְחָבוּר.

❧

וַיֹּאמֶר הָעוֹבֵד, רְאֵה דְּבָרֶיךָ טוֹבִים וּנְכֹחִים וּנְעִימִים בְּמִלּוּלָךְ, וְשֹׁמֵעַ אֵין לָךְ.[k] כִּי הֶעָמָל הִפְלִיאַנִי הַפְלֵא וָפֶלֶא,[l] וְלֹא נִסִּיתִי לָלֶכֶת בְּאֵלֶּה. וְאֵינִי מַכִּיר בְּדִבּוּרְךָ לְבַד חִתּוּךְ שְׂפָתַיִם, פַּעַם וּשְׁתַּיִם.[m] וַיְהִי הֵם הֹלְכִים הָלוֹךְ וְדַבֵּר,[n] וְכָל־אֶחָד בַּחֲבֵרוֹ מִתְחַבֵּר, וַתִּצְנַח הָאָתוֹן וַתִּכְרַע וַתֶּחֱלַשׁ כֹּחָהּ וַתִּגָּרַע, כִּי לֹא יָכְלָה לִסְבֹּל הַמַּשָּׂא. וְעֵין הָעוֹבֵד עָלֶיהָ חָסָה,[o] וַיִּצְעַק וַיֶּהֱמֶה לְקוֹלָהּ וַיָּשֶׁת לִבּוֹ לְחִילָהּ.

108 וסוד] GMO$_2$; A וסוף

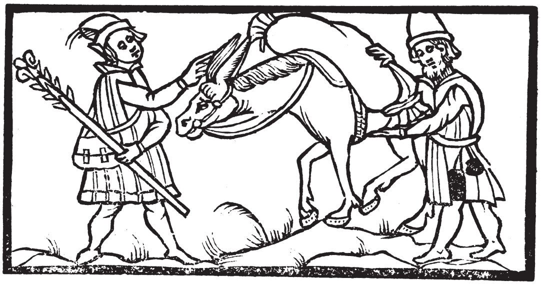
117 הם] codd. *edd.*; MT המה

---

[14] Unless this allusive quotation has a quasi-polemical slant, it implies that Ibn Sahula was unaware of the kabbalistic notion of the 'missing letter', which ascends to the circle of mystics in Catalonia who, around 1250, produced the *Sepher hatemunah*. See Scholem, *Kabbalah and its Symbolism*, 78 f., 81; briefly, Loewe, 'Hebrew Linguistics', 133.

[15] Ibn Sahula will have known Judah Halevi's disquisition on the vowels and their written symbols in his *Sepher hakuzari*, ii. 80, ed. Baneth, 83 f. (Eng. trans., Hirschfeld, pp. 113 f.).

[16] The arrangement of the two stone tablets with five commandments on each one was deemed to correlate the first five precepts, which involve obligations of man towards God exclusively, with the second five, which—whilst resting on a divine injunction—involve interhuman relationships: *Mekhilta*, 'Baḥodesh', 8, ed. Weiss, fo. 78*a*; Ginzberg, *Legends*, iii. 104, v. 43 n. 236.



The Bumpkin groans, distressed and grumbling:
The Bookman stays his ass from stumbling

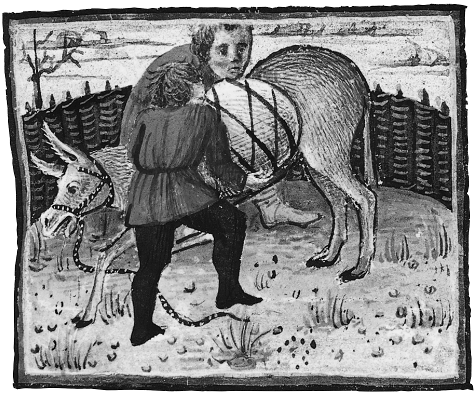
[p] Eccles. 7: 16
[q] Isa. 10: 25
[r] Zech. 12: 3
[s] Isa. 27: 9
[t] Exod. 18: 19
[u] Cf. Job 33: 30

The Bookman said, "Why art thou thus dismayed,[p]
Full of foreboding, fidgeting? To aid
The ass, come here; take off her load, that she,
Resting a while,[q] relief from pain may see."
So, to relieve her, close the Bumpkin went,
The Bookman helping him to the extent
That he had strength. Seeing inside the sack
The load of stone,[r] he asked, "Wherefore dost stack
This burden?" "Of the two bags", he replied,
"One, filled with silk, is light; the other side
Must have a counterweight." "But tell me", said
The Bookman, "why have doting thoughts thus led
Thee to take rubble—battered, shattered stone?"[s]
"But how", the Bumpkin said, "could silk alone
Be borne, unbalanced?" "Well then, I will show
Thee", said the Bookman, "what there is to know
Of loading. Listen, then, for level lies
The way I tell, and heed what I advise."[t]
He bade him take the stones out, that his beast
Might thereby from perdition be released,[u]
And told him to divide the silk by weight,
Half placed in either bag, and thus equate
The burden on both flanks. The Bumpkin stowed
As bidden, and reduced his ass's load.

❧

[v] Gen. 22: 19

And so, keeping the ass in front, the twain,
Companions, took to the road[v] again.
The Bookman told all that he had to tell
(Acute was he, most wondrous) to dispel



צורת העובד הומה על יגונו
והסופר סועד את אתונו

וַיֹּאמֶר הַסּוֹפֵר, לָמָּה תִּשּׁוֹמֵם,[p] חָרֵד וְהוֹמֵם. קְרַב אֶל הָאָתוֹן וְהָסֵר הַמַּשָּׂא אֲשֶׁר עָלֶיהָ, וְתָנוּחַ מְעַט מִזְּעָר[q] מֵחֲבָלֶיהָ. וַיִּגַּשׁ הָעוֹבֵד לְהָסִיר הַמַּשָּׂא מֵעַל אֲתוֹנוֹ, וְהַסּוֹפֵר עֲזָרוֹ כְּפִי כֹּחוֹ וְאוֹנוֹ. וְכִרְאוֹתוֹ בְּאַמְתַּחְתּוֹ אֶבֶן מַעֲמָסָה,[r] וַיֹּאמֶר לוֹ, מָה הַמַּשָּׂא. וַיֹּאמֶר לוֹ, אַמְתַּחְתִּי הָאֶחָד מָלֵא הַמֶּשִׁי הַקָּל, וְהָאֲבָנִים לְנֶגְדּוֹ לְמִדָּה וּלְמִשְׁקָל. וַיֹּאמֶר הַסּוֹפֵר, לָמָּה מַחְשְׁבוֹתֶיךָ חֲפֵצוֹת בְּאַבְנֵי גִּר מְנֻפָּצוֹת.[s] וַיֹּאמֶר הָעוֹבֵד, וְאֵיךְ יִנָּשֵׂא הַמֶּשִׁי לְבַדּוֹ, וְאֵין מִשְׁקָל לְנֶגְדּוֹ. וַיֹּאמֶר, בְּעִנְיָן הַמַּשָּׂא אֲלַמֶּדְךָ דְּבָרִים, שְׁמַע בְּקֹלִי אִיעָצְךָ מֵישָׁרִים.[t] וַיְצַו לְהָרִים אֲבָנִים מִן הָאַמְתַּחַת, וּלְהַצִּיל נֶפֶשׁ בְּהֶמְתּוֹ מִנִּי שָׁחַת,[u] וּלְחַלֵּק הַמֶּשִׁי בְּאַמְתְּחוֹתָיו מִשְּׁתֵּי רוּחוֹתָיו. וַיַּעַשׂ הָעוֹבֵד כְּפִי מַאֲמָרוֹ וּרְצוֹנוֹ, וַיָּקֶל הַמַּשָּׂא מֵעַל אֲתוֹנוֹ.

❧

וַיָּקֻמוּ וַיֵּלְכוּ[v] שְׁנֵיהֶם חֲבֵרִים, וְהָאָתוֹן

128 מה] ^O$_1$; R + זה

136 ולהציל] codd. (A missing: torn); MT

מני שחת] O$_2$ ולהשיב משחת

Their journey’s aches and pains, and shorten it.
The Bumpkin, quite astonished at his wit,
His understanding, and distinguished mien,
Said, “Since upon thy tongue such rich, such keen
Perceptiveness is found, why art thou so
Indigent?”[w] Quoth he, “Dost thou, then, not know,
The sages, in their wisdom, have decreed
Fasting and charity shall be the meed
Of schoolmasters and writers, by whose trade
Not one of them a rich man shall be made?
’Tis written, signed and sealed.[x] To them applies
The saw[17] which runs ‘Poverty beautifies
Israel as their cockade, just like a red
Rose on a white horse.’”[y] “Well”, the Bumpkin said,
“By all that’s holy,[18] if indeed that be
Thy sickness, thine advice is not for me,
Neither thy fellowship. Depart, I say,[z]
Nor give me more such talk,[a] but go thy way
In peace, whither thy purpose and thy face
Are set, whilst I go gently on, my pace
Suiting my animal.”[b] And so, to wend
His way, his lonely steps did tother bend,
Each separated from his whilom friend.[c]

❧

The Bumpkin made his way back, and retrieved
The stones where he had put them; he relieved
Himself with words, that made clear he despised
The Bookman, and whatever he advised.
He picked the stones out of the dust, and back
(When he had counted them) into the sack
He had, he placed them, quite deliberate,
Laid opposite the silk as counterweight
Just as before:[d] then he was off again
Alone, by easy stages, not to strain[e]
The she-ass. Three days’ march[f] they made, with fear
Haunting him, gall tingeing its thrusting spear.[g]
He reached the city, weary, having met
Troubles enough whilst travelling. He set

[w] 2 Sam. 13: 4
[x] Esther 3: 12
[y] BT *Ḥagigah* 9*b*
[z] Gen. 13: 9
[a] Cf. Deut. 3: 26
[b] Gen. 34: 14
[c] Gen. 13: 11
[d] Cf. Gen. 41: 21
[e] Gen. 34: 14
[f] Cf. Num. 10: 33
[g] Job 20: 25

---

[17] In BT *Ḥagigah* 9*b* this Aramaic saying occurs in the following form: יאה עניותא ליהודאי כי ברזא סומקה לסוסיא חיורא, ‘poverty becomes the Jews as a red strap [ברזא ? = Greek βύρσα] on a white horse’.

לִפְנֵיהֶם מַעֲבִירִים, וְהַסּוֹפֵר הִשְׁלִים חִידָתוֹ הַנִּפְלָאָה, לְהַעֲבִיר מֵהֶם יָגוֹן וּתְלָאָה. וְהָעוֹבֵד תָּמֵהַּ מְאֹד מֵחִדּוּדוֹ וְגֹדֶל תְּבוּנָתוֹ וְהוֹדוֹ, וַיֹּאמֶר, אַחֲרֵי אֲשֶׁר הוֹד תְּבוּנַת לְשׁוֹנְךָ גָּדַל, מַדּוּעַ ⟨אַ⟩תָּה כָּכָה דַּל.[w] וַיֹּאמֶר הַסּוֹפֵר, וַהֲלֹא חֲכָמִים עָשׂוּ תַּעֲנִיּוֹת וּצְדָקוֹת עַל סוֹפְרִים וְעַל מְלַמְּדֵי תִּינוֹקוֹת, שֶׁלֹּא יִתְעַשְּׁרוּ בִּמְלַאכְתָּם, וְכֵן נִכְתָּב וְנֶחְתָּם,[x] וַעֲלֵיהֶם אָמְרוּ[17] נָאָה עֲנִיּוּת לְיִשְׂרָאֵל וְצַעֲרָא כְּוַרְדָּא סֻמָּקָא לְסוּסְיָא חִוָּרָא.[y] וַיֹּאמֶר הָעוֹבֵד, הוֹאִיל וְזֹאת הִיא מַחֲלָתֶךָ, הָעֲבוֹדָה[18] לֹא אֲקַבֵּל עֲצָתְךָ וְלֹא אֶתְחַבֵּר לְחֶבְרָתֶךָ. וְעַתָּה, הִפָּרֶד נָא מֵעָלַי,[z] אַל תּוֹסֶף עוֹד דַּבֵּר אֵלַי,[a] וְלֵךְ לְשָׁלוֹם דֶּרֶךְ מְגַמָּתְךָ עֲרוּכָה, וַאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֶגֶל הַמְּלָאכָה.[b] וַיֵּלֶךְ הָאִישׁ לְבַדּוֹ אֹרַח נְתִיבוֹ, וַיִּפָּרְדוּ אִישׁ מֵעַל[c] אוֹהֲבוֹ.

❧

וַיָּשָׁב הָעוֹבֵד וַיִּקַּח אֶת־הָאֲבָנִים אֲשֶׁר הִנִּיחַ, וְנֶגֶד עֲצַת הַסּוֹפֵר דְּבָרִים הִטִּיחַ, לְלַקֵּט אוֹתָם בְּמִסְפָּר מֵעֲרֵמַת הֶעָפָר. וַיִּתֵּן אוֹתָם בְּאַמְתַּחְתּוֹ אֲשֶׁר נִמְצָא אִתּוֹ, וּבְמִשְׁקַל הַמֶּשִׁי אוֹתָם סִלָּה כַּאֲשֶׁר הָיָה בַּתְּחִלָּה,[d] וַיָּקָם וַיֵּלֶךְ לְבַדּוֹ מְעַט מְעַט, לְרֶגֶל הָאָתוֹן לְאָט,[e] וַיַּעַשׂ בַּדֶּרֶךְ שְׁלֹשֶׁת יָמִים,[f] וּבָרָק מִמְּרֹדָתוֹ יַהֲלֹךְ עָלָיו אֵימִים.[g] וַיַּגִּיעַ אֶל

145 ⟨א⟩תה] codd.; *edd.* עתה

149 אמרו] O_2 נאמר **נאה**] GO_1O_2 יפה **עניות**] GO_1O_2 עניותא

150 כורדא] codd.; Talmud, *textus receptus* כי ברזא

---

[18] *Haʿabodah* ('[by] the [Temple] cult!') is used as an asseverative expression, e.g. BT *Berakhoth* 34*b*. (The biblical and post-biblical word for 'work' is *mel'akhah*; עבודה, which in the Bible means 'service' of a master, human or divine, in post-biblical Hebrew is restricted to the meaning of 'Temple cult' or 'synagogal worship'. Its modern reapplication in the sense of '[manual] labour' is a semantic change bound up with Zionist ideology.)

Fodder before his ass: she being fed
And stabled at the inn, he went to bed.[h]

◆

Next morning[j] came a merchant from the town
Who bought the silk, and paid him money[k] down,
Saying, “Hast thou aught else with thee to sell?
Willing am I to pay,[l] and pay thee well.”[m]
“Naught”, he replied, “still in my bag remains
Of any worth—’tis stones that it contains
I used for ballast,[n] that their counterweight
Might serve to keep the ass’s burden straight”.
The merchant, coming close to have a squint,
Saw that they were no ordinary flint;
Their look showed that these were the perfect stone
On which the tempered steel of swords to hone.
By chance, the citizens, both young and old,
Had, by an order of the king, been told
To make their weapons fighting fit, each blade
Sharpened for war, and splendid for parade,
Whilst all who cased in corselets went to fight
Must whet their swords and keep them burnished bright:[o]
And those who failed against the date announced
To have their arms inspected, would be trounced
As shameful, mulcted—dark the fate in store
For what their future[19] hid,[p] and furthermore
For garbage-heaps their houses would be razed.[q]
Upon those stones, noting their number, gazed
The merchant; long since scarce, now, by those few
Who had them, though much sought, kept out of view.
The stones were large, worth much.[r] So he addressed
The Bumpkin, choosing language that would best
Reach, by its courtesy,[s] his canny heart.
“Name me”, said he, “your price,[t] these stones to mart,
And I will pay it.”[u] This the Bumpkin thought
To be said but in jest;[v] he therefore sought,
By way of answer, for some far-fetched ruse.[w]
He said, “I’ll sell them for a pair of shoes[x]
Plus twice the sum thou for the silk didst pay.”
“Done!” cried the merchant; “No reverse, I pray,
Of what thou saidst: I settle, right away.”

[h] Cf. Gen. 32:14(13)
[j] Gen. 29:25
[k] Cf. Gen. 24:16
[l] Cf. Exod. 2:9
[m] Gen. 44:2
[n] Zech. 12:3
[o] Cf. Ezek. 21:15(10)
[p] Cf. Job 20:26
[q] Cf. Dan. 2:5
[r] 1 Kgs. 5:31
[s] Zech. 1:10
[t] Cf. Gen. 30:28
[u] Cf. Exod. 2:9
[v] Cf. Gen. 19:14
[w] Isa. 25:1
[x] Amos 2:6

הָעִיר יָגֵעַ, עָנִי וְעָמֵל שָׂבֵעַ, וַיָּלֶן בַּלַּיְלָה הַהוּא[h] בִּמְלוֹנוֹ, וַיַּאֲכֵל לַאֲתוֹנוֹ.

❦

וַיְהִי בַבֹּקֶר[j] וַיָּבֹא הַסּוֹחֵר וְקָנָה הַמֶּשִׁי מִיָּדוֹ, וַיִּשְׁקֹל הַכֶּסֶף[k] בַּעֲדוֹ. וַיֹּאמֶר, יֵשׁ עוֹד בְּאַמְתַּחְתְּךָ דָּבָר לְמָכְרוֹ, וַאֲנִי אֶתֵּן שְׂכָרוֹ[l] וְאַרְבֶּה כֶּסֶף שִׁבְרוֹ?[m] וַיֹּאמֶר, אֵין בּוֹ לְבַד דָּבָר נָקָל, אַבְנֵי מִשְׁקָל, הֵבֵאתִי לְיַשֵּׁר הַמַּשָּׂא אֶבֶן מַעֲמָסָה.[n] וַיִּגַּשׁ הַסּוֹחֵר לִרְאוֹתָם וְהִנֵּה הֵם שׁוֹנִים בְּמַרְאִיתָם, וַיָּבֶן כִּי הֵם טוֹבוֹת לְחַדֵּד וְלִמְרֹט הַחֲרָבוֹת. וְהַמֶּלֶךְ צִוָּה עַל כָּל־בְּנֵי הָעִיר, יַחַד יָשִׁישׁ וְצָעִיר, לְתַקֵּן כָּל־כְּלֵי מִלְחָמָה וּלְחַדְּדָם, לְהַרְאוֹת הֲדָרָם וְהוֹדָם, וּלְתַקֵּן כָּל־נֶפֶשׁ אֲשֶׁר לְבוּשׁ שִׁרְיוֹן עוֹטָה חֶרֶב חֲדוּדָה וְגַם מֹרָטָה,[o] וְכָל־הָאֲנָשִׁים אֲשֶׁר לֹא יַרְאוּהָ בִּזְמַן קָבוּעַ, חֶרְפָּתוֹ וְעָנְשׁוֹ יָדוּעַ, כִּי כָל־חֹשֶׁךְ לִצְפוּנָיו[19] טָמוּן,[p] וּבָתֵּיהֶם נְוָלִי יִתְשָׂמוּן.[q] וְכִרְאוֹת הָאִישׁ הָאֲבָנִים הַסְּפוּרוֹת, אֲשֶׁר הָיוּ מִזְּמַן רַב נֶעְדָּרוֹת, וּבְעֵת הַצֹּרֶךְ הֵמָּה נִסְתָּרוֹת, אֲבָנִים גְּדֹלוֹת אֲבָנִים יְקָרוֹת,[r] דִּבֶּר אֶל הָעוֹבֵד דְּבָרִים טוֹבִים[s] אֶל לֵב כָּל־מַשְׂכִּיל קְרוֹבִים, וַיֹּאמֶר, נָקְבָה עָלַי[t] בְּאֵלֶּה הָאֲבָנִים מְחִירֶךָ וַאֲנִי אֶתֵּן אֶת־שְׂכָרֶךָ.[u] וַיְהִי בְּעֵינֵי הָעוֹבֵד לִשְׂחוֹק,[v] וַיָּבִיא עֵצוֹת מֵרָחֹק,[w] וַיֹּאמֶר, אֲנִי אֶמְכְּרֵם בַּעֲבוּר נַעֲלַיִם[x] וּבִמְחִיר הַמֶּשִׁי כִּפְלַיִם. וַיֹּאמֶר הַסּוֹחֵר, אֲשַׁלֵּם לְךָ כָּל־אֲשֶׁר תִּשְׁאַל, וְאַל תָּשִׂים מִלָּתְךָ לְאָל. וַיִּקַּח הָאֲבָנִים וַיּוֹצִיאֵם

166 וילן] MT + שם; O_1 וילך

167 ויאכל] *vz*; GMO_1(?)O_2R ויבל, A*s* ויכל **לאתונו**] M לאיתנו

179 חדודה] R *edd.*; MT הוחדה, AMG חודדה (O_1O_2 unchecked)

180 מ[ו]רטה] MT*z* (*sv*); A מורט, MG(R) מרוט(׳)ה

189 ויביא] *edd.*; codd. ויבא

190 המשי] G(?) כמשי

---

[19] So Targum at Job 20: 26 (לטשיותיה = ‘for his concealment’; Levy, *Targumwörterbuch*, i. 323, ‘für sein Verborgenes, für seine Zukunft’).

Forthwith, taking the stones, away he went
(For the king's edict prompt compliance meant[y]), [y] 1 Sam. 21: 9(8)
Giving the Bumpkin boots, and things to wear,
As well as silver—plenty[z] and to spare. [z] Cf. Deut. 17: 17

◆

The Bumpkin, pleased that he had been so shrewd,
Inwardly boasted that he had eschewed
Advice, and shown that he who gave it had
But folly[a,20] to commend, and no less mad [a] Cf. Job 12: 17
All bookworms: "Such", said he, "is the reward
Of labourers whose tillage breaks the sward,
Nor heed unsought advice." So he returned,
Happy at heart, for what his folly earned
Full of self-praise. Vast flocks and herds he bred[b] [b] Gen. 26: 14
Brought him much joy, and far his honour spread.[c] [c] Esther 8: 16

◆

The reason (said the Cynic) why this tale
I tell thee, is to strengthen hearts that quail[d] [d] Cf. Jer. 17: 9
And stumble: that thou mayest recognise
How empty is all counsel, in no wise
The high road:[e] we can place no confidence [e] Ps. 107: 7
In one glib with advice, devoid of sense
And insight save his nostrums to produce,
In trouble's hour[f] and day of wrath[g] no use. [f] Ps. 20: 2(1) [g] Zeph. 1: 15
Seeing that what he offers is threadbare,
Contemptible, I have composed this air:

Men[21] of achievement, used to power,[h] [h] Nahum 1: 3
Will note how once to fame was raised
A peasant in whose foolish hour
Did[j] *what ensured he would be praised;* [j] Lam. 1: 12
Give school short shrift, at wise men glower,
And thou shalt prove advisers crazed.'[k] [k] Cf. Job 12: 17

The Moralist, when he had heard this verse,
The sneering doggerel[l,22] of one perverse [l] Ps. 26: 4

---

[20] שולל is understood thus by Rashi and Ibn Ezra at Job 12: 17 (so NEB; AV 'spoiled'). See also below, III. 209.

[21] The metre in hemistichs *1b* and *2a* is faulty, but can be remedied if the superfluous הוד and איש are eliminated. The latter has conceivably entered the text through an attempt to make sense of עובר = 'passer-

לַחוּץ, כִּי הָיָה דְבַר הַמֶּלֶךְ נָחוּץ.[y] וַיִּתֵּן לָעוֹבֵד כְּסוּתוֹ וּמִנְעָלוֹ, וְכֶסֶף הִרְבָּה לוֹ.[z]

❧

וַיִּשְׂמַח הָעוֹבֵד בְּשִׂכְלוֹ וַיִּתְהַלָּל, כִּי הוֹלִיךְ יוֹעֲצִים שׁוֹלָל[a,20] וְסוֹפְרִים הָלָל. וַיֹּאמֶר, זֶה תַּגְמוּל כָּל־עָמֵל וְכָל־רוֹעֵץ, אֲשֶׁר לֹא שָׁמַע לְקוֹל יוֹעֵץ. וַיָּשָׁב לִבּוֹ שָׂמֵחַ וּבְהֹלְלוּתוֹ מִשְׁתַּבֵּחַ, וַיְהִי לוֹ מִקְנֵה צֹאן וּמִקְנֵה בָקָר,[b] שִׂמְחָה וְשָׂשׂוֹן וִיקָר.[c]

❧

וְנָשָׂאתִי לְךָ זֶה הַמָּשָׁל, לְחַזֵּק לֵב אָנוּשׁ[d] וְנִכְשָׁל, לְמַעַן תֵּדַע כִּי הָעֵצָה חֲסֵרָה וְאֵין בָּה דֶּרֶךְ יְשָׁרָה,[e] וְאֵין בְּפִי אִישׁ יוֹעֵץ אֱמוּנָה, לֹא דַעַת וְלֹא תְבוּנָה, וְלֹא יוֹעִיל בְּיוֹם עֶבְרָה[g] עֲצָתוֹ וּבְיוֹם צָרָה[f] תְּבוּנָתוֹ. וְעַל מַאֲמָרוֹ הַדַּק וְהַנִּבְזֶה אָשִׁיר הַשִּׁיר הַזֶּה:

גֶּבֶר גְּדָל־כֹּחַ[h] יְפֵה מַעְלָל
יָשִׂים לְבָבוֹ אֶל [הוד] אֱנוֹשׁ[21] מַהְלָל

עוֹבֵ⟨ד⟩ [אִישׁ] אֲשֶׁר גָּבַר בְּסִכְלוּתוֹ
תִּרְאֶה כְּבוֹדוֹ בַּאֲשֶׁר עוֹלָל[j]

אָז בַּהֲדֹף מוּסָר וְאִישׁ מֵבִין
תִּבְזֶה וְתוֹלִיךְ יוֹעֲצִים שׁוֹלָל.[k]

וַיְהִי כִּשְׁמֹעַ הַמְחַבֵּר שִׁירִים נַעֲלָמִים,[l,22]

195 בשכלו] GMO$_2$ בסכלו

197–8 שמע לקול] G שמעו קול

207 גבר] O$_2$ גביר **כח**] ^O$_2$ **ישים לבבו**] *sv* שים, codd. ישים לבב **[הוד]**] codd. *edd.* לבך

208 עוב⟨ד⟩] GO$_1$O$_2$; AMR *edd.* עובר **[איש]**] codd. (R pref. אנ(?)) *v*; **תראה**] O$_1$ תרבה ^A*s* **באשר**] GO$_1$O$_2$*v*; (A)R כאשר (כי), *s* אשר

209 בהדף] A; codd. תהדוף

---

by' (see critical note), which is clearly a corruption of עובד = 'labourer', the word used throughout the foregoing anecdote and rendered by 'Bumpkin'.

[22] At Ps. 26: 4 Ibn Ezra offers, as an alternative to his first explanation of נעלמות as meaning 'dissembled' (from the stem עלם = 'hide'), derivation from עֶלֶם, 'youth', 'since young men enjoy poking fun'.

[m] Prov. 18: 8 And hypocritical,[m,23] said: 'Good for naught
Thy verbiage, and all thou dost purport
To teach by parable; to thee applies
The noble teaching of great men and wise,
The drunkard's hand is scratched, and splintered thick
With brambles: in the same way, fables prick
[n] Prov. 26: 9 *Fools' lips*.[n] Yet, some rejoinder must I make
To thine assertion, and position take
With humble pietists. This time, I boast,
I'll show thee that my hand is uppermost,
[o] Prov. 11: 2 And wisdom with the circumspect is found.[o]
Parables shalt thou hear, morally sound,
And penned in truth—*in man's heart, counsel's sense*
Runs, a deep stream: men of percipience
[p] Prov. 20: 5 *Can dip therefrom*.[p] Give ear, then, and attend
To my remonstrance, making thy heart bend
[q] Prov. 22: 17; Job 13: 6 To what I know,[q] and thus the stature learn
Of one who, giving counsel, can discern
His fellow's need. His reputation glows
[r] Esther 1: 4 With glory,[r] and it is his power that shows,
[s] Ezek. 43: 11 His movements, and his manner,[s] in the way
Authority increases his friends' sway.
The story which I now mean to relate
[t] Isa. 52: 13 Tells of his ever more exalted[t] state.

◆

A man from Ramathayim, we are told,
[u] Judg. 19: 1; 1 Sam. 1: 1 Lodged in a glen that Ephraim's hills enfold:[u]
His name was Ahitub,[24] son of a sire
[v] Isa. 9: 5(6) Named Sar-shalom, "the Prince of Peace".[v] Like fire
[w] Exod. 28: 18 Flashing from gems[w] he shone; his youth was spent
[x] Cf. Mishnah, *'Aboth* 1: 17 Midst sages,[x] always for advice he went
To scholars. He himself, when come of age,
[y] Isa. 32: 8 Would give advice, and with it patronage,[y]
He pounded fools, and hammered such as rave,
[z] Isa. 9: 5(6) Astounding all to whom he counsel gave.[z]
Four men that sought his friendship gathered round
[a] Judg. 11: 3 About him.[a] One of these, his judgement sound
And sharp his wits, could each day's news construe
[b] Prov. 15: 23 In comments apposite[b] as they were true.

דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים,[m,23] וַיֹּאמֶר, כָּל־דְּבָרֶיךָ וּמְשָׁלֶיךָ אֵינָם מוֹעִילִים, וְעָלֶיךָ רָמְזוּ דִּבְרֵי מוּסָר גְּדוֹלִים וַאֲצִילִים, חוֹחַ עָלָה בְיַד שִׁכּוֹר וּמָשָׁל בְּפִי כְסִילִים.[n] וְעִם כָּל־זֶה אָשִׁיב אֶל דְּבָרְךָ וְאֶעֱנֶה, וּבִקְהַל צְנוּעִים אֶחֱנֶה, וְהַפַּעַם אַרְאֲךָ יָדֵי הָעֲצוּמָה, אֶת־צְנוּעִים חָכְמָה,[o] וְתִרְאֶה מִשְׁלֵי צֶדֶק כְּתוּבִים בֶּאֱמוּנָה, מַיִם עֲמֻקִּים עֵצָה בְלֶב אִישׁ וְאִישׁ תְּבוּנָ⟨ה⟩ יִדְלֶנָּה.[p] וְאַתָּה הַט אָזְנְךָ וּשְׁמַע דִּבְרֵי תוֹכַחְתִּי, וְלִבְּךָ תָּשִׁית לְדַעְתִּי,[q] וְתִרְאֶה מַעֲלַת אִישׁ יוֹעֵץ וּתְבוּנָתוֹ, וְאֶת־יְקָר תִּפְאֶרֶת גְּדֻלָּתוֹ,[r] וְתִגְבֹּרֶת יַד חֲבֵרָיו בְּתָקְפּוֹ וּבִגְבוּרוֹתָיו, וּמוֹצָאָיו וּמוֹבָאָיו וְכָל־צוּרֹתָו.[s] וְכֵן הָיָה הַדָּבָר, יָרוּם וְנִשָּׂא[t] וְגָבָר.

❧

אָמְרוּ כִּי גָּר בְּיַרְכְּתֵי אֶפְרַיִם אִישׁ אֶחָד מִן הָרָמָתַיִם,[u] וּשְׁמוֹ אֲחִיטוּב[24] בֶּן שַׂר שָׁלוֹם,[v] נֹפֶךְ סַפִּיר וְיַהֲלֹם.[w] וַיְהִי גָּדֵל אֶת־חֲכָמִים[x] וְאֶת־נְבוֹנִים נוֹעָץ, וְנָדִיב נְדִיבוֹת יָעָץ,[y] הוֹלֵל הוֹלֵם וּפֶתִי רוֹעֵץ, פֶּלֶא יוֹעֵץ.[z] וַיִּתְלַקְּטוּ[a] אַרְבָּעָה אֲנָשִׁים לְאַהֲבָתוֹ נִגָּשִׁים. הָאֶחָד, מְחֻדָּד בְּדַעְתּוֹ וּמוֹצִיא לַאֲמִתּוֹ כָּל־דָּבָר בְּעִתּוֹ,[b] אָמְנָם הוּא רַךְ לִכְעֹס וּלְרַצּוֹת

214 ועם כל־זה] O_2 ועל כן

216 והפעם] GO_2 + הזאת

217 צנועים] GO_2 נועצים

218 עצה] GMO_1R ועצה

219 ואיש] G איש, ^R **תבונ⟨ה⟩**] MT GMO_1; R תבונ׳, A *edd.* תבונות **ידלנה**] ^GMO_1R **ואתה**] *sv* ואת, $AG(M)O_1R$ ועת׳ (ה)

221–316 מעלת . . . הלא] ^O_2

223 ובגבורותיו] G ובגבורתו, O_1 וגבורתיו **ומוצאיו ומובאיו**] O_1 ומביאין ומוציאין

224 צורתו] MT; AGR צורותיו, O_1 צורתיו, M*sv* צרותיו

226 בירכתי] MT GMR + הר

---

[23] Ibn Ezra explains מתלהמים (Prov. 18: 8) as meaning ‘concealed’, ‘in the manner of the scandalmonger, who whispers his gossip’. The stem להם occurs here only in the Bible, and its rare appearance in post-biblical use presupposes exegesis of this same passage (Ben-Yehuda, *Thesaurus*, iii. 2632). Brown *et al.*, *Hebrew Lexicon*, 529, following Ibn Janaḥ, *Kitab al-ʾuṣul*, ed. Neubauer, 346, translate ‘swallow greedily’, comparing the Arabic verb *lahima*. For נרגן = ‘mutterer’ of disloyal complaint, cf. Deut. 1: 27.

[24] Aḥiṭub (‘[my] brother [is/of] goodness’) occurs as the proper name of two individuals (1 Sam. 14: 3, 2 Sam. 8: 17). Its choice here is due to the circumstance that its bearer will be revealed (III. 928 f.) as an allegory for the rational soul. There may also be a complimentary glance at Ibn Sahula’s younger contemporary Aḥiṭub b. Isaac of Palermo, physician and philosopher, who left a translation of Maimonides’ Arabic *Treatise on Logic*. See ‘Ahitub ben Isaac’, *EJ* ii. 466 (U. Cassuto).

Though he took umbrage quickly, and was slow
To calm down,[c] as the talk went to and fro
Amongst his fellows, with amazement they
Observed his well-stocked mind's agile display
Of wit, swift as the running of the deer.[d]
The second one, whose company[e] was sheer
Delight, was handsome as they go—so fair[f]
That any passing him could not but stare.[g]
Howbeit, his fine features made him vain—
Vain of his hair, his clothes—and he would strain
His every thought, purposing to be decked
In other garments,[h] for increased effect.
The third—kind-hearted, honest—used to treat
Fastidiously what he had to eat
And drink, and that his board was duly laid,
But, by his mode of thinking, he was made
The odd man out: sometimes, he gave away
Too prodigally what, some other day,
He clung to, like a lion bent on prey.[j]
As for the fourth, content to stay at home,[k]
He stopped his ear[l] to the world's pleasure-dome,
But was a niggard[25] in what he would spend
Upon himself—too slothful[m] to attend
To keeping himself fed—too much, for him,
To send his clothes for laundering, or trim
His own moustache.[n] An outline, this—no more[o]—
Of each man's manner of these youthful four.[p]

❧

Now Ahitub had seen into the mind
Of each: the characters he had divined
Of all—their deeds of noble note, beside
Wanton excess;[26] and how they did divide
Among themselves in self-control and act
(For none knew his own defects, and each lacked
True virtue). "But", he thought, "I will not send
Them packing, peradventure I can mend
Them, by the moral fables I recite
And enigmatic saws, and thus set right
Their paths,[q] and evil practice: in this way
Their compliments to me shall I repay."[r]

[c] Cf. Mishnah, *'Aboth* 5: 11
[d] 2 Sam. 2: 18
[e] Prov. 18: 24
[f] Gen. 39: 6
[g] Gen. 24: 21
[h] Zech. 3: 4
[j] Ps. 17: 12
[k] Cf. 2 Kgs. 14: 10
[l] Cf. Ps. 58: 5(4)
[m] Eccles. 10: 18
[n] 2 Sam. 19: 25(24)
[o] Job 26: 14
[p] Dan. 1: 17
[q] Cf. Isa. 45: 13
[r] Ps. 41: 11

קָשֶׁה,[c] וְעִם חֲבֵרָיו נוֹתֵן וְנוֹשֵׂא, וּבְחִדּוּדוֹ וְדֵעוֹ וְרַעְיוֹנָיו מִשְׁתָּאִים, קַל בְּרַגְלָיו כְּאַחַד הַצְּבָיִם.[d] הַשֵּׁנִי, נֶחְמָד וְנָעִים, אִישׁ רֵעִים,[e] יְפֵה תֹאַר וִיפֵה מַרְאֶה,[f] וְהָאִישׁ מִשְׁתָּאֵה,[g] אֲבָל הוּא מִתְהַלֵּל בְּיָפְיוֹ וּמַלְבּוּשׁוֹ וּבִשְׂעַר רֹאשׁוֹ, וְכָל־מַחְשְׁבוֹתָיו וּמוֹעֲצוֹתָיו חֲפֵצוֹת הַלְבֵּשׁ אוֹתוֹ מַחֲלָצוֹת.[h] הַשְּׁלִישִׁי, טוֹב לֵב וְרַחֲמָן, אִישׁ נֶאֱמָן, מְעֻנָּג בְּמַאֲכָלוֹ וּמְזוֹנוֹ וּבְיֵין מִשְׁתָּיו וְשֻׁלְחָנוֹ, אָמְנָם הוּא בְּדַעְתּוֹ נִבְדָּל, מֵרֹב דְּבָרִים לֹא יֶחְדַּל, פַּעַם יַחְשֹׁב לְפַזֵּר פַּעַם לֶאֱסֹף, כְּאַרְיֵה יִכְסוֹף.[j] הָרְבִיעִי, מִתְכַּבֵּד[k] בְּבֵיתוֹ וּמְעוֹנוֹ, מִתַּעֲנוּוגוֹת הָעוֹלָם וְעִנְיָנָיו אוֹטֵם אָזְנוֹ,[l] אֲבָל הוּא כִּילַי[25] לְעַצְמוֹ, וְעוֹבֵד בַּעֲצַלְתַּיִם[m] מְזוֹנוֹ וְלַחְמוֹ, אֶת־בְּגָדָיו לֹא כִבֵּס וְלֹא עָשָׂה שְׂפָמוֹ.[n] אֵלֶּה קְצוֹת דַּרְכֵי[o] הָאֲנָשִׁים וְדַעְתָּם, הַיְלָדִים הָאֵלֶּה אַרְבַּעְתָּם.[p]

◆

וַיְהִי כִּרְאוֹת אֲחִיטוּב תַּעֲלוּלֵיהֶם[26] מִדּוֹתֵיהֶם וּמִפְעֲלוֹתָם, וְשִׁנּוּי מַעֲשֵׂיהֶם וּמִשְׁמַרְתָּם, כִּי לֹא יָדְעוּ וְגַם אֵין הַטּוֹב אִתָּם, אָמַר בְּלִבּוֹ, לֹא אַרְחִיקֵם מֵעָלַי, אוּלַי אוֹעִילֵם בְּחִידוֹתַי וּמְשָׁלַי, וַאֲיַשֵּׁר[q] נְתִיבוֹתָם וּמַעַלְלֵיהֶם, וַאֲשַׁלְּמָה לָהֶם.[r] וַיָּרֶם רֹאשׁוֹ

236 הצבים] MT; AGMR *edd.* הצבאים, O$_1$
הניצבים **איש**] MT אִשׁ
רעים] G דעים

---

[25] כילי (Isa. 32: 5) is explained by David Qimḥi as 'sparing', but not miserly (= נבל).

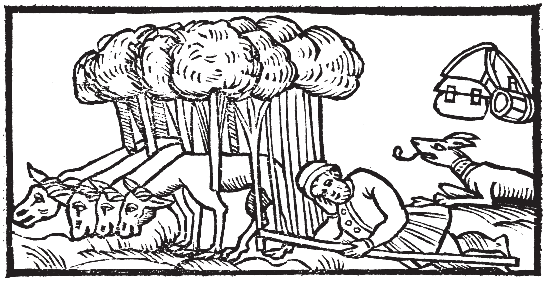
[26] תעלוליהם, 'outrageous acts' (Isa. 66: 4), seems to be used here in a somewhat softened sense of 'deviations' (outlined in the foregoing character sketches) from the Aristotelian notion of virtue defined as the golden mean (*Ethica nicomachea*, 2. 2. 6 f., 1104*a* (Eng. trans., Rackham, pp. 77 f.)).

His head held high, imperious, he faced
Them with a show of anger,[s] as he placed
Them all, *qua* host, as under house-arrest.[t]
Harsh were the terms in which they were addressed[u]
At first, that he more urgently might wake
Hearts which were sunk in slumber. Thus he spake:
"I am of those who know not compromise,
Loyal to Israel's faith.[v] I exercise
Power[w] to discipline, and so correct
My fellows, by mine admonition checked,
That righteousness may flower in them, and swell
The praise they win. But whoso shall rebel,
Recking naught of my insight, save to burst
Loose from rebuke, my counsel all aspersed,
Is fated to be trapped, just like the rat,
Broken-backed." "Tell", the friends said, "how came that?"

❧

"A herdsman", he replied, "dwelt on the weald
With flocks and kine.[x] Canny in lore of field
And weather, he could forecast,[27] and then choose
The grazing-ground that would best suit his ewes,
Driving them near fair springs.[y] One day, he led
His troop into a mountain haunt, well fed
By streams, and with a pond, his worn-out sheep
To rest from straggling[z] in folds to keep.
So plenteous was the milk, that he made cheese.
For any he found thin, racked by disease
Or wounds, he built a shelter[a] for their ease.

[s] Cf. Dan. 8:7
[t] Gen. 42:17
[u] Cf. Gen. 42:7
[v] 2 Sam. 20:19
[w] Cf. Gen. 31:29
[x] Cf. Eccles. 2:7
[y] Isa. 49:10
[z] Jer. 50:17
[a] Jonah 4:5



The shepherd, while he tends his sheep,†
Shaded by reeds, lies down to sleep‡

† Cf. Jer. 31:9
‡ Job 40:21

---

[27] See Ibn Sahula's Introduction, n. 22; I n. 19; II, nn. 164, 169.

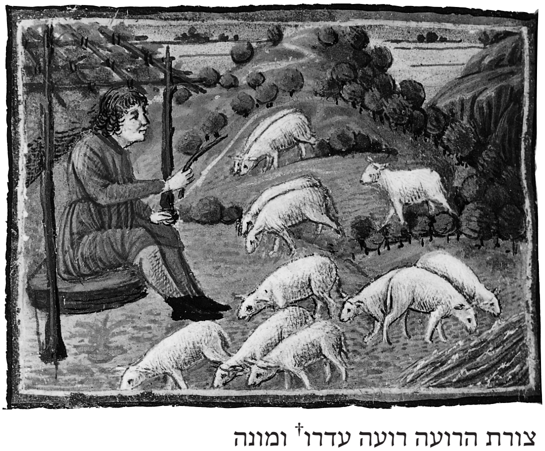
לְנֶגְדָּם וַיִּתְמַרְמָר,[s] וַיֶּאֱסֹף אֹתָם בְּמִשְׁמָר,[t] וַיָּחֶל לְדַבֵּר אִתָּם קָשׁוֹת[u] לְהָעִיר לֵב יָשֵׁן וְנִרְדָּם חָשׁוֹת, וַיֹּאמֶר, אָנֹכִי שְׁלֻמֵי אֱמוּנֵי יִשְׂרָאֵל,[v] וּבְיָדִי כֹּחַ וָאֵל[w] לְיַשֵּׁר חֲבֵרִים וּלְיַסֵּר וּלְהוֹכִיחַ, וְצִדְקָתָם וּתְהִלָּתָם תַּצְמִיחַ. וְכָל־הַמַּמְרֶה אֶת־פִּי תְּבוּנָתִי וּפוֹרֵעַ תּוֹכַחְתִּי וַעֲצָתִי, יִקְרֵהוּ כְּמִקְרֵה הָעַכְבָּר אֲשֶׁר נוֹקַשׁ בִּמְשֻׂכָּתוֹ וְנִשְׁבָּר. וַיֹּאמְרוּ לוֹ הַחֲבֵרִים, אֵיכָה הָיוּ הַדְּבָרִים.

❧

וַיֹּאמַר: הָיָה רוֹעֶה אֶחָד שׁוֹכֵן בַּמִּדְבָּר, בְּמִקְנֵה הַצֹּאן וְהַבָּקָר,[x] מֵבִין וְסַבָּר,[27] וּבוֹחֵר לָהֶם מָקוֹם לְהוֹעִילֵם, עַל מַבּוּעֵי מַיִם יְנַהֲלֵם.[y] וַיְהִי הַיּוֹם וַיִּנְהַג אֶת־מִקְנֵהוּ אֶל מְעוֹן הֶהָרִים, מִקְוֶה וּנְהָרִים, וַיִּמְצָא מָנוֹחַ לְשֶׂה פְּזוּרָה[z] וְנִלְאָה, וַיְהִי מֵרֹב חָלָב עָשָׂה חֶמְאָה. וַיִּמְצָא בְּצֹאנוֹ דַּל וְנִדְכָּא, וַיַּעַשׂ לוֹ שָׁם סֻכָּה.[a]

257 במשמר] A *edd.*; MT codd. אל משמר

273 שם] ^A



צורת הרועה רועה עדרו[†] ומונה
תחת צאלים ישכב בסתר קנה[‡]

The days went by,[b] most pleasant and serene[c]
Their sojourn was. In time, news of the scene
Reached[d] two pests, both indigenous and fat:
One was a weasel, tother was a rat
(A moral meteyard, these, of human worth),
Among small quadrupeds near to the earth
Time out of mind denizened there, the twain
Deemed noble, both applying well their brain.
Forth to inspect the shepherd's camp one night
They ventured, and as each, with supple might,[e]
Moved[28] here and there, a cheese they found, he meant
To store away, hidden within his tent.
Round it they spent the night, taking from there
Spoil rich as gold, silver and costly wear
To hide away.[f] Next morn, the shepherd sought
The cheese which for his breakfast he had thought
To eat: he saw it, spoilt—to his disgust,
Lumps of it lay in holes close to the crust.
He was annoyed[g] to find that he had set
His tent where weasels, stoats and polecats[29] met.[h]
He lost no time, but formed a plan; within
His tent, on either side,[j] he placed a gin.
He set another trap,[30] too, out of pique,
Vengeance on weasel and on rat to wreak;
Once sprung, its strong arm[k] would hold down the gate.
In it, he put a piece of cheese as bait
To crown the edifice[l] that he had made,
And thereupon hard by the rat-holes laid.

* * *

At dusk,[m] the Rat went forth, seeking to stock
Up provender; it was with quite a shock
Before his eyes he saw the grim machine.[n]
Back to his hole he ran, by rage, chagrin,
And by frustration balked. The Weasel said,
'Why art thou flustered, what fate dost thou dread?'[o]
Quoth he, 'Because, staring me in the face,
I saw a loaded trap, with all in place:[p]

[b] Gen. 26: 8
[c] Cf. Job 36: 11
[d] Esther 2: 22
[e] Cf. Isa. 63: 1
[f] 2 Kgs. 7: 8
[g] Gen. 6: 6
[h] BT *Pesaḥim* 9*b*
[j] Exod. 39: 4
[k] Ps. 89: 14(13)
[l] Ps. 118: 22
[m] Cf. Gen. 29: 23; 2 Sam. 11: 13
[n] Lev. 13: 5
[o] Cf. Isa. 19: 16; Job 3: 25
[p] Cf. 2 Sam. 23: 5

---

[28] צעה is so explained by Qimḥi in his commentary on Isa. 63: 1 and 51: 14.

[29] ברדלס, i.e. Greek πάρδαλις, 'leopard', applied to other species (Liddell *et al.*, *Greek-English Lexicon*, s.v.; Sophocles, *Greek Lexicon*, ii. 854; Krauss, *Lehnwörter*, ii. 164). Rashi at BT *Pesaḥim* 9*b* glosses it with

וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים[b] בַּטּוֹב וּבַנְּעִימִים,[c] וַיִּוָּדַע הַדָּבָר[d] לִשְׁנֵי רְמָשִׂים אֲשֶׁר הָיוּ גְּדֵלִים שָׁם וַאֲבוּסִים, שֵׁם הָאֶחָד עַכְבָּר וְשֵׁם הַשֵּׁנִי חֻלְדָּה, קָנֶה וּמִדָּה, כִּי שָׁם הָיוּ מִקַּדְמוֹנֵי הָרְמָשִׂים הָאֲצִילִים, נְבוֹנִים עַל דָּבָר וּמַשְׂכִּילִים. וַיֵּצְאוּ לַיְלָה אֶחָד לְהִתְבּוֹנֵן בְּעִנְיַן הָרוֹעֶה, וְכָל־אֶחָד בְּרֹב כֹּחוֹ צֹעֶה.[e,28] וַיִּמְצְאוּ גְּבִינָה אַחַת נִשְׁמֶרֶת אֲשֶׁר הָיְתָה בְּאָהֳלוֹ נִסְתֶּרֶת, וַיִּשְׁכְּבוּ סְבִיבָהּ וַיָּלִינוּ, וַיִּשְׂאוּ מִשָּׁם כֶּסֶף וְזָהָב וּבְגָדִים וַיֵּלְכוּ וַיַּטְמִנוּ.[f] וַיְהִי בַּבֹּקֶר וַיָּבֹא הָרוֹעֶה לִדְרֹשׁ אֶת־הַגְּבִינָה אֲשֶׁר לְמַאֲכָלוֹ מִנָּה, וַיַּרְא וְהִנֵּה הִיא נִמְאֶסֶת לַאֲכִילָה, בַּחוֹרִין הַסְּמוּכִים לָהּ. וַיִּתְעַצֵּב אֶל לִבּוֹ[g] בְּקָבְעוֹ הָאֹהֶל בִּמְקוֹם אָשָׁם, כֵּיוָן שֶׁהַחֻלְדָּה וְהַבַּרְדְּלִס[29] מְצוּיִים שָׁם.[h] וַיְמַהֵר תַּחְבּוּלָה וּפַח מִשְּׁנֵי קְצוֹוֹתָו חִבַּר,[j] לְהִנָּקֵם מִן הַחֻלְדָּה וְהָעַכְבָּר, וַיִּדְרֹךְ לָהֶם לְבַדּוֹ פּוּרָה,[30] זְרוֹעַ עִם גְּבוּרָה,[k] וַיָּשֶׂם שָׁם מְעַט מֵהַגְּבִינָה, הָיְתָה לְרֹאשׁ פִּנָּה.[l] וַיָּשֶׂם לְנֶגֶד הַחוֹרִים אֲשֶׁר שָׁם הָעַכְבָּרִים.

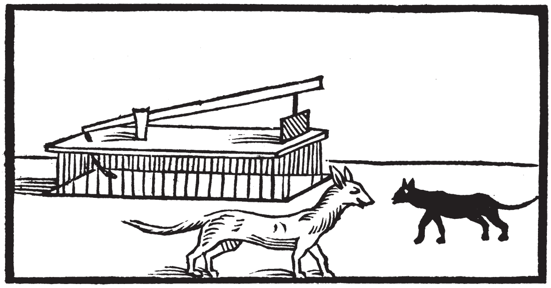
◆

וַיְהִי בָעֶרֶב[m] וַיֵּצֵא הָעַכְבָּר לְבַקֵּשׁ יִתְרוֹן לִמְזוֹנָיו, וְהִנֵּה הַנֶּגַע עֹמֵד בְּעֵינָיו.[n] וַיָּשָׁב אֶל חוֹרוֹ בִּמְרוּצָה, בִּמְהוּמָה וּנְאָצָה. וַתֹּאמֶר לוֹ הַחֻלְדָּה מַה לְּךְ כִּי חָרַדְתָּ, כִּי פַחַד פָּחַדְתָּ.[o] וַיֹּאמֶר, כִּי רָאִיתִי נֶגְדִּי בַּכֹּל עֲרוּכָה[p] פּוּרָה דְּרוּכָה. וְעַתָּה, לְכִי עִמִּי לִרְאוֹת וָרוּצִי, אוּלַי

289 קצוותו] MT *kethib*; *qere* codd. *edd.* קצותיו

Old French *putois*, 'polecat'; but the context there, as here, implies one of the smaller mustelinae such as the marten.

[30] פורה means 'wine-press' (Isa. 63: 3); its use in the sense of 'trap' is cited by Ben-Yehuda, *Thesaurus*, vi. 4861, from this text, but without any suggested explanation. On the illustration, see C. Roth, 'Mediaeval Mouse-Traps'.



Weasel and Rat dialogise,
The trap[2] all set before their eyes

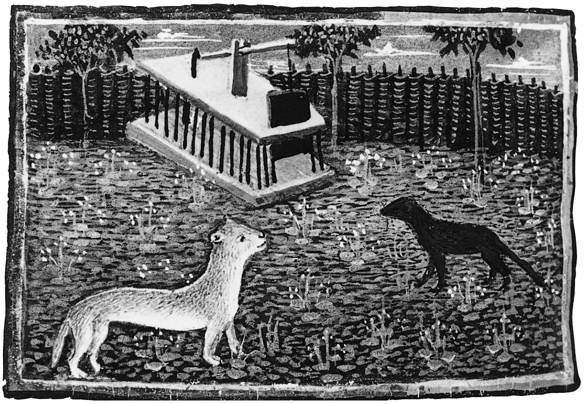
So come with me, to look—thou canst, perchance,
Turn it to gain, and thy respect enhance.’[q,31]
They went:[r] beneath their coats they each concealed
Hung from their belts, a tool[s] carpenters wield.
Viewing the snare, they realised its plan,
As product of the intellect of man,
Meant that it lay beyond their power to sap,
Nor could they damage[t,32] and destroy the trap.
The Rat stood still, dumbfounded: but his eye,
Drawn through a window[u] in the trap, could spy
A piece of cheese, to which was firmly tied
A scarlet thread.[v] ‘I will just run inside
And get it’, said he to the Weasel, ‘then
Back to our hole I’ll take it, in our den
We can enjoy it, undisturbed[w]—a treat
To do us good,[x] and wholesome food to eat.’
‘Nay’, said the Weasel, ‘be thy blood on thine
Own head,[y] shouldst thou thy life to risk consign.
That cheese, cunningly fixed up to attract
The eye, is bait—if touched, the trap will act.
As artifice, it can well represent
Man’s work, and ’tis his nature to invent.’[z]
‘How comes it’, said the Rat, ‘that man can plot,
Bandy false accusations,[a] and have got
The wit, to prattle nonsense?’ ‘Man’, quoth she,
‘Is, as created, perfect, image he

[q] Isa. 47: 12
[r] Gen. 22: 6
[s] Cf. Judg. 3: 16
[t] BT *Berakhoth 3a*
[u] Cf. Gen. 26: 8
[v] Josh. 2: 18
[w] Isa. 30: 15
[x] Ruth 4: 15; cf. Lam. 1: 11
[y] Cf. 1 Kgs. 2: 37
[z] Cf. Job 34: 11
[a] Cf. Deut. 22: 17

---

[31] Qimḥi on Isa. 47: 12 paraphrases תערוצי in this sense (כלומר תהי ערוצה). Zamora’s reading ואותה (see critical note) appears to be a wrong-headed emendation.

[32] The sense of BT *Berakhoth 3a–b* is apparently turned on its head. In the original context, the phrase means ‘because of the danger’ of dilapidations and harmful spirits.



צורת העכבר והחולדה מדברים שניהם
והפורה[2] דרוכה לפניהם

תּוּכְלִי הוֹעִיל [וְאוֹתָהּ] תַּעֲרוֹצִי.[q,31] וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו[r] וְכָל־אֶחָד חַרְבּוֹ חֲגוּרָה מִתַּחַת לְמַדָּיו,[s] וַיָּבֹאוּ וַיִּרְאוּ אֶת־הַפּוּרָה, וְהִנֵּה הִיא בְּבִינַת אָדָם סְדוּרָה, וְאֵין בְּיָדָם לְהַשְׁחִיתָהּ יְכֹלֶת, מִפְּנֵי מַזִּיקִים אוֹ מַפֹּלֶת.[t,32] וַיַּעֲמֹד הָעַכְבָּר מִשְׁתָּאֶה, וַיַּשְׁקֵף בְּעַד הַחַלּוֹן[u] וַיִּרְאֶה וְהִנֵּה גְּבִינָה בַּפּוּרָה עוֹמֶדֶת, וּבְחוּט הַשָּׁנִי[v] נִצְמֶדֶת. וַיֹּאמֶר אֶל הַחֻלְדָּה, אֵלֵךְ בִּמְרוּצָה וְאֶקָּחֶנָּה, וְאֶל בֵּית מְלוֹנֵנוּ וְחוֹרֵנוּ אֲבִיאֶנָּה, וּבְהַשְׁקֵט וּבְבִטְחָה[w] אוֹתָהּ נֹאכֵל, לְמֵשִׁיב נֶפֶשׁ וּלְכַלְכֵּל.[x] וַתֹּאמֶר לוֹ הַחֻלְדָּה, דָּמְךָ בְּרֹאשְׁךָ,[y] אִם תִּסְתַּכֵּן בְּנַפְשֶׁךָ. כִּי זֹאת הַגְּבִינָה לְתַחְבּוּלָה הוּרָמָה, וּבְתוֹךְ הַפּוּרָה הוּשָׂמָה, וְהוּא פֹּעַל אֲשֶׁר הָאָדָם יִפְעָלֶנּוּ, וְאֹרַח אִישׁ יַמְצִאֶנּוּ.[z] וַיֹּאמֶר הָעַכְבָּר, וְאֵיךְ יוּכַל הָאָדָם לְהָבִין תַּחְבּוּלוֹת, לְדַבֵּר שָׁוְא וּלְעוֹלֵל עֲלִילוֹת.[a] וַתֹּאמֶר הַחֻלְדָּה, הֲלֹא

300 הועיל] G להועילי **[ואותה]**] *z*; MT codd. אולי, *sv* אלי

305 משתאה] A; R השתאה, *sv* האתשיו, GMO$_1$ וישתאה

316 הלא] ^O$_2$

Of God, His very likeness[b] in design,
And so has power components to combine
Which constitute the world's material state
As they are born and then disintegrate.[33]
Spare diet[34] will, as commons, him suffice
If 'tis refined:[c] provided he, with nice
Observance, serves his Lord, he may sustain
Himself on greenstuff, and by grinding grain,[d]
With other well-known victuals. He may eat
Flesh, seethed in water,[e] or prefer his meat
Baked, or spit-roasted:[f] nor need he forgo
Spices and salt. Such nutriment will so
Lighten his temper as to predispose
Humanity to be what God, who chose
A people as His treasure, did intend
As their vocation.[g] In his temper's blend
Of humour,[35] what is light predominates,
Announcing loud[36] what thoughts he meditates.[h]
And so man, standing upright, is of all
Beauty the acme, full of wisdom,[j] tall,
Upward he turns his gaze, for heaven hides
God's strength in mystery.[k] His own resides
In loins, made fit to bear it. Efforts made
To master speech,[37] are in his face betrayed.[l]
And thus, in man there dwells that soul, endowed
With reason,[38] which can speak great thoughts aloud.[m]

❧

Howbeit, this degree cannot be seen
At first in man, so soon as he has been
Delivered from the womb. Whilst he is yet
A little child and, as it were, still wet
From birth, close to his roots, moisture in him
Obscuring light, the intellect is dim,
His spread of knowledge scant[n]—even as wine
Snuffs out the drunkard's mind, to undermine
His rule of conduct. Like the sluggish rise
Of mist from water, dissipating, flies
Before the sun climbs half-way through the sky,[o]
So, as the infant's skin begins to dry
He, almost imperceptibly,[p] will grow
And start to recognise routine, and know

[b] Gen. 1: 26; Mishnah, *ʾAboth* 3: 14
[c] BT *Yebamoth* 49*b*
[d] Cf. Num. 11: 8
[e] Exod. 12: 9
[f] Exod. 12: 9
[g] Cf. Deut. 26: 18
[h] Job 36: 33
[j] Cf. Ezek. 28: 12
[k] Hab. 3: 4
[l] Num. 24: 1
[m] Dan. 7: 8
[n] Cf. Isa. 28: 20
[o] Josh. 10: 13
[p] Ezek. 16: 47

הָאָדָם נִבְרָא בִּשְׁלֵמוּת, בְּצֶלֶם וּבִדְמוּת,[b] וְהוּא מְחַבֵּר הַמֻּרְכָּבִים אֲשֶׁר בְּעוֹלַם הַהֲוָיָה וְהַהֶפְסֵד[33] נִצָּבִים. וּמְזוֹנוֹ קַב וְנָקִי,[c] בִּהְיוֹתוֹ בַּעֲבוֹדָתוֹ בָּקִי, יִתְפַּרְנֵס[34] בִּזְרָעִים וּבִדְבָרִים נוֹדָעִים, וְטָחוֹן בָּרֵחַיִם,[d] וּבָשֵׁל מְבֻשָּׁל בַּמָּיִם,[e] וְאָפוּי אוֹ צְלִי אֵשׁ[f] בָּשָׂר, וּמֶלַח וְתַבְלִין לֹא יֶחְסָר. וְכָל־זֶה הֵקַל מִזְגּוֹ וְהִכְשִׁירוֹ, וְלִהְיוֹת לְעַם סְגֻלָּה הֶאֱמִירוֹ.[g] כִּי הַקַּל יַעֲלֶה בְּמִזְגּוֹ וְטִבְעוֹ,[35] יַגִּיד עָלָיו רֵעוֹ.[h,36] וּמִפְּנֵי זֶה הוּא נִצַּב הַקּוֹמָה, כְּלִיל יֹפִי מָלֵא חָכְמָה,[j] רֹאשׁוֹ כְּלַפֵּי עֶלְיוֹן, וְשָׂם חֶבְיוֹן,[k] מוּכָן לְקַבֵּל כֹּחַ בְּמָתְנָיו, וַיָּשֶׂם אֶל הַמִּדְבָּר[37] פָּנָיו.[l] וְהוּא מִשְׁכַּן הַנֶּפֶשׁ הַמַּשְׂכֶּלֶת,[38] רַבְרְבָן מְמַלֶּלֶת.[m]

❧

וְזֹאת הַמַּעֲלָה אֵינָהּ נִרְאֵית בָּאָדָם בִּתְחִלַּת בְּרִיָּתוֹ וּבְיוֹם הֱיוֹתוֹ, כִּי בְּעוֹדוֹ קָטָן הוּא קָרוֹב לְשָׁרְשׁוֹ וְגִזְעוֹ, עַל כֵּן הוּא רָטֹב בְּטִבְעוֹ, וְלֵחוֹ מְכַבֶּה אוֹר שִׂכְלוֹ וְדֵעוֹ, כִּי קָצַר מַצָּעוֹ,[n] כַּאֲשֶׁר יְכַבֶּה הַיַּיִן שֵׂכֶל הַשִּׁכּוֹר, וְכָל־חֲקוֹתָיו יַעֲכֹר. וְכַאֲשֶׁר יִבְרַח הַקִּיטוֹר הָעוֹלֶה מִן הַמַּיִם אוֹר הַשֶּׁמֶשׁ בַּחֲצִי הַשָּׁמַיִם,[o] וְכַאֲשֶׁר יִגְדַּל כִּמְעַט קָט[p] הַיֶּלֶד וְיָחֵל לִיבֹשׁ הַגֶּלֶד, יָחֵל לְהַכִּיר וְלִלְמֹד

328 וישם] GMO_1R *edd.*; MT וישת, A ויש

330 רברבן] GMR; A דבר כן, *sv* דבר, O_1 ממלת דרבן

---

[33] For an explanation of this phrase, see Appendix 2.

[34] Maimonides, *Mishneh torah*, 'Laws of Character Traits', 3: 2, 4: 7.

[35] Cf. above, II. 1083 f.

[36] Cf. Ibn Ezra's commentary on Job 36: 33.

[37] In quoting Num. 24: 1 Ibn Sahula exploits the double meaning of מדבר, as in II. 1627, where see n. 142.

[38] See Ibn Sahula's Introduction, nn. 15, 34.

To babble speech:[q] and thus he will progress
Little by little,[r] if vain foolishness
Seduce him not and he, affected, wanes.[s]
Else, he perfection's apogee attains,
Faith's zenith, and devotion's[t] highest point,
Applying reason, being now conjoint
With creatures who, endowed with intellect,
Because of power they wield, command respect:
He understands the orbits in which spheres
Move weightless, and how glorious appears
The luminaries' splendour, with the rays
Of fixed stars, and the periodic phase
Of zodiacal signs that rise and fall,
Knowing that God's mere word determines all
And that on His existence each depends.[39]
Now, when the truth of this he comprehends,
The soul endowed with reason is thus made
In him reality,[40] whilst honour paid
Till now to his desires[41] withers away
And sinks. Indeed, the sages make great play
Of this, we find; concerned to emphasise
How fair this soul, and to awaken eyes
From slumber, so that men should hold the straight
And narrow path, this story they relate.

[q] Isa. 32: 4
[r] Deut. 7: 22
[s] Cf. Prov. 13: 11
[t] Ps. 98: 3

❧

A scholar asked his colleague, "What is meant
By that soul called, in man, intelligent,
And in which limb of his does it reside?"[42]
"God formed man, as thou knowest", he replied,
"That he to God's works might address his mind
And contemplation of his ways, to find
As he matures, how worthless worldly things
Must be accounted: vanity he flings
Away, and, hasting base concerns to shun
Spurning them, he himself this soul has won.[43]
For, since he sees the wondrous deeds God wrought
In fashioning the universe from naught,[44]

---

[39] Cf. Maimonides, *Mishneh torah*, 'Laws of the Foundations of the Torah', 1: 1–3.

[40] Although תתעצב (see critical note) occurs as a form of עצב = 'pain', meaning to 'be grieved', it is not found as a derivative of עצב = 'form, shape'. תתעצם is to be read here, from עצם = 'bone' > 'essence, reality', in the sense of 'actualisation' of what had previously existed in potentiality only.

מִנְהָגִים, וּלְשׁוֹן עִלְּגִים,[q] וְכֵן יַעֲלֶה מְעַט מְעָט,[r] אִם לֹא יִתְפַּתֶּה בְּהֶבֶל וְיִמְעָט.[s] וְיַגִּיעַ לְתַכְלִית שְׁלֵמוּתוֹ, חַסְדּוֹ וֶאֱמוּנָתוֹ,[t] וְיַחְשֹׁב וְיַשְׂכִּיל בִּכְלַל הַנִּבְרָאִים וּבָעֲצוּמִים הַנּוֹרָאִים, וְיָבִין בִּתְנוּעוֹת הַגַּלְגַּלִּים, אֲשֶׁר הֵם לֹא כְבֵדִים וְלֹא קַלִּים, וּזְרִיחַת הַמְּאוֹרוֹת הַנִּכְבָּדִים וְהַכּוֹכָבִים הָעוֹמְדִים, וְאֵיךְ תְּקוּפוֹת וּמַזָּלוֹת יוֹרְדוֹת וְעוֹלוֹת. וְהַכֹּל תָּלוּי בְּמַאֲמָר, וּבִמְצִיאוּת הָאֵל הַכֹּל מָצוּי[39] וְנִשְׁמָר, אֲזַי תִּתְעַצֵּ⟨ם⟩[40] נֶפֶשׁ הַשֵּׂכֶל וְתִגְדַּל, וּכְבוֹד כֹּחַ הַמִּתְאַוֶּה[41] יִשְׁפַּל וְיִדַּל. וּמָצָאנוּ חֲכָמִים עַל זֶה מְעִירִים וְזֶה הַמַּעֲשֶׂה מַזְכִּירִים, וְכֵן אָמְרוּ לְפָאֵר הַדָּבָר וּלְיַשְּׁרוֹ:

❧

שָׁאַל חָכָם אֶחָד לַחֲבֵרוֹ, הַנֶּפֶשׁ אֲשֶׁר בָּאָדָם הַנִּקְרֵאת שִׂכְלִית וְזֶה שְׁמָהּ, אֵיזוֹ נֶפֶשׁ הִיא וְאֵיזֶה מְקוֹמָהּ?[42] אָמַר לוֹ, הֲלֹא יָדַעְתָּ כִּי הָאָדָם בְּרָאוֹ הַבּוֹרֵא לְהִתְבּוֹנֵן בְּמִפְעָלָיו וּלְהִסְתַּכֵּל בְּמַעְגָּלָיו. וְכַאֲשֶׁר גָּדֵל וְרוֹאֶה עִנְיְנֵי הָעוֹלָם וּמוֹאֵס בַּהֲבָלָיו, וּמְמַהֵר לְהַרְחִיק הַשְּׁפָלִים וְלִבְזוֹת, הוּא בְּעַצְמוֹ עָשָׂה הַנֶּפֶשׁ[43] הַזֹּאת. כִּי הוֹאִיל וּמַבִּיט נִפְלְאוֹת הַבּוֹרֵא בְּחִדּוּשׁ הָעוֹלָם,[44] וּמִמֶּנּוּ

349 תתעצ⟨ם⟩] AGMO$_2$R*s*; O$_1$*vz* תתעצב

---

[41] i.e. Aristotle's τὸ ἐπιθυμητικόν, the appetitive element in the individual psychology, *Ethica nicomachea*, I. 13. 18. 1102*b* (Eng. trans., Rackham, p. 67).

[42] Cf. *Midrash tehillim*, Ps. 103, section 5, ed. Buber, fo. 217*a* (Eng. trans., Braude, ii. 158) (continued in Appendix 2).

[43] The wording glances at Gen. 12: 5, which records the migration of Abraham and Sarah 'with the souls [i.e. persons] that they had acquired' (עשו, lit. 'made'). This was interpreted as referring to those converted by them to a monotheistic faith; see *Genesis Rabbah* 39: 14, ed. Theodor and Albeck, 379, ed. Vilna, fo. 81*a*, col. ii; Rashi on Gen., loc. cit.; more briefly, BT *Sanhedrin* 99*b*.

[44] חדוש [העולם], 'innovation [of the cosmos]', is the regular philosophical term for asserting the created origin of the world (Arabic *ḥuduth*, see Maimonides, *Guide* (Pines and Strauss, Glossary, p. 639)), as opposed to the Aristotelian axiom of the eternity of matter (Hebrew קדמות העולם).

Knowing that nothing can evade the sight
Of Him who is creator of both light
[u] Cf. Isa. 45: 7 And dark,[u] he will spontaneously strain
Searching to increase knowledge, and thus gain
A deeper, holy insight, one more clear:
For pure, and purifying, is the fear
[v] Ps. 19: 10(9) Of God.[v] Then truly will he own a soul
Endowed with reason, having as his goal
Knowledge, exploring with a mind possessed
By wisdom most sublime, man's greatest quest."

❧

Of the philosophers of old we hear
That one declared that man's soul must inhere
In his own heart,[45] whence motion it injects
Into his limbs, and centrally affects
His whole frame by that light which it supplies:
[w] Josh. 10: 13 Just like the sun, placed midway through the skies,[w]
Illuminates each eye. To stay alive
The body needs the soul, which, to survive,
Needs air; and air exists but to fulfil
What the Creator, ever blessed, did will,
He whose exalted might all those things bears
Invisible to us, as He declares
In Scripture, *I it is, none else, sustain:*
[x] Cf. Isa. 46: 4 *Myself bear burdens*.[x] And the wise maintain,
Hinting hortatively, that we may learn
How men who are aware of this will spurn
The world's illusions; then, in joy, his soul
Increases wisdom, and her self-control,
[y] Cf. Isa. 40: 29 Effortless,[y] and will rule, through reason's power,
The force that animates the brute to glower
In anger, and consumed by passion, sneer
At abstract notions which the mind holds dear.
Ruling it, he man's purpose meets, his end
[z] Eccles. 7: 8 Better than his beginning could portend.[z]
But, when a man with beasts makes common cause
And, chasing wheresoe'er his lust leads, draws
[a] Ps. 88: 7(6) Nigh to hell's lowest pit,[a] mindless of all
[b] Cf. Lam. 1: 9 His future hopes,[b] he will as quarry fall
With lust, as his seductress, out to chase
[c] Hos. 2: 9(7) Paramours[c] caught by lies writ on her face.

אֵין דָּבָר נֶעֱלָם, בּוֹרֵא חֹשֶׁךְ וְיוֹצֵר אוֹר,[u] הוּא מִשְׁתַּדֵּל בְּעַצְמוֹ לָדַעַת וְלַחֲקֹר, וּלְהַשִּׂיג הַשָּׂגָה קְדוֹשָׁה וּבָרָה, יִרְאַת הַשֵּׁם טְהוֹרָה.[v] וְאָז יֵשׁ לוֹ הַנֶּפֶשׁ הַשִּׂכְלִית מִפְּנֵי שֶׁהוּא מַשְׂכִּיל לָדַעַת וְלַחֲקֹר בְּחָכְמָה, הַגְּדוֹלָה וְהָרָמָה.

❧

וְאָמַר חָכָם מֵהַקַּדְמוֹנִים, הַנֶּפֶשׁ מְקוֹמָהּ בַּלֵּב[45] וְהִיא מְנִיעָה לְכָל־הַגּוּף, וְהִיא מֻנַּחַת בְּאֶמְצַע הַגּוּף וּמְאִירָה לְכָל־הַגּוּף כַּאֲשֶׁר נִתַּן הַשֶּׁמֶשׁ בַּחֲצִי הַשָּׁמַיִם,[w] וְאוֹרוֹ מֵאִיר לְכָל־הָעֵינַיִם. וְהַגּוּף מִתְקַיֵּם בַּנֶּפֶשׁ וְהַנֶּפֶשׁ בָּאֲוִיר וְהָאֲוִיר בַּבּוֹרֵא יִתְבָּרַךְ, וְהַבּוֹרֵא סוֹבֵל כָּל־נַעֲלָמוֹת בְּכֹחוֹ הַנִּשָּׂא, וְכֵן נֶאֱמַר אֲנִי אֶסְבֹּל וַאֲנִי אֶשָּׂא.[x] עוֹד זֹאת רָמְזוּ חֲכָמִים בִּתְבוּנָתָם, וְהוֹרוּ לָנוּ בַּעֲצָתָם, כִּי כַּאֲשֶׁר יַחְשֹׁב הָאָדָם בְּכָל־זֶה יִמְאַס בְּהַבְלֵי הָעוֹלָם הַנִּבְזֶה, וְתִשְׂמַח הַנֶּפֶשׁ וְתוֹסִיף חָכְמָה, בְּאֵין אוֹנִים עָצְמָה,[y] וְתִמְשֹׁל הַכֹּחַ הַשִּׂכְלִית עַל הַכֹּחַ הַבַּהֲמִית אֲשֶׁר הִיא מִתְאַוָּה וְכוֹעֶסֶת, וּבַדָּבָר הַמֻּשְׂכָּל מוֹאֶסֶת. וּבְמָשְׁלוֹ בָּהּ יַגִּיעַ הָאָדָם אֶל תַּכְלִיתוֹ, טוֹב אַחֲרִית דָּבָר מֵרֵאשִׁיתוֹ.[z] וְאִם יִשְׁתַּתֵּף אָדָם אֶל הַחַיּוֹת, וְאֶל בּוֹר תַּחְתִּיּוֹת[a] בִּהְיוֹתוֹ רוֹדֵף תַּאֲוָתוֹ, וְלֹא יִזְכֹּר אַחֲרִיתוֹ[b] וְתִקְוָתוֹ, הַתַּאֲוָה תְּצוֹדֶנּוּ וְתִמְשְׁכֶנּוּ בִּכְזָבֶיהָ, וְרִדְּפָה אֶת־

365 השם] A *edd.*; MT יהוה, codd. reg.

---

[45] BT *Berakhoth* 10*a* refers to the soul's permeating and sustaining the body, without locating its seat (continued in Appendix 2).

Once holy innocence is fouled,[46] from taint
Of fetid unguents,[d] flowing flasks of paint,
Debased, the man sinks down,[e] as he profanes
Virtue which human dignity sustains.
He will not pass, to honour true, one night,
But will with beasts comparison invite.[f]
Indeed, more despicable he than they,
A plague-spot that will never go away
Enslaving his own glory's mark, the mind,
To instincts nature has to beasts assigned,
A king to tillage set.[g] Ruses galore
He understands, hero of wiles in war.[h]
Pillars he builds within his heart, the fane
Of idol-worship:[j] ambushing, the bane
Of villages;[k] his tongue, a whetted sword,[l]
A lion out his lair, ranging abroad
Through hidden tracks, the innocent to kill[m]—
Expert practitioner of all that's ill.
Therefore, say I, of all his plots beware,
Lest his devices prove to be thy snare.'[n]

❧

The Rat said, 'With rapidity I move,
And speed for me deliverance will prove;[o]
Handsome am I, and splendid clothes I wear,
Distinguished by my noble mass of hair.[p]
So, to the cheese I'll dash, all its delight
To relish—once, needing no second bite[q]
To snatch it, then scamper away, to find
Its taste induce serenity of mind.[r]
No thought on man, or on his tricks, I waste:
Granite my strength, I am by flesh encased,
A bronze cuirass.'[s] The Weasel said, 'Beware,
Nor countenance[t] vain thoughts that lead but where
Mire's ferment, in the horrifying pit,[u]
Perchance shall make thee, shuddering at it,
Recoil[v] in terror: races are not won
In every case by those that swiftly run,[w]
And thou couldst by the selfsame fate be caught
As was a wretched man,[x] who took no thought
For his own life—a poisoned cup he drained
Anger had poured, nor antidote obtained.[y]

[d] Cf. Exod. 30: 25
[e] Isa. 2: 9
[f] Ps. 49: 13(12)
[g] Eccles. 5: 8(9)
[h] Ps. 24: 8
[j] Cf. Isa. 27: 9
[k] Ps. 10: 8–9
[l] Cf. Ps. 57: 5(4)
[m] Ps. 10: 8–9
[n] Cf. Deut. 12: 30; Ps. 99: 8
[o] Cf. Ps. 118: 21
[p] Zech. 13: 4
[q] 1 Sam. 26: 8
[r] Cf. Jer. 6: 16
[s] Cf. Job 6: 12
[t] Cf. Lev. 19: 4
[u] Cf. Ps. 40: 3(2)
[v] Cf. Josh. 1: 9
[w] Eccles. 9: 11
[x] Cf. Eccles. 2: 15
[y] Cf. Lev. 5: 11

מְאַהֲבֶיהָ,[c] וְשֶׁמֶן מִשְׁחַת[46] קָדְשׁוֹ[d] תַּבִּיעַ וְתַבְאִישׁ, וַיִּשַּׁח אָדָם וַיִּשְׁפַּל אִישׁ,[e] וְחִלֵּל כְּבוֹד מַעֲלוֹתָיו הָרָמוֹת, בִּיקָר בַּל יָלִין נִמְשַׁל כַּבְּהֵמוֹת.[f] וְהוּא נִמְאָס מֵהֶם וְגָרוּעַ, מוּם קָבוּעַ, בְּשׂוּמוֹ שִׂכְלוֹ וְהוֹדוֹ הַנִּכְבָּד לַכֹּחַ הַבַּהֲמִית מְשֻׁעְבָּד, מֶלֶךְ לַשָּׂדֶה נֶעֱבָד.[g] וְיָבִין תַּחְבּוּלוֹת בְּעָרְמָה, גִּבּוֹר מִלְחָמָה,[h] וְיָקֵם בְּלִבּוֹ חַמָּנִים וַאֲשֵׁרִים,[j] יֵשֵׁב בְּמַאֲרַב חֲצֵרִים,[k] וְחֶרֶב חַדָּה לְשׁוֹנוֹ[l] וְחִכּוֹ, יֶאֱרֹב בַּמִּסְתָּר כְּאַרְיֵה בְסֻכּוֹ, בַּמִּסְתָּרִים יַהֲרֹג נָקִי,[m] כִּי בְּכָל־רַע יוֹדֵעַ וּבָקִי. וְעַתָּה, הִשָּׁמֶר לְךָ מִתַּחְבּוּלוֹתָיו, פֶּן תִּנָּקֵשׁ בַּעֲלִילוֹתָיו.[n]

❧

וַיֹּאמֶר הָעַכְבָּר, הֲלֹא אֲנִי קַל הַתְּנוּעָה, וְגַם הוּא לִי לִישׁוּעָה,[o] בְּיֹפִי וּמַלְבּוּשׁ מְפֹאָר, וְשַׂעֲרִי לְאַדֶּרֶת שֵׂעָר[p] מְתֹאָר. עַל כֵּן אָרוּץ אֶל הַגְּבִינָה לִהְיוֹת נֶהֱנֶה, פַּעַם אַחַת וְלֹא אֶשְׁנֶה,[q] וְאֶקָּחֶנָּה לִי בִּמְרוּצָה וּמַרְגּוֹעַ לְנַפְשִׁי אֶמְצָא.[r] וְאֶל הָאָדָם וְתַחְבּוּלוֹתָיו לֹא אָחוּשׁ, כִּי כֹּחַ אֲבָנִים כֹּחִי וּבְשָׂרִי נָחוּשׁ.[s] וַתֹּאמֶר הַחֲלְדָּה, הִשָּׁמֵר אַל תֵּפֶן[t] אֶל אָוֶן, בּוֹר שָׁאוֹן וְטִיט הַיָּוֵן,[u] אוּלַי מִפָּנָיו תֵּחַת וְתַעֲרֹץ,[v] כִּי לֹא לַקַּלִּים הַמֵּרוֹץ,[w] וְיִקְרְךָ כְּמִקְרֵה[x] אִישׁ הֶעָמָל אֲשֶׁר עַל נַפְשׁוֹ לֹא חָמָל, וְשָׁתָה סַם הַמָּוֶת בְּאַף וָחֳרִי, וְלֹא הִשִּׂיגָה יָדוֹ[y] אֶל

---

[46] Exod. 30: 25 refers to the '[oil of] holy anointing' (משחת קדש: from the stem משח = 'smear [with oil]'). Ibn Sahula here substitutes the stem שחת = 'corrupt, destroy', from which משחת (although not recorded) is a legitimate formation.

He perished: death[z] the price he paid for plans
Laid by a mind inferior to man's.'[a]
'And how came that about?' is what the Rat
Replied, and added, 'Tell me about that.'

* * *

'Once, in Kephar-Hanan',[47] the Weasel said,
'There lived a man who, when he went to bed,
Was shadowed[b] by his love of money. He
Had a fine house,[c] much cattle on the lea,
And many slaves,[d] yet he his wealth did guard—
So miserly,[e] that he his honour marred,
His judgement, too, with pointless piles obsessed,
As if faith meant in property invest;[48]
He squandered money conscience ought have bade
Him give the poor and orphan without aid.[f]
A moral sluggard he, in most respects,
A niggard, for whom fate downfall projects.

* * *

A wayfarer came[g] to his house one day:
A man from whose appearance one could say
That he had royal blood[h]—clearly the sort
Respected by his folk; with him he brought
Two servants.[j] "May I lodge this night, inside
Thy house?" quoth he. "Pray be so good", replied
The other, "Stay, and make thine heart content."[k]
The traveller perceived not what he meant
To do; his wicked scheme descended deep
To where his nature[l,49] might its secret keep.
To lodge him with due comfort, he took care
A couch spread with fine bedding to prepare,
And baked unleavened bread, a feast[m] before
His guest to lay, accompanied by more
Marks of respect: and, that his ass might eat,
Fodder he found, and water for his feet,
His servants', too, to wash.[n] And so they all
Did eat with him, and, drinking in his hall,
Waxed merry.[o] When the meal was done, the guest
(Ere starting to cite adages) addressed
His host: "Pray listen to the words my heart
Sincerely speaks.[p] Since thou hast, on thy part,

[z] Gen. 25: 17
[a] Cf. Isa. 19: 11
[b] Cf. Ps. 90: 1
[c] Cf. Ezek. 26: 12
[d] Gen. 26: 14
[e] Isa. 32: 5
[f] Cf. Job 29: 12
[g] Cf. 2 Sam. 12: 4
[h] Judg. 8: 18
[j] Num. 22: 22
[k] Judg. 19: 6
[l] Ps. 133: 2
[m] Cf. Gen. 19: 3
[n] Cf. Gen. 24: 32
[o] Gen. 43: 34
[p] Cf. Job 33: 3

הַצֳּרִי. וַיִּגְוַע וַיָּמָת[z] בְּמַחֲשַׁבְתּוֹ, כִּי נִבְעֲרָה
עֲצָתוֹ.[a] וַיֹּאמֶר אֵלֶיהָ הָעַכְבָּר, אֵיכָה הָיָה
הַדָּבָר?

❧

וַתֹּאמֶר הַחֻלְדָּה, אִישׁ אֶחָד הָיָה בִּכְפַר
חָנָן,[47] בְּצֵל הַמָּמוֹן יִתְלוֹנָן,[b] וַיְהִי לוֹ בֵּית
חֶמְדָּה,[c] וּמִקְנֵה בָקָר וַעֲבֻדָּה.[d] וַיְהִי כִּילַי[e]
בְּמָמוֹנוֹ וּמְאוֹדוֹ, מַשְׁחִית תִּפְאַרְתּוֹ וְהוֹדוֹ,
וְדַעְתּוֹ בֶּאֱמוּנָתוֹ נִבְדֶּלֶת[48] בְּהַרְבּוֹת דְּבָרִים
לְאֵין תּוֹעֶלֶת, וּמָמוֹן עָנִי וְאֶבְיוֹן יְפַזֵּר וְיָתוֹם
וְאֵין עֹזֵר.[f] וּבְרֹב דְּבָרָיו הָיָה עָצֵל וְכָבֵד, כִּילַי
אוֹבֵד.

❧

וַיְהִי הַיּוֹם וַיָּבֹא אֶל בֵּיתוֹ הֵלֶךְ,[g] כְּתֹאַר בְּנֵי
הַמֶּלֶךְ,[h] אִישׁ אֶחָד נִכְבָּד מִבְּנֵי עַמּוֹ, וּשְׁנֵי
נְעָרָיו עִמּוֹ.[j] וַיֹּאמֶר לוֹ, הַאֶמְצָא מָלוֹן הַלַּיְלָה
הַזֶּה בְּקִרְבֶּךָ? וַיֹּאמֶר, הוֹאֶל־נָא וְלִין וְיִטַב
לִבֶּךָ.[k] וְהָאוֹרֵחַ לֹא הֵבִין סוֹד תַּחְבּוּלוֹתָיו,
שֶׁיֹּרֵד עַל פִּי מִדּוֹתָיו.[l,49] וַיִּתֵּן לְתַחֲנוֹתָיו
מִטָּה מֻצַּעַת וְיָפָה, וַיַּעַשׂ לוֹ מִשְׁתֶּה וּמַצּוֹת
אָפָה,[m] וַיֹּסֶף לְכַבְּדוֹ וּלְהַדְּרוֹ, וַיִּתֵּן מִסְפּוֹא
לַחֲמוֹרוֹ וַיִּתֵּן מַיִם לִרְחֹץ רַגְלָיו וְרַגְלֵי
הָאֲנָשִׁים[n] הַנִּלְוִים אֵלָיו. וַיֹּאכְלוּ כֻּלָּם בְּבֵיתוֹ
וּבְאוּלַמּוֹ, וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ.[o] וַיְהִי אַחֲרֵי
הַסְּעֻדָּה וַיִּפְתַּח הָאוֹרֵחַ בְּמִשְׁלֵי תְעוּדָה,
וַיֹּאמֶר אֶל הָאִישׁ, שְׁמַע נָא דִּבְרֵי יֹשֶׁר לִבִּי[p]

413 העכבר] GO$_1$O$_2$R + אחותי

415 (ותאמר) החלדה] ^(G)O$_2$R

418–64 משחית . . . אורחים] ^G

420 יפזר] O$_2$ מפזר

ויתום] O$_2$ יתום ואלמנה

421 ואין] AMR *edd.*; O$_1$ אין, MT ולא

435 ישר] O$_1$ יושר, AM אשר

---

[47] A variant name of *Kephar ḥananyah*, a potters' village identified with Kafr ʿAnan, 9½ miles south of Safed; Neubauer, *Géographie du Talmud*, 226; 'Kefar Ḥananyah', *EJ* x. 884 (M. Avi-Yonah).

[48] ודעתו באמונתו נבדלת is obscure. My rendering assumes that it means 'his mind [became so] isolated, [that its preoccupation with purposeless acquisition became, in effect] an article of faith'.

[49] Ps. 133: 2 refers to Aaron's '[flowing] robes' (מדותיו, from מדד = 'measure'). Ibn Sahula plays on the post-biblical meaning of מדה, '[ethical] quality'.

Honoured us with a meal—thy finest fare
Served in thy chamber, with spiced wine[q] of rare
Vintage, thine hospitality unstinted poured,
And used thy best endeavours to afford
Us joy, ’tis right that I should let thee know
Some sayings that delight the ear, and so
Requite thy kindness:[50] thus shalt thou descry
Both from my mien, and from the praise which I
Speak from my heart, to whom it is that these
Kind acts thou showest.”[r] Said he, “So it please
Thee, speak as in thy judgement it appears
Both right and kindly; for thy servant hears.”[s]

❧

“The ancients”, said the wayfarer, “who round
The tent of wisdom camped, used to propound
Such adages as these.[51] ‘The perfect inn
A free man’s generosity can win’;
And, ‘Generosity itself repays
And profits from its fruit, hearing its praise.’
‘Noble folks’ generosity of mind
Is shown (they said), when each to each is kind’;
‘As generous as rainfall[t] are the deeds
Inspired by love, for one who sows the seeds
Of generosity reaps love, and earns
Glory.’ ’Tis said, ‘The generous man turns
To the pursuit of upright deeds, and grace;
Money and riches are the niggard’s chase.’
‘One who, in philanthropic works immersed,
Jeopards his life, is praised; the fate is cursed
Of him that grasps, hand[u] over fist.’ They teach
That generosity can heal a breach,[v]
Whence righteousness is born: and righteousness[52]
Blossoms when praise and conduct coalesce,
Producing uprightness, whence help is born
To match the needs and hope of the forlorn;
These, to engender fellowship combine
And social bonds which, like a sturdy vine,
Burgeon with charity,[w] that must increase
Within the world it reaches, love and peace:

[q] S. of S. 8: 2
[r] Lam. 2: 20
[s] 1 Sam. 3: 10
[t] Ps. 68: 10(9)
[u] Prov. 13: 11
[v] Cf. 2 Kgs. 12: 6(5)
[w] Cf. Isa. 61: 11

וַאֲמָרַי. הִנֵּה אַתָּה בְּחַסְדְּךָ כִּבַּדְתָּנוּ, וּמִטּוּב
נָעֳמְךָ הֶאֱכַלְתָּנוּ וּמִיֵּין רֶקַח[q] נְדִיבוּתֶךָ
הִשְׂבַּעְתָּנוּ, וּמִמֵּיטַב פְּעֻלָּתְךָ שִׂמַּחְתָּנוּ, עַל
כֵּן רָאוּי לְהוֹדִיעֲךָ דְּבָרִים עֲרֵבִים, גּוֹמֵל
חֲסָדִים טוֹבִים,[50] לְמַעַן תָּבִין בְּמַהֲלַל לִבִּי
וְדַרְכּוֹ, לְמִי עוֹלַלְתָּ כֹּה.[r] וַיֹּאמֶר, דַּבֵּר כְּפִי
צִדְקְךָ וְחַסְדֶּךָ, כִּי שֹׁמֵעַ עַבְדֶּךָ.[s]

❧

וַיֹּאמֶר הָאוֹרֵחַ, אָמְרוּ[51] הַקַּדְמוֹנִים אֲשֶׁר
בְּמַחֲנֵה הַחָכְמָה חוֹנִים, טוּב הַמָּלוֹן
וּשְׁלֵמוּתוֹ קוֹנֶה בֶּן חוֹרִין בִּנְדִיבוּתוֹ. וּפְרִי
הַנְּדִיבוּת וְהָרֶוַח הוּא הַמַּהֲלָל וְהַשֶּׁבַח.
וְאָמְרוּ, נְדִיבוּת הַנִּכְבָּדִים גְּמִילוּת חֲסָדִים,
וְהַמִּפְעָלוֹת הַנֶּאֱהָבוֹת גֶּשֶׁם נְדָבוֹת,[t] כִּי
הַזּוֹרֵעַ נְדָבָה יִקְצֹר הוֹד וְאַהֲבָה. וְאָמְרוּ,
הַנָּדִיב יְבַקֵּשׁ הַחֵן וְהַיֹּשֶׁר וְהַכִּילַי הַמָּמוֹן
וְהָעֹשֶׁר. וְהַמִּתְנַדֵּב בְּנַפְשׁוֹ יְהֻלָּל, וְקֹבֵץ עַל
יָד[u] חֶלְקוֹ יְקֻלָּל. וְאָמְרוּ, הַנְּדִיבוּת יְחַזֵּק
הַבֶּדֶק[v] וּמִשָּׁם יִוָּלֵד הַצֶּדֶק, הַצֶּדֶק[52] יַצְמִיחַ
הַשֶּׁבַח וְהַכֹּשֶׁר וּמִמֶּנּוּ יִוָּלֵד הַיֹּשֶׁר, הַיֹּשֶׁר
יוֹלִיד הַנֵּצַח וְהָעֶזְרָה וּמִמֶּנּוּ תֵּצֵא הַחֲבוּרָה,
הַחֲבוּרָה גֶּפֶן חֲזָקָה תַּצְמִיחַ צְדָקָה,[w] הַצְּדָקָה
תָּבֹא הֲלֹם וְתוֹסֵף אַהֲבָה וְשָׁלוֹם, הַשָּׁלוֹם

455 תצא] O$_1$ מצא

455–6 החבורה החבורה] *edd.*; AO$_2$ החברה החברה, MO$_1$(R) חברה (ו)החברה

---

[50] *Gemiluth ḥasadim* = '[acts of] reciprocal kindness': the formula is quoted from the blessing of God as conferring bounteous gifts on Israel (BT *Berakhoth* 60*b*), adapted for communal use in the morning prayers (Singer, *Prayer Book*, 7). The phrase also occurs in III. 447 below.

[51] I have failed to trace the sources of the maxims etc. which follow here, in the likely Jewish sources; they are presumably features of general oriental folklore, conceivably attested in Arabic.

[52] Ibn Sahula's construction, for literary effect, of a syllogistic series known as *sorites* was probably prompted by the best-known Hebrew instance, that of Phineas b. Ya'ir (Mishnah, *Soṭah* 9: 15 (Danby, p. 306)), where 'meticulousness > cleanliness > purity > abstinence > holiness > humility > fear of sin > saintly devotion > [receptivity of] the holy spirit > resurrection'.

On peace is founded[53] insight—'tis likewise
The root of faith; and faith, informed, applies
Itself to understand and to impart
Instruction (this the headspring, whence depart
Statutes and judgements[x] which the laws complete,
Themselves than honey from the comb more sweet):[y]
By which means, law good government can give
To lands which with God near them would fain live.[z]
Take note, then, how much honour we should show
To generosity, the head whence flow
These virtues; and how high is their degree
Who, joyful, hospitality grant free."

[x] Cf. Lev. 26: 46
[y] Cf. Ps. 19: 11(10)
[z] Cf. Isa. 58: 2

❧

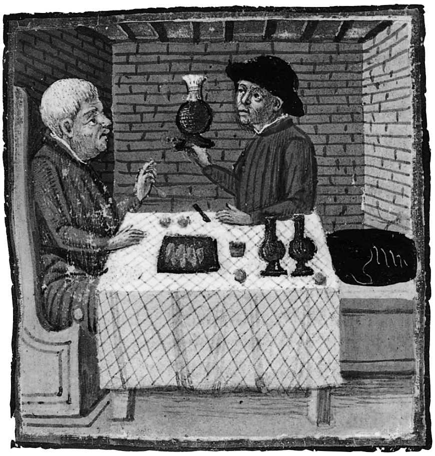
Thus far the wayfarer did rhapsodise
His musings.[a] Said his host, "Must thou not rise
Betimes, tomorrow? If resolved, thine heart
And mind thereto consent, 'tis time to start
Making the beds, if thou wilt but declare
Thy thinking."[b] "First", said he, "must I repair
My bag—damaged today, by something rent."
He took it off to stitch, and, as he went,
The householder kept close, as though to aid.
In it, he spied a vessel, finely made
Of fair design. "What hast thou here?"[c] he cried;
"Possessing this, thou art much dignified."
"I am", said he, "a merchant—one whose scale
Of dealings causes Araby[d] to quail.[e]
For treating sickness, balm of Gilead[f]
This year in my home town may not be had,
And so to Gilead I went, and there
Much gold I gave, to get a balm so rare
That all who have some know its excellence
Transcends[g] attempts to trace the why and whence."

[a] Cf. Hab. 3: 19
[b] Cf. Ps. 19: 3(2); Job 32: 6
[c] Exod. 4: 2
[d] Gen. 2: 11
[e] Ps. 66: 5
[f] Cf. Jer. 8: 22
[g] Cf. Isa. 40: 28

---

[53] The parallelism here of סוד with עקר = 'root [principle]' suggests that סוד, 'secret', may be a corruption of יסוד = 'foundation', but there is no textual evidence for this. If it is not a corruption, Ibn Sahula may have regarded a (homonymous) סוד as being identical in meaning with יסוד, perhaps under the influence of the combination הסוד והיסוד in the exordium to Ibn Gabirol's *Kether malkhuth*, לך חביון העז הסוד והיסוד, ed. Jarden, *Shirey haqodesh*, i. 38; Loewe, *Ibn Gabirol*, 120.

סוֹד[53] הַתְּבוּנָה וְעִקַּר הָאֱמוּנָה, הָאֱמוּנָה מוּכֶנֶת לְהָבִין וּלְהוֹרוֹת וְהִיא רֹאשׁ הַתּוֹרוֹת, הַתּוֹרֹת מִשְׁפָּטִים וְחֻקִּים[x] מִצּוּף וּמִנֹּפֶת מְתוּקִים,[y] וּבָהֶם יִשּׁוּב הָאֲרָצוֹת קִרְבַת אֱלֹהִים חֲפֵצוֹת.[z] רְאֵה כַּמָּה הַנְּדִיבוּת נִכְבֶּדֶת אֲשֶׁר בְּרֹאשׁ הַמַּעֲלוֹת עוֹמֶדֶת, וְכַמָּה גְּדוֹלָה מַעֲלַת הַשְּׂמֵחִים בְּהַכְנָסַת אוֹרְחִים.



צורת האורח ובני מעונו סביב לשלחנו†

Mine host with one who, passing, spends
The night with him, at board attends†

וַיֹּאמֶר הָאִישׁ אֶל הָאוֹרֵחַ, אֲשֶׁר בִּנְגִינוֹתָיו יְנַצֵּחַ,[a] הֲיֵשׁ לְךָ מָחָר לְהַשְׁכִּים לְהִתְיַצֵּב בַּבֹּקֶר לִבְּךָ מַסְכִּים? עֵת הוּא לְהָכִין מִטּוֹת וּלְהַצִּיעַ, אַחַר תְּחַוֶּה דַּעְתְּךָ וְתַבִּיעַ.[b] וַיֹּאמֶר לוֹ, עוֹד יֶשׁ־לִי לְתַקֵּן בְּאַמְתַּחְתִּי מִגְרָע אֲשֶׁר הַיּוֹם נִקְרָע. וַיִּקַּח אַמְתַּחְתּוֹ לְתָפְרוֹ, וְשָׁם נִקְרַב הָאִישׁ בַּעַל הַבַּיִת לְעָזְרוֹ, וַיַּרְא בְּתוֹכוֹ צִנְצֶנֶת לְתַכְלִית הַיֹּפִי מְתֻקֶּנֶת. וַיֹּאמֶר אֶל הָאִישׁ מַ[ה] זֶּה בְּיָדֶךָ,[c] לְמַעֲלַת

---

† Cf. Ps. 128:3

458 סוד] AO$_1$R *edd.*; M הוד

473 האיש] O$_2$ האורח

מ[ה] זה] codd. *edd.*; MT A מזה

“Pray”, said the other, “of thy kindness, tell
Me some few random details[h] of its well
Authenticated virtue.” In reply
The wayfarer said, “Who could specify
Its powers,[j] its noble properties relate?[54]
Howbeit, the physicians in debate
Declared their view[k] that ninety-one are known
To all men who some education own.
Wouldst thou its praise in shorthand[55] note, but say
‘Out! out!’ it bids diseases go away:[l]
For it is good for pain of all degrees,
And is a remedy for all disease.
If someone drinks a lethal draught, why, it
Will cure him—he will feel the benefit
At his first sip.” “Give me”, quoth he, “a small—
The smallest[m]—quantity, just to recall
Its potency, that I may noise abroad
Its wonders.”[n] He rejoined, “I will accord
(Hearing thine urgent tone) what thou dost ask.”[o]
And so he gave him some, in a small flask
For spikenard.[p,56] “I endow[q] thee thus”, quoth he,
“With contents of this phial, a gift from me.
Be sure that thou, with watchful eye, dost guard
It well, for ’tis no bauble,[r] to discard.”

[h] Isa. 28: 10
[j] Cf. Ps. 106: 2
[k] Cf. BT *Sanhedrin* 74*a*
[l] Isa. 30: 22
[m] Isa. 10: 25
[n] Cf. Pss. 111: 4, 9: 2
[o] Cf. Ps. 20: 6(5)
[p] Mishnah, *Shabbath* 8: 2
[q] Gen. 34: 12
[r] Deut. 32: 47

⁂

By now, the wayfarer had made an end[s]
Of stitching up the bag he had to mend,
And would to his fair bedchamber retire.
His host, his heart a thornbush—barbs and briar[t]—
Said, “Since you wish to rise right early, Sir,
Tomorrow, nor would have delays defer
Departure, recompense me the amount
Of what I had to spend on your account.”
“But what expense”, said he, “did I inflict
On thee, since secret thoughts made me[u] restrict

[s] 1 Kgs. 9: 1
[t] Isa. 5: 6
[u] Cf. Ps. 139: 15

---

[54] The medicinal value of balsam (especially of that from Palestine) was praised in antiquity, notably by Pliny (*Natural History*, 12. 54. 111 f. (Eng. trans., Rackham, iv. 79 f.)); regarding its costliness, see 117 (Rackham, iv. 83), ‘Balsam’, *EJ* iv. 142 f. (J. Feliks). Ibn Sahula himself refers to this passage in his kabbalistic commentary on the Song of Songs (MS Oxford, Bodleian Library, Opp. 221, fo. 44$^{\mathrm{v}}$, col. ii, וכבר הארכנו בספר משל הקדמוני במעלתו, ‘I have expatiated on its virtue in my *Meshal haqadmoni*’). See Scholem, ‘Peraqim’, 111.

[55] For an explanation, see Appendix 2.

כְּבוֹדְךָ וְהוֹדֶךָ? וַיֹּאמֶר, אֲנִי רוֹכֵל בְּאֶרֶץ הַחֲוִילָה[d] נוֹרָא עֲלִילָה.[e] בַּשָּׁנָה הַזֹּאת חָסֵר בְּעִירִי צֳרִי גִלְעָד,[f] לְמַרְפֵּא וּלְמִסְעָד, וַאֲנִי הָלַכְתִּי אֶל גִּלְעָד בַּעֲבוּרוֹ, וָאַרְבֶּה זָהָב בִּמְחִירוֹ. וְזֶהוּ הַצֳּרִי הַגָּדוֹל אֲשֶׁר אֵין חֵקֶר לְתִפְאַרְתּוֹ,[g] לְכָל־אֲשֶׁר נִמְצָא אִתּוֹ. וַיֹּאמֶר לוֹ, בְּחַסְדְּךָ הוֹדִיעֵנִי בְּתוֹעֲלוֹתָיו דָּבָר נִרְשָׁם, זְעֵיר שָׁם זְעֵיר שָׁם.[h] וַיֹּאמֶר הָאוֹרֵחַ, וּמִי יוּכַל לְמַלֵּל גְּבוּרוֹתָיו[j] וְשֶׁבַח סְגֻלַּת מַעֲלוֹתָיו,[54] אֲבָל הָרוֹפְאִים נִמְנוּ וְגָמְרוּ[k] בְּמַהֲלָלָיו אֶחָד וְתִשְׁעִים, לְכָל־מַשְׂכִּיל נוֹדָעִים. וְאִם תִּרְצֶה לֵדַע סִימַן[55] מַהֲלָלוֹ, צֵא תֹּאמַר לוֹ,[l] כִּי בְּכָל־מַעֲלָה וּמַעֲלָה יוֹעִיל לְכָל־כְּאֵב וּלְכָל־מַחֲלָה. וְהַשּׁוֹתֶה סַם הַמָּוֶת בְּטוּבוֹ יַצִּילֵהוּ, וּבִשְׁתוֹתוֹ מִמֶּנּוּ מִיָּד יוֹעִילֵהוּ. וַיֹּאמֶר לוֹ, תֵּן לִי מְעַט מִזְעָר[m] לְזֵכֶר מַעֲלוֹתָיו, לְמַעַן אֲסַפְּרָה כָּל־נִפְלְאוֹתָיו.[n] וַיֹּאמֶר, שָׁמַעְתִּי לְקוֹלֶךָ, אֲנִי אֲמַלֵּא אֶת־מִשְׁאָלֶךָ.[o] וַיִּתֵּן לוֹ מִמֶּנּוּ בִּכְלִי קָטֹן צְלוֹחִית שֶׁל פָּלְיָטוֹן,[p,56] וַיֹּאמֶר לוֹ, הֲרֵי לְךָ מֹהַר וּמַתָּן[q] בִּצְלוֹחִית קְטַנָּה נִתָּן. וְעַתָּה שִׂים עֵינֶיךָ לְשָׁמְרֵהוּ, כִּי לֹא דָבָר רֵק הוּא.[r]

◆

וַיְהִי כְּכַלּוֹת[s] הָאוֹרֵחַ לְתַקֵּן אַמְתַּחְתּוֹ, וּבָא וָלָן בְּמִשְׁכַּב תִּפְאַרְתּוֹ, וַיַּעַל בְּלֵב בַּעַל הַבַּיִת שָׁמִיר וָשַׁיִת,[t] וַיֹּאמֶר לוֹ, אֲדוֹנִי הוֹאִיל וְאֵין רְצוֹנְךָ לְהִתְאַחֵר וּבַבֹּקֶר אַתָּה תְּשַׁחֵר, צַוֵּה לִפְרֹעַ הַהוֹצָאָה אֲשֶׁר לְרַגְלְךָ בָּאָה. וַיֹּאמֶר, מַה הוּא אֲשֶׁר הוֹצֵאתִי, אֲשֶׁר בַּסֵּתֶר עֲשִׂיתִי.[u] וַיֹּאמֶר, לֹא חִסַּרְתִּי דָּבָר

475 בשנה] R ובעת

495 רק] MT codd. *sv*; O$_2$*z* ריק

---

[56] **Latin *foliatum* (sc. *unguentum*), oil of spikenard leaves. Krauss, *Lehnwörter*, ii. 458.**

My wants?" "Nothing", quoth he, "have I denied
[v] Ps. 32: 9 Of your requests, but waited at your side.[v]
All was at great cost purchased; if you look,
Each item will be found writ in this book,
On top of which at haste must all be got—
[w] Gen. 45: 23 Corn, bread, all kinds of eatables.[w] For what
You caused me to lay out, for fodder, too,
[x] Cf. Gen. 24: 25 And straw for your beasts' stabling,[x] must you
Pay me, in settlement, ten shekels down,
In silver current in the nearest town."
Hearing all this, the wayfarer was quite
Upset: he rose, and stood at his full height
[y] Cf. Exod. 40: 6 Beside the door,[y] but thought, "There is no gain
In waxing wroth—wherefore should I profane
For him, the speech I hold in righteous trust?"
Said he, "Take all that thou hast said; the must
Thou deemest sweet, tastes sour." He paid his dues
[z] Gen. 23: 16 As asked, in coin no trader would refuse.[z]

❧

[a] Exod. 14: 24 Next morn,[a] the wayfarer did early rise
To load his ass, his serving lads likewise
[b] Cf. Ps. 103: 20 [c] 2 Sam. 10: 8 To do his bidding.[b] Standing at the gate[c]
The man was shouting at him, in a state
Of mind whose agitation made him rave
[d] Isa. 7: 2 As wind-lashed tree-tops in the forest wave;[d]
[e] Eccles. 10: 18 Pretending dignity, indolence[e] blocked
[f] Cf. Judg. 16: 21 Him, as immobile as a drunkard, stocked.[f]
"Give me", he cried, "for last night's lodging rent,
Plus the fair bed, for extra comfort meant."
"How much the sum thou hast the face to name",
The wayfarer replied, "nor feelest shame?"
Quoth he, "A man has means, himself a bed
[g] Exod. 38: 26 To get, at half a shekel charged per head."[g]
Forthwith he paid the sum asked, to be freed
From dealing with one so befouled by greed;
And so the wayfarer set off, and strode
[h] Cf. Num. 22: 22 With his two servant lads[h] along his road,
To whom he said, "My lads, with all your might
[j] Ps. 68: 27(26) Bless God, the font from whom each Israelite[j]

מִמִּשְׁאָלֶיךָ בַּל קְרֹב אֵלֶיךָ,[v] וְכָל־דָּבָר בִּמְחִיר גָּדוֹל נִרְצָה, וּבְסֵפֶר זֶה נִמְצָא, כָּל־שֶׁכֵּן בְּחִפָּזוֹן בַּר לֶחֶם וּמָזוֹן.[w] וְעַתָּה, יֵשׁ לְךָ לָתֵת בְּכָל־אֲשֶׁר הוֹצֵאתָ פֹּה עִם הַתֶּבֶן וְעִם הַמִּסְפּוֹא,[x] כֶּסֶף עֲשָׂרָה שְׁקָלִים בְּשֶׁקֶל הָעִיר נִשְׁקָלִים. וַיִּשְׁמַע הָאוֹרֵחַ הַדְּבָרִים וַיִּתְעַצֵּב, וַיָּקָם עַל פֶּתַח הַמִּשְׁכָּן[y] וַיִּתְיַצֵּב, וַיֹּאמֶר בְּלִבּוֹ, וּמַה יּוֹעִיל כַּעְסִי וַחֲמָתִי, וְלָמָּה אֲחַלֵּל עִמּוֹ צֶדֶק אִמְרָתִי. וַיֹּאמֶר לוֹ, קַח אֶת־כָּל־אֲשֶׁר תֹּאמַר, כִּי יֵין עֲסִיסְךָ לְשׁוֹתָיו יֵמַר. וַיִּשְׁקֹל לוֹ הַכֶּסֶף כַּאֲשֶׁר הָיָה בּוֹחֵר, עֹבֵר לַסֹּחֵר.[z]

* * *

וַיְהִי בְּאַשְׁמֹרֶת הַבֹּקֶר[a] וַיַּשְׁכֵּם הָאוֹרֵחַ לַעֲמֹס חֲמוֹרוֹ, וְעִמּוֹ נְעָרָיו עוֹשִׂים דְּבָרוֹ.[b] וַיִּקְרָא אֵלָיו הָאִישׁ פֶּתַח הַשַּׁעַר,[c] וַיָּנַע לְבָבוֹ כְּנוֹעַ עֲצֵי הַיָּעַר.[d] וַיָּקָם בְּכֹבֶד וּבַעֲצַלְתַּיִם,[e] כְּשִׁכּוֹר אָסוּר בַּנְּחֻשְׁתַּיִם,[f] וַיֹּאמֶר, תֵּן לִי שְׂכַר הַמָּלוֹן וְהַחֲנִיָּה, וּשְׂכַר מִטָּה יְפֵה־פִּיָּה. וַיֹּאמֶר הָאוֹרֵחַ, כַּמָּה הַמְּחִיר אֲשֶׁר תִּדְרֹשׁ, וּמִפְּנֵי אָדָם לֹא תֵבוֹשׁ? וַיֹּאמֶר, בְּיַד הָאִישׁ הַיְכֹלֶת, בֶּקַע לַגֻּלְגֹּלֶת.[g] וַיְמַהֵר וַיִּתֵּן לוֹ הַמְּחִיר אֲשֶׁר שָׁאַל, כִּי הוּא מְטֻמָּא וּמְגֹאָל. וַיִּפְתַּח וַיֵּלֶךְ הָאוֹרֵחַ לִנְתִיבוֹ, וּשְׁנֵי נְעָרָיו[h] סְבִיבוֹ. וַיֹּאמֶר לָהֶם, בָּרְכוּ בָּנַי בְּכֹחַ וּלְאֵל אֲדֹנָי מִמְּקוֹר יִשְׂרָאֵל,[j] אֲשֶׁר הִצִּילָנוּ מִיַּד הָאִישׁ הַנָּבָל אֲשֶׁר הִרְשִׁיעַ לָנוּ וְחָבָל, וְאִם

---

505 לחם] A *edd.*; MT codd. ולחם

506 עם . . . ועם] MT O_2 גם . . . גם

506–7 התבן ועם המספוא] MT תבן . . . מספוא, A(G)MO_1 (R) (ה)תבן והמספוא

526 ברכו בני] ~AO_2

ולאל] A ולי״י, GO_1R ואל

527 אדני] MT; codd. reg., *s* השם, *vz* יי

Derives his strength, that saved us from the clutch
Of this rogue who has used us ill, with such
Extortion: had I known he was so vile
A cheat, determined upon gain through guile,
Ne'er had I lodged with him, nor ever let
Myself approach his board. Nay, I regret
My action most intensely, that I gave
Balsam to such a double-dealing knave."
His servants said, "Let not your honour's breast
Smoulder with anger,[k] if we dare suggest
You wait a little[l]—vengeance will be yours:
Perchance the balm itself will prove the cause
For him of sickness, yea, death's pangs."[m] He raised
His eyes, and at the height of heaven gazed,
Saying, "Amen, may such event God bring
To pass."[n] He journeyed onward, marvelling,
His thoughts whirling with wonder as it chanced
A band of angels down his road advanced.[o]
Meanwhile, his niggard host once more forsook
His bedchamber; well pleased at heart, he took
His breakfast, full of self-praise all the while
He ate and drank,[p] exulting in the style
In which he with the wayfarer did deal
And got the balm he asked him for to heal
His wounds, nor any fancy price did pay.
"When summer comes", he thought,[q] "I'll make my way
To town—the folk there understand, and some
Who trade, eager for knowledge thither come.
I'll sell it: with the price I'll buy clothes, wines
From some dishonest beak, bought with his fines."[r]

* * *

After some days,[s] a traveller came by.
Since thirst triumphant left him feeling dry,
He went up to the house, to get a drink.
At once the niggard set himself to think
How to abuse his confidence. To learn
His business, and his thinking to discern,
He said, "Whence comest, in what occupied
Dost earn thy living?"[t] To which he replied,
"A hunter, with my bow and sheath-knife[u] I
Pursue the deer, and have just been to buy

[k] Cf. Gen. 45: 5
[l] Cf. Job. 36: 2
[m] Ps. 73: 4
[n] Jer. 28: 6
[o] Gen. 32: 2(1)
[p] Cf. Ruth 3: 7
[q] Gen. 27: 41
[r] Amos 2: 8
[s] Judg. 15: 1
[t] Jonah 1: 8
[u] Gen. 48: 22

הָיִיתִי יוֹדֵעַ מַעֲלוֹ וְרִשְׁעוֹ וַהֲבִינוֹתִי נִכְלוֹ וּבִצְעוֹ, לֹא הָיִיתִי לָן בִּמְלוֹנוֹ וְלֹא קָרַבְתִּי אֶל שֻׁלְחָנוֹ. וְהִנְנִי מִתְנַחֵם לְרֹב פִּשְׁעוֹ וּמַעֲלוֹ עַל הַצֳּרִי אֲשֶׁר נָתַתִּי לוֹ. וַיֹּאמְרוּ לוֹ הַנְּעָרִים, אַל יִחַר בְּעֵינֵי[k] יְחִידָתֶךָ, כַּתַּר לוֹ זְעֵיר[l] וְתִרְאֶה נִקְמָתֶךָ, אוּלַי הַצֳּרִי יִהְיֶה סִבָּה לַחֲלֹתוֹ, חַרְצֻבּוֹת לְמוֹתוֹ.[m] וַיִּשָּׂא הָאִישׁ אֶת־עֵינָיו אֶל רוּם מְעוֹנָי, וַיֹּאמֶר, אָמֵן כֵּן יַעֲשֶׂה ה׳.[n] וַיֵּלֶךְ לְדַרְכּוֹ נִפְלָא וְרַעְיוֹנָיו תְּמֵהִים, וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹהִים.[o] וְהַכִּילַי קָם מִמִּשְׁכָּבוֹ, וַיֹּאכַל וַיֵּשְׁתְּ וַיִּיטַב לִבּוֹ,[p] וַיִּתְהַלֵּל וַיִּשְׁתַּבֵּחַ עַל כָּל־אֲשֶׁר עָשָׂה אֶת־הָאוֹרֵחַ, וְעַל דִּבְרֵי הַצֳּרִי אֲשֶׁר שָׁאַל לְשִׁבְרוֹ וְלֹא הִרְבָּה בִּמְחִירוֹ. וַיֹּאמֶר בְּלִבּוֹ, יִקְרְבוּ יְמֵי[q] הַקַּיִץ וְאֵלֵךְ לִי אֶל הַמְּדִינָה, מְקוֹם הַדֵּעָה וְהַבִּינָה, וְאֶמְכֹּר אֶת־הַצֳּרִי לְאַחַד הַסּוֹחֲרִים אֲשֶׁר בִּינָה שׁוֹחֲרִים, וְאֶקְנֶה בְּדָמָיו מַלְבּוּשִׁים וְיֵין עֲנוּשִׁים.[r]

❧

וַיְהִי מִיָּמִים[s] וְהִנֵּה אִישׁ עוֹבֵר וְהַצָּמָא בְּקִרְבּוֹ גֹּבֵר, וַיָּסַר אֶל בֵּיתוֹ לִשְׁתּוֹת. וַיּוֹאֶל הַכִּילַי אוֹתוֹ לְפַתּוֹת, וַיֹּאמֶר לוֹ, מַה מְּלַאכְתֶּךָ וּמֵאַיִן תָּבוֹא,[t] לָדַעַת עִסְקוֹ וּמַחֲשָׁבוֹ. וַיֹּאמֶר לוֹ, אָנֹכִי אִישׁ צַיָּד בְּחַרְבִּי וְקַשְׁתִּי[u] צְבִי מִיָּד, וְהָלַכְתִּי לִקְנוֹת לִמְלַאכְתִּי סַם מֵאֵת אִישׁ אֶחָד בַּשָּׁם, לָתֵת מִמֶּנּוּ בְּרֹאשׁ הַחִצִּים, לִהְיוֹת נוֹגְשִׂים

---

539 וייטב] codd. *z*; *sv* ויטב **לבו**] GMR לבבו

552 וקשתי] *edd.*; MT
codd. ובקשתי

Drugs from a chemist—meant, let this be clear,
For use at work; my arrow-tips I smear
Therewith, that all my weapons, with increased
Speed and efficacy[v] may kill the beast.
So potent is the poison, it ne'er fails
By mere contact[w] to harm: no cure avails
But balm from Gilead[x]—a salve so fine,
There is no panacea more benign."
"Give me", the niggard said, "a little drop
With which to trap the vermin and to stop
The scorpions and basilisks,[y] a pest
By whose invasion we here are hard pressed,
I, and the hinds that tend the crops I grow."
He gave him but a mere soupçon[z] and so
The hunter shrugged his shoulders,[a] turned to part,
Went home, and, when he rose, the game would start.[b]

❧

The niggard's lust for power bade him devise
Vain stratagems;[c] he could not recognise
His day of reckoning.[d] "Now to assay
That balm's effect", quoth he, "whether or nay
Its glory is benign, and know how great
A price to ask. If balm and poison rate
Each one uniquely potent, as is claimed,
Then I can smite, and heal those whom I maimed."[e]
Taking some of the drug, a speck he placed
Upon his tongue, whereof the mortal taste
Trapped him in his perversity: assailed
By such a chance, his heart that instant failed,[57]
He writhed in pain, with palpitations heaved,
Shuddered in shock at intervals relieved
By dilatation,[f] squirmed, yet, urged by dread,
To get the balm from his strong-box he sped,
Of God's wrath[g] manifest to get him free.
Alas! His fingers fumbled with the key
Which unlocked not, nor locked,[h] being stuck fast.
He roared, in pain he moaned—his plan was past
All measure ill. His wife, seeing him caught
In pangs such wanton deeds on him had brought,[j]

[v] Cf. Exod. 5:13
[w] Lev. 11:31
[x] Cf. Gen. 37:25
[y] Deut. 8:15
[z] Isa. 10:25
[a] Cf. Neh. 5:13
[b] Cf. Job 41:17
[c] Prov. 6:18
[d] BT *Soṭah 9a*
[e] Cf. Deut. 32:39
[f] Isa. 60:5
[g] Cf. Deut. 29:23(24)
[h] Cf. Isa. 22:22
[j] Cf. 1 Sam. 4:19

וְאָצִים,[v] לְהָמִית כָּל־בְּהֵמָה וְחַיָּה בְּכָל־כְּלֵי צְדִיָּה. וְהַסַּם הַזֶּה הוּא חָזָק, וְכָל־הַנֹּגֵעַ[w] בּוֹ יֶזָּק, וְלֹא יוֹעִיל לוֹ מַרְפֵּא וּמִסְעָד זוּלָתִי הַצֳּרִי הַגָּדוֹל הַבָּא מִגִּלְעָד.[x] וַיֹּאמֶר הַכִּילַי, תֵּן לִי מְעַט מִמֶּנּוּ וְאָשִׂים מַאֲרָב אֶל נָחָשׁ שָׂרָף וְעַקְרָב[y] אֲשֶׁר הֵם לוֹחֲצִין אוֹתִי וְאֶת־בְּנֵי תְנוּבָתִי. וַיִּתֵּן לוֹ מְעַט מִזְעָר[z] וְחָצְנוֹ נָעַר,[a] וַיִּפֶן הַצַּיָּד וַיָּשָׁב לְבֵיתוֹ, וְהַחַיּוֹת יָגוּרוּ מִשֵּׂתוֹ.[b]

* * *

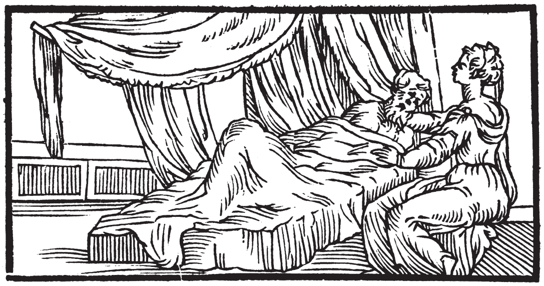
וְהַכִּילַי חָשַׁב מַחְשְׁבוֹת אָוֶן[c] בְּתַאֲוָתוֹ, כִּי נִתְמַלְּאָה סְאָתוֹ,[d] וַיֹּאמֶר, עַתָּה אֶבְחַן הַצֳּרִי וְתִפְאַרְתּוֹ וְאֵדַע מְחִירוֹ וְתוֹעַלְתּוֹ, אִם סְגֻלַּת הַסַּם וְהַצֳּרִי כַּאֲשֶׁר לָמַדְתִּי יָפָה, אֲנִי אֶמְחַץ וַאֲנִי אֶרְפָּא.[e] וַיִּקַּח מִן הַסַּם וַיִּתֵּן בִּלְשׁוֹנוֹ, וַיִּלָּכֵד בַּעֲוֹנוֹ, וַיִּגְוַע לִבּוֹ[57] כְּרֶגַע הַמִּקְרֶה וְהַפֶּגַע, וַיִּתְהַפֵּךְ בְּצִירוֹ וַיִּתְחַלְחַל, וּפָחַד וְרָחַב[f] וְזָחַל. וַיָּרָץ אֶל גְּנָזָיו לָקַחַת אֶת־הַצֳּרִי, לְהָסִיר אַף וָחֳרִי,[g] וַיִּתְבַּלְבְּלוּ יָדָיו בַּמַּפְתֵּחַ, אֵין סוֹגֵר וְאֵין פּוֹתֵחַ,[h] וַיִּשְׁאַג וַיִּנְהֹם בְּמַכְאוֹבוֹ לְרֹעַ עֲצָתוֹ וּמַחֲשָׁבוֹ. וַתֵּרֶא אִשְׁתּוֹ כִּי נִלְכַּד בְּמַעֲלָלָיו וְצִירָיו נֶהֶפְכוּ עָלָיו,[j] וַתִּפְתַּח וַתִּקַּח הַצֳּרִי הַשָּׁמוּר כְּבַת עַיִן,[k] וַתָּבֵא לוֹ יַיִן,[l] וְאֵין שׁוֹתֶה וְאֵין לוֹקֵחַ, אֵין מַבְרִיחַ וְאֵין בּוֹרֵחַ. וַיִּגְוַע וַיָּמָת[m]

---

[57] ויגוע לבו, 'his heart perished'. Ibn Sahula was a medical practitioner: one must therefore conclude that contemporary science was unaware of the physiological impossibility of the sequence here described.

Opened the chest, and took the balm, hid shy
To keep it as the apple of his eye.[k]
She brought him wine,[l] but ne'er a sip took he;
He fled no more, and none could make him flee.
Thus, for his sins, he died;[m] his very might,
In falling, crushed his bones[n,58] in his despite.
Physic proved useless: panacea filled
His balm's womb, yet no poison from him swilled.[o]

[k] Cf. Ps. 17: 8
[l] Cf. Gen. 27: 25
[m] Gen. 25: 8
[n] Ps. 10: 10
[o] Job 21: 10



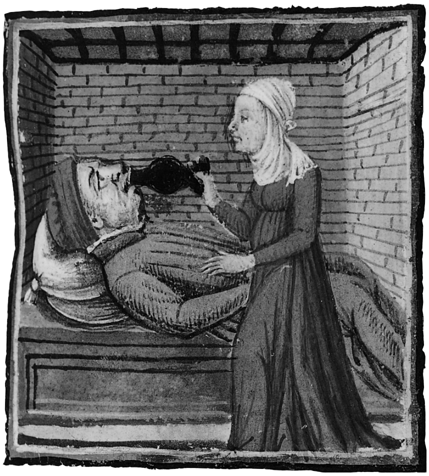
Here, caught by sin's deceit, the miser lies;
His wife brings soothing potions, as he dies[†]

[†] Gen. 35: 18

This fable (said the Weasel) I have made,
For thee to ponder, that I might persuade
Thee, scorn thy greed: forfeit not life, to please
Thine appetite with but a piece of cheese.
Seek not what is too great for thee:[p] beware
Lest, doing so, thou fallest in a snare.'[q]
The Rat was angry, having heard the whole
Parable told, since he had no control
Over his lusts. 'How long wilt thou arraign
Me',[r] he retorted, 'and in bitter vein
Let thy soul carp? Some sea-serpent am I,
Whom thou must cage,[s] that thou wouldst dare imply
By fabling, that the miser's deeds are mine,
Or, like the merchant's, from my garner dine
Ravening wretches? Bitterest to bear,
More bitter, aye, than death,[t] thou dost compare
Cheese to a mortal poison—why, 'tis that
Which gives heart's-ease[u] and joy to any rat:
Sweet to his soul, to slake his lust for it.[v]
Now, my plan is the very opposite

[p] Cf. Jer. 45: 5; Mishnah, *'Aboth* 6: 5; Ps. 131: 1
[q] Deut. 12: 30
[r] Cf. Job 10: 2
[s] Cf. Job 7: 12
[t] Eccles. 7: 26
[u] Cf. Jer. 6: 16
[v] Prov. 13: 19

בַּאֲשָׁמָיו, וְנָפַל בַּעֲצוּמָיו,[n,58] וְהַמַּרְפֵּא לֹא הוֹעִיל, צָרְיוֹ עִבַּר וְלֹא יַגְעִל.[o]



צורת הכילי נוקש בחטאו וכחשו
ואשתו תשקנו הצרי בצאת נפשו†

וְנָשָׂאתִי אֵלֶיךָ הַמָּשָׁל הַזֶּה לְמַעַן תִּמְאַס תַּאֲוָתְךָ וְתִבְזֶה, וְאַל תִּתְחַיֵּב בְּנַפְשְׁךָ הָעֲדִינָה בְּתַאֲוַת מְעַט מֵהַגְּבִינָה, וּגְדֹלוֹת מִמְּךָ אַל תְּבַקֵּשׁ,[p] הִשָּׁמֶר לְךָ פֶּן תִּנָּקֵשׁ.[q] וַיִּחַר אַף הָעַכְבָּר בְּשָׁמְעוֹ הַמָּשָׁל, כִּי עַל תַּאֲוָתוֹ לֹא מָשָׁל, וַיֹּאמֶר, עַד מָתַי תְּרִיבִנִי[r] וְנַפְשֵׁךְ עָלַי תִּתְמַרְמָר, הַאִם תַּנִּין אֲנִי כִּי תָשִׂים עָלַי מִשְׁמָר,[s] ⟨וְתִמְשְׁלִי⟩ אוֹתִי אֶל הַכִּילַי בְּמַעֲשֵׂה יָדַי וּפְעָלַי, וְאִם תִּמְשְׁ[י]לִנִי אֶל הָרוֹכֵל אֲשֶׁר קְצִירוֹ רָעֵב יֹאכֵל, וְקָשֶׁה מִכָּל־זֶה וּמַר מִמָּוֶת[t] בְּהַמְשִׁילֵךְ הַגְּבִינָה לְסַם הַמָּוֶת, אֲשֶׁר הִיא לְכָל־עַכְבָּר לְמַרְגֹּעַ[u] וָנֹפֶשׁ, תַּאֲוָה נִהְיָה וְתֶעֱרַב לְנָפֶשׁ.[v] וַאֲנִי, הֶפֶךְ הַכִּילַי

584 תנקש] codd.; A יהיה לך למוקש

586 עד] O_1 עת

תריבני] codd.; *sv* תריבוני

587 האם תנין] MT R הים אני אם תנין

588 ⟨ותמשלי⟩] AGO_1*sv*; MO_2 ותמשילי, R*z* ותמשיל

591 בהמשילך] GMO_2R *edd.*; A בהמשלך, O_1 בהמשליך

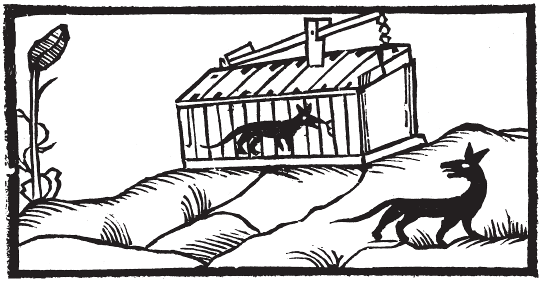
---

[58] Cf. Ibn Ezra's exegesis of Ps. 10: 10.

Of what that niggard plotted; yea, in mind
[w] Cf. Job 33: 3 — Upright,[w] to generosity inclined,
I mean to run and get that cheese—a feat
[x] 2 Sam. 18: 18 — To make my name remembered.[x] I shall eat
Some, but shall give my kin and neighbours part,
[y] Job 19: 17 — And good cheer bring to mine own children's heart.'[y]

❧

Seeing his temper and excess of pride—
[z] Cf. Gen. 4: 13 — A sin too great for any to abide[z]—
[a] Exod. 25: 40 — The Weasel said, 'Go, try: see[a] what shall hap.'
Off ran the Rat, and straight into the trap
[b] Num. 6: 9 — He rushed, pell-mell;[b] the curse followed him in.
[c] Cf. Prov. 26: 14; 1 Sam. 4: 19 — Balanced upon its pivot turned the gin[c,59]



The Rat is trapped, his shaking[3] paw we see:
[†] Ps. 124: 7 — *The Weasel, like a bird escaped,[†] goes free*

[d] Cf. Exod. 21: 13 — Placing the cheese within his reach.[d] The scorned
Tale of the niggard's deeds left him unwarned;
Down came the gin, fast in its grip it held
Him. 'Save me, sister Weasel, help!' he yelled,
[e] Cf. Ezek. 7: 25 — 'Ruin is on me!'[e] Drawing near, she lief
Had aided, but could bring him no relief.
Mid groans and screams the Rat thrashed, quivered, rolled
[f] Cf. 2 Sam. 20: 12 [g] 2 Sam. 17: 23 — In his own blood,[f] then, throttled,[g] lay there, cold.
Upon his feeble brain, and on his speed
[h] 2 Kgs. 18: 21 — He had relied, which proved a broken reed.[h]
And so, back to her hole the Weasel went,
[j] Isa. 49: 21 — Forlorn as one forth into exile[j] sent,

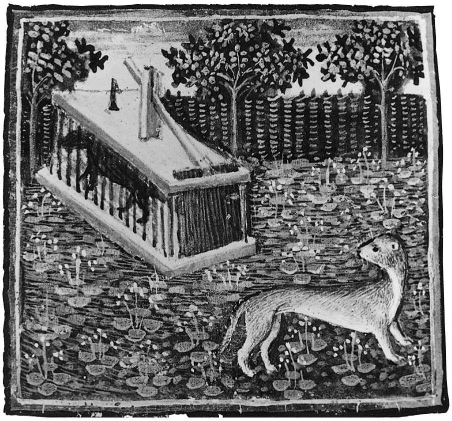
---

[59] See C. Roth, 'Mediaeval Mouse-Traps'.

בְּמַחֲשָׁבִי וּבְנְדִיבוּתִי וְיֹשֶׁר לְבָבִי,[w] עַל כֵּן אָרוּץ וְאֶקַּח הַגְּבִינָה לְעַצְמִי, בַּעֲבוּר הַזְכִּיר אֶת־שְׁמִי,[x] וְאֶתֵּן מִמֶּנָּה לְאָחִי וְלִשְׁכֵנִי, וְחַנּוֹתִי לִבְנֵי בִטְנִי.[y]

❧

וַיְהִי בִּרְאוֹת הַחֻלְדָּה רֹב זְדוֹנוֹ וְכַעֲסוֹ, וְכִי עֲוֹנוֹ גָּדוֹל מִנְּשׂוֹא,[z] וַתֹּאמֶר לוֹ, בְּחַן וְנַסֵּה, וּרְאֵה וַעֲשֵׂה.[a] וַיָּרָץ הָעַכְבָּר אֶל הַפּוּרָה, וַיִּכָּנֵס בְּפֶתַע פִּתְאֹם[b] בִּמְהוּמָה וּמְאֵרָה, וַיִּתְהַפֵּךְ בְּצִירָהּ[c,59] וּלְיָדוֹ אִנָּה[d] לָקַחַת הַגְּבִינָה. וְהוּא לֹא נִזְהַר בְּמִקְרֵה הַכִּילַי וּמִפְעָלָיו, וַתִּפֹּל הַפּוּרָה עָלָיו. וַיִּזְעַק וַיֹּאמֶר, הוֹשִׁיעִינִי אֲחוֹתִי הַחֻלְדָּה, כִּי בָאָה קְפָדָה.[e] וַתִּגַּשׁ לְעָזְרוֹ וּלְהוֹשִׁיעוֹ, וְלֹא יָכְלָה לְהַרְגִּיעוֹ. וַיֶּחֱרַד הָעַכְבָּר וַיֶּהֱמֶה וַיִּנְאַק, וַיִּתְגּוֹלֵל בְּדָמוֹ[f] וַיֵּחָנַק,[g] כִּי נִשְׁעַן בְּקַלּוּתוֹ וּבְסִכְלוּתוֹ הַנִּבְזֶה, עַל הַמִּשְׁעֶנֶת הַקָּנֶה הָרָצוּץ הַזֶּה.[h] וַתָּשָׁב הַחֻלְדָּה לְחוֹרָהּ, גֹּלָה וְסוּרָה,[j] וַתֹּאמֶר, זֶה



צורת העכבר נוקש ורגלו התמוטטה[3]
והחולדה לנפשה כצפור נמלטה[†]

התמוטטה] O$_2$R*sv*; *z* המושטה

596 את] *edd.*; ^MT codd.

598 בראות] *z*; codd. *sv* כראות

609 על] ^codd. *sv*

המשענת] *edd.*; MT codd. משענת

Musing, ‘Such is the case of all misled
By their fleet foot, or by a moon-struck head:
The object of the sluggard’s lust will see him dead.’[k]

❧

These moral stories (said Ahitub) I
Tell thee, thy mind and soul to edify.
Whoso ignores my message,[l] callous, wrecks
His psyche’s balance, and his kin[m] must vex.
And he that cannot rule his anger’s blast[n]
Shall not escape, although his feet move fast,[o]
For he no distance puts between his soul
And raving folly’s pride that lacks control;[60]
Since one who, being handsome, is so vain
To vaunt him, past exploring[p] is insane,
His boast a false gift,[q] which, upon the day
That quakes and harries, rots and wastes away
Like some moth-eaten garment.[r] But the kind
Of man whose own reserve puts him in mind
To live recluse, regrets it, while the need
The prolix feels to chatter, makes sin breed.[s]
Heart tremors are the prodigal’s reward
Within whom vie desires, a riff-raff horde:[t]
Whereas the miser’s soul-destroying care
Itself[u] mars features which might else shine fair.
And one with his own dignity obsessed
Encounters thoughts that must his judgement wrest,[v]
Whence sloth allows death-watch to eat his beams;[w]
Counsel that he would foist on others seems
Burdensome,[x] and his deeds, as if arrayed
In garments fouled with filth[y] he did parade.”

❧

Those men said, who his moral teaching sought,
“Surely for us, against this hour, each thought
And each rhetorical device of thine
Was destined, since the day thou didst incline
Thy heart, self-chastening, seeking to know[z]
The way men ought to act, the word did go
Forth, and so soon as thou didst ask, replied
‘Whoso is clean, having been purified,

[k] Prov. 21: 25
[l] Deut. 18: 19
[m] Prov. 11: 17
[n] Cf. Eccles. 8: 8
[o] Amos 2: 15
[p] Cf. Isa. 40: 28
[q] Prov. 25: 14
[r] Job 13: 28
[s] Mishnah, *’Aboth* 1: 17
[t] Num. 11: 4
[u] Prov. 6: 32
[v] Isa. 19: 14
[w] Eccles. 10: 18
[x] Cf. Isa. 1: 14
[y] Cf. Zech. 3: 4
[z] Dan. 10: 12, 9: 23

מִשְׁפָּט לְכָל־אִישׁ קַלּוּתוֹ וְהוֹלְלוּתוֹ תְּסִיתֶנּוּ,
תַּאֲוַת עָצֵל הִיא תְּמִיתֶנּוּ.[k]

⁂

וַיֹּאמֶר אֲחִיטוּב, הִנֵּה נָשָׂאתִי אֵלֶיךָ אֵלּוּ הַמְּשָׁלִים לְיַשֵּׁר לְבָבְךָ וּלְהַשְׁלִים, וְהָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶל דְּבָרַי[l] עֹכֵר שְׁאֵרוֹ אַכְזָרִי,[m] וְהָאִישׁ הַכּוֹעֵס וּבְרוּחוֹ אֵינוֹ שׁוֹלֵט,[n] וְקַל בְּרַגְלָיו לֹא יְמַלֵּט,[o] כִּי לֹא יַרְחִיק נַפְשׁוֹ מִן הַגַּאֲוָה וְהַקַּלּוּת וְסִכְלוּת וְהוֹלְלוּת.[60] וְהָאִישׁ הַמִּתְפָּאֵר בְּיָפְיוֹ אֵין לְסִכְלָתוֹ חֵקֶר,[p] אִישׁ מִתְהַלֵּל בְּמַתַּ[נַ]ת שָׁקֶר,[q] כִּי יִבְלֶה וְיִרְקַב בְּיוֹם מְהוּמָה וּבְרַעַשׁ כְּבֶגֶד אֲכָלוֹ עָשׁ.[r] וְהָאִישׁ הַנִּבְדָּל בְּדַעְתּוֹ יִתְחָרֵט, וְהַמַּרְבֶּה דְּבָרִים מֵבִיא חֵטְא,[s] וְהַמְּפַזֵּר יַחֲרִיד לִבּוֹ וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ.[t] וְהָאִישׁ הַכִּילַי יַהֲרֹס תִּפְאַרְתּוֹ וְיַמְאִיסֶנָּה, מַשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָּה.[u] וְהַכָּבֵד בְּרוּחַ עִוְעִים[v] יִקָּרֶה, בַּעֲצַלְתַּיִם יִמַּךְ הַמְּקָרֶה,[w] וְיִהְיוּ לָטֹרַח[x] מוֹעֲצוֹתָיו וּמִפְעָלָיו, הַבְּגָדִים הַצֹּאִים אֲשֶׁר עָלָיו.[y]

⁂

וַיֹּאמְרוּ לוֹ הָאֲנָשִׁים, אֲשֶׁר דִּבְרֵי מוּסָרוֹ מְבַקְשִׁים, לָנוּ מְלִיצוֹתֶיךָ וּמַחְשְׁבוֹתֶיךָ מִתְאַנּוֹת מִן הַיּוֹם אֲשֶׁר נָתַתָּ לִבְּךָ לְהָבִין וּלְהִתְעַנּוֹת. וּבִתְחִלַּת תַּחֲנוּנֶיךָ יָצָא דָבָר,[z] מִי נָקִי וְנָבָר, מְיַסֵּר חָבֵר בְּדַעַת וּמִלָּה, יַצְמִיחַ

612 היא] codd. *edd.*; O$_2$ הוא, ^MT

620 במת[נ]ת] MT GMO$_1$O$_2$ במתת, AR *edd.* במתנת

623 והמרבה] codd. *edd.*; Mishnah, *textus receptus* וכל המרבה

632 מן היום] MT + הראשון, R מהיום, codd. מיום

---

[60] Ahitub here lists the defects of character stated above (III. 231 f.) to be found in his four friends.

And would with knowledge and fair words begin
To teach his fellow moral discipline,
That man shall be the cause that there shall spring
Forth righteousness, and praise[a] of God shall ring.'
Therefore beneath thy wings' protection we
Would fain dwell shaded,[b] and hereby agree
To act uprightly, in thine eyes approved,
From evil manners thus by thee removed:
Save us from tumult;[c] any mutineer
Against thee[d] shall for his offence pay dear—
He shall be stoned to death.[e] And now, make plain
The meaning of thy stories' well-turned chain
Which, fabled in thy spirit,[f] entertain."
Said Ahitub, "I see the time is fit
That I, my learned friends, should now admit
You to my intimates,[g] beyond whose clique
Mine eye is pledged[h] for friendship not to seek,
Since ye have proved your faith,[j] in that your heart
Shivered the rod of wickedness[k] apart.
My counsel, purposed to revive you, stands,
A tree of life if grasped with eager hands.[l]
Midst friends, promoting limpidly refined
Distinctions, I set out to bring your mind
More understanding;[m] and explicit make
The moral of these parables, to wake
The heart of them that stumble: time shall not
Blur their interpretation, seeing what
In truth's book is recorded,[n] naught can blot.

❧

Know, then, that time, referred to when we read
The hexaëmeron, did not precede
Creation:[61] its existence, clear revealed,
Palpable, will to explanation yield.
Familiar are its parts, which must obey
Its essence; some, the future will convey,
And some is past, having already been,[o]
Men's shoulders bearing[p] what lies in-between
In partnership with both. The time now found
Present,[62] must dwell in silence none can sound,[q]

[a] Isa. 61: 11
[b] Cf. Ps. 57: 2
[c] Cf. Job 39: 24
[d] Cf. Deut. 13: 6(5)
[e] Cf. Lev. 20: 27
[f] Num. 11: 17
[g] Cf. Gen. 29: 34
[h] Job 31: 1
[j] Cf. Num. 20: 12
[k] Ezek. 7: 11
[l] Prov. 3: 18
[m] Cf. Dan. 9: 22
[n] Dan. 10: 21
[o] Cf. Eccles. 3: 15
[p] Isa. 46: 7
[q] Cf. Ps. 94: 17

---

[61] For the sources of the rabbinic concept of time, see Appendix 2.

צְדָקָה וּתְהִלָּה.[a] וְעַתָּה, בְּצֵל כְּנָפֶיךָ נֶחֱסֶה,[b] וְהַטּוֹב וְהַיָּקָר בְּעֵינֶיךָ נַעֲשֶׂה, וּמִן הַמִּדּוֹת הַגְּרוּעוֹת הַבְדִּילֵנוּ וּמֵרַעַשׁ וּמֵרֹגֶז[c] הַצִּילֵנוּ. וְהַדּוֹבֵר עָלֶיךָ סָרָה[d] יִכָּרֵת בְּאַשְׁמָתוֹ, בָּאֶבֶן יִרְגְּמוּ אוֹתוֹ.[e] עַל כֵּן הוֹדִיעֵנוּ פִּתְרוֹן מְלִיצוֹתֶיךָ, הָרוּחַ אֲשֶׁר עָלֶיךָ.[f] וַיֹּאמֶר אֲחִיטוּב, עַתָּה אֱלָוֹה אֲלֵיכֶם[g] נְבוֹנָי, בְּרִית כָּרַתִּי לְעֵינָי,[h] יַעַן הֶאֱמַנְתֶּם[j] בַּדָּבָר וּלְבַבְכֶם מַטֵּה רֶשַׁע[k] שָׁבַר. כִּי עֲצָתִי לְהַחֲיוֹתְכֶם סִבָּה, עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,[l] וַאֲנִי בִּקְהַל חֲבֵרִים מְצָרֵף בְּחִינָה, עַתָּה יָצָאתִי לְהַשְׂכִּילְכֶם בִּינָה,[m] וְהִנְנִי מוֹדִיעֲכֶם פֵּרוּשׁ הַמְּשָׁלִים, מְעוֹרֵר לֵב נִכְשָׁלִים, וְהוּא הַפִּתְרוֹן אֲשֶׁר לֹא יִצָּמֵת, הָרָשׁוּם בִּכְתָב אֱמֶת.[n]

❧

דְּעוּ אֵפוֹא כִּי הַזְּמָן נִבְרָא,[61] וּבְשֵׁשֶׁת יְמֵי בְּרֵאשִׁית נִקְרָא, וּמְצִיאוּתוֹ גְּלוּיָה, מְבֹאֶרֶת וּמְצוּיָה. וְיֵשׁ לוֹ חֲלָקִים נוֹדָעִים, לִמְצִיאוּתוֹ נִשְׁמָעִים, כִּי מִמֶּנּוּ הֶעָתִיד לִהְיוֹת וּמִמֶּנּוּ הֶעָבָר אֲשֶׁר הָיָה כְּבָר.[o] וְהָרֶגַע בֵּין הֶעָבָר וְהֶעָתִיד מִשְׁתַּתֵּף, יִשָּׂאֵהוּ עַל כָּתֵף.[p] וְהַזְּמָן הַמָּצוּי[62] שׁוֹכֵן דּוּמָה,[q] וְאֵינוֹ נֶאֱמָד זוּלָתִי בִּתְשׂוּמָה. וְחֵלֶק מִמֶּנּוּ בְּפֹעַל לֹא יִמָּצֵא, וּמִן

636 והיקר] *z*; MT codd. והישר *sv*

647 מעורר] O_2 **לב** מעוררה] ^GO_1O_2 **נכשלים**] O_2 הנכשלים

650–Part IV, l. 1265

דעו . . . מצרינו] ^O_1

---

[62] The use of מצוי ('found') to indicate 'present time' (cf. the philosophical term נמצא, 'existent') may be noted. I had previously (Loewe, 'Hebrew Linguistics', 120, 148 n. 122) assumed that the use of הווה to mean present time in grammatical contexts was introduced by David Qimḥi (*c*.1160–*c*.1235), but it is already found in Rashi's comment on Exod. 18: 15.

Owning no gauge other than estimate.
Thereof part leaves not its potential state
For actuality; some parts progress
Passing us by successively, unless
Still future. Realised, they must proceed;
To halt, they have no power,[63] nor feel the need.
Nothing, therefore, with time can we compare
Excepting movement—for all are aware
Of locomotion. Since each transient
Instant, and those to come, without relent
Observe this order, time would quite elude
Our comprehension sans similitude
Of motion, which attends it.[r] If to track
Movement we miss the sense, we must needs lack
All concept of its pattern:[64] nothing, save
Time, to its nature faithful, will behave
So steadily. Howbeit, time has not
An independent essence, nor has got
Aspects from which it might be so defined:
Cleaving to motion, time is drawn behind.[s]
For motion, whether it be fast or slow,
Alerts us to time's passage, whence we know
That variations found within its range
Of speed, reflect how moving objects change;
And man in only one way comprehends
Time's nature—he must note how long extends
Each period of motion, and divide
It into hours, and thus may he decide
What speed suffers retard, and which is fast.
Through counting motion's units that go past,
Of his existence knowledge will he gain
And understanding of his end[t] attain.
Time, then, like some fixed peg,[u] to reckon speed
Of motion, is integral: since the need
Will seize on whosoever calculates
Progress, to use time's scale, himself he rates
Thereon; for, estimating motion's link
With time, about himself he comes to think
Those solemn thoughts that grieve. Arithmetic
Mirrors man's mental image to the quick.[v]
He checks movement's velocity, and sees

[r] Cf. 2 Sam. 15: 18

[s] S. of S. 1: 4

[t] Cf. Deut. 32: 29

[u] Isa. 22: 25

[v] Cf. Gen. 1: 26

הַכֹּחַ לְעוֹלָם לֹא יֵצֵא. וּבִהְיוֹת חֲלָקִים
עוֹבְרִים אוֹ עֲתִידִים וְאֵינָם בַּפֹּעַל עוֹמְדִים,[63]
לֹא נִמְצָא דָּבָר לְדַמּוֹת זוּלָתִי הַתְּנוּעָה
וְהַהַעְתָּקָה הַיְּדוּעָה, בִּהְיוֹת חֲלָקֶיהָ הַסֵּדֶר
הַזֶּה שׁוֹמְרִים קְצָתָם עֲתִידִים וּקְצָתָם
עוֹבְרִים. וְלֹא נוּכַל עַל הַזְּמָן לְהַשְׂכִּילוֹ רַק
אִם נְצַיֵּר הַתְּנוּעָה[64] הַבָּאָה לְרַגְלוֹ,[r] וְאִם לֹא
נָחוּשׁ בַּתְּנוּעוֹת לֹא נָחוּשׁ בַּעֲצַת הַזְּמָן, כִּי
אוֹתוֹ לְבַד בִּמְצִיאוּתוֹ נֶאֱמָן. וְעִם כָּל־זֶה אֵין
עֶצֶם הַזְּמָן וּגְדֵרֶיהָ, אֲבָל הוּא דָּבֵק בָּהּ
וְנִמְשָׁךְ אַחֲרֶיהָ.[s] כִּי הַתְּנוּעָה מִמֶּנָּה מְאֻחֶרֶת
וּמִמֶּנָּה מְהִירָה, וְכָל־אַחַת מֵהֶן עַל מְצִיאוּת
הַזְּמָן מְעִירָה, כִּי כֻּלָּם בְּתוֹכָהּ נִמְצָאוֹת
חוֹלְפוֹת וּבָאוֹת. וְאָדָם לֹא יַשִּׂיג עֶצֶם הַזְּמָן
כִּי אִם בְּחַלְּקוֹ הַתְּנוּעוֹת לְרַגְלֵי הַשָּׁעוֹת,
אֲשֶׁר הֵם בֵּין הַמְּאֻחָר וְהַמֻּקְדָּם נוֹדָעוֹת,
וּבְחַלְּקוֹ הַתְּנוּעוֹת לַחֲלָקִים יַשִּׂיג מְצִיאוּתוֹ,
יָבִין לְאַחֲרִיתוֹ.[t] וּבְהִמָּצֵא הַזְּמָן בְּחֶשְׁבּוֹן
הַתְּנוּעָה יָתֵד הַתְּקוּעָה,[u] יַשִּׂיגֵהוּ הַהֶכְרֵחַ
לְשַׁעֵר בּוֹ מַהֲלָכָהּ, וְיִמָּנֶה גַּם הוּא בְּתוֹכָהּ.
וּבְשַׁעֲרוֹ אוֹתָהּ הוּא מִתְעַצֵּב בְּעַצְמוֹ, כִּי
הַחֶשְׁבּוֹן וְהַמִּסְפָּר דְּמוּתוֹ וְצַלְמוֹ,[v] וּבְשַׁעֲרוֹ
הַתְּנוּעָה אוֹתָהּ אֵינָהּ מִתְאַמֶּצֶת בְּמַעֲנֵהוּ, כִּי

675–6 בחשבון
התנועה] ~A **יתד**]
codd. *edd.*; MT היתד

---

[63] Cf. Maimonides, *Guide*, ii. 13 (see Appendix 2, III n. 61).

[64] Aristotle, *Metaphysica*, 5. 13. 5. 1020*a*, states that time and motion are both quantitative and continuous; 11. 10. 15. 1067*a*: 'motion is called infinite in virtue of the magnitude involved when a thing is moved or changed or increased, and time is so called on account of motion' (Eng. trans., Tredennick, i. 257, ii. 109). Cf. Maimonides, *Guide*, i. 73, third premise (Friedländer, p. 121; Pines and Strauss, p. 196), ii. 14 (Friedländer, p. 174; Pines and Strauss, p. 286) (continued in Appendix 2).

It vacillate, nor answer to degrees
Marked on chronometers, as if intent
To say, infirm, '*time is an accident*',[w]
Like when some item, numbered in a suit,
Gains but an accidental attribute.
Time-reckoning, being the means preferred
To call things late or early, on its word
None ought rely in faith:[x] it can but pace
Whatever movement happens[65] to take place.
Of types of motion we encounter, some
Can be observed so well, that they become
Standards:[y] sublunar nature has to own
That locomotion's force sets it alone
As prime.[66] Yet more symmetrical appear
The planets, moving each within his sphere;
Most perfect, that circumgyrating flight
Of the diurnal sphere,[67] whose awesome[z] might
Dictates that day must alternate with night.

[w] Cf. 1 Sam. 20: 26
[x] Cf. 1 Kgs. 8: 26
[y] Cf. Deut. 28: 46
[z] Cf. Hab. 1: 7

❧

To this sphere's motion, known to all, is bound
Time's essence, drawn thereto: for time is found
But in his mind who subdivides its arcs
And thus the counted hours' progression marks
As time returns, seeking its home on high.[a]
This movement by convention we apply
In counting seasons, as an almanac
Whose signs the passing days and years[b] will track.
Yea, by the movement of this sphere do men
Reckon all other motion in their ken,
The times for action of whatever kind,
And times appointed to apply their mind
To some concern, their working days, and those
For rest, when to take up and when depose[c]
An object. What has been explained makes clear
That time must follow motion of that sphere
Which, outermost, determines night and day,
Moving around its predetermined way

[a] 1 Sam. 7: 17
[b] Gen. 1: 14
[c] BT *Shabbath* 4*a*

---

[65] תזדמן, 'occurs', is cognate with זמן, 'occasion, [recurring] season > time' (i.e. corresponding to Greek καιρός rather than to χρόνος) (continued in Appendix 2).

אָמְרָה מִקְרֶה הוּא,[w] כַּאֲשֶׁר יִקְרֶה אֶל הַמָּנוּי
כַּאֲשֶׁר יִמָּנֶה בּוֹ הָעִנְיָן וְיִתֹּאַר בּוֹ בְּמִקְרֶה
הַמִּנְיָן. וְאַחֲרֵי אֲשֶׁר הַזְּמָן נִבְחָר לִהְיוֹתוֹ
חֶשְׁבּוֹן הַמֻּקְדָּם וְהַמְּאֻחָר, דְּבָרוֹ לֹא יֵאָמֵן,[x]
לִהְיוֹתוֹ חֶשְׁבּוֹן תְּנוּעָה שֶׁתִּזְדַּמֵּן,[65] כִּי בִּהְיוֹת
הַתְּנוּעוֹת קְצָתָם מִקְּצָתָם נִקְרָאוֹת וְנִרְאוֹת
לְמוֹפֵת וּלְאוֹת.[y] וּתְהִי הַשְּׁלֵמָה מֵהֶם
וְהַחֲזָקָה תְּנוּעַת הַהַעְתָּקָה,[66] וּשְׁלֵמָה מִמֶּנָּה
תְּנוּעוֹת גּוּפֵי הַגַּלְגָּלִים אֲשֶׁר בִּמְקוֹמָם
מִתְגַּלְגְּלִים וּשְׁלֵמָה מִכֻּלָּם הֵעָתְקוּת
הַגַּלְגָּל[67] נוֹרָא וְאָיֹם,[z] הָעוֹשֶׂה בִּתְנוּעָתוֹ
הַלַּיְלָה וְהַיּוֹם.

❧

עַל כֵּן יִתְחַיֵּב לִהְיוֹת עֶצֶם הַזְּמָן נִמְשָׁךְ אֶל
זֹאת הַתְּנוּעָה אֲשֶׁר הִיא לַכֹּל יְדוּעָה. וְהַזְּמָן
הוּא אֶל הַמְשַׁעֵר אוֹתָהּ, בְּהִמָּנוֹתוֹ וּתְשֱׁבָתוֹ
הָרָמָתָה כִּי שָׁם בֵּיתוֹ,[a] וְזֹאת נֵאוֹת בִּהְיוֹת
בַּתְּנוּעָה הַזֹּאת מִסְפַּר הַזְּמַנִּים לְאֹתֹת
וּלְמוֹעֲדִים ⟨וּ⟩לְיָמִים וְשָׁנִים.[b] וּבַתְּנוּעָה
הַזֹּאת יִמְנוּ בְּנֵי אָדָם שְׁאָר תְּנוּעוֹת וּזְמַנֵּיהֶם,
וּכְלָלֵי מִפְעֲלוֹתֵיהֶם וּמַעֲנֵיהֶם, בִּזְמַן הַיְגִיעָה
וְהַמְּנוּחָה, עֲקִירָה וַהֲנָחָה.[c] וְהִנֵּה נִתְבָּאֵר כִּי
הַזְּמָן נִמְשָׁךְ אֶל הַתְּנוּעָה הָעֶלְיוֹנָה אֲשֶׁר הִיא
הַיּוֹם וְהַלַּיְלָה מוֹנָה, וְהַתְּנוּעָה מִקֶּרֶב דֶּבֶק

690 העתקות] *vz* (Maimonides, ed. Kafiḥ, היעתקות); codd. העתקת, *s* העתיקת **698 ⟨ו⟩לימים**] MT GMO$_2$R; ∧A, *edd.* לימים

---

[66] The adjectives השלמה . . . והחזקה are the equivalent (being formulated so as to rhyme with ההעתקה) of Maimonides' הקודמת הראשונה (*Guide*, ii, introduction, fourteenth premise; see Appendix 2, III n. 64): 'Local motion is primary and the first by nature amongst all motions' (Pines and Strauss's translation).

[67] The Ptolemaic system is here presupposed, according to which the seven bodies deemed (prior to Copernicus) to be planets of the earth, plus the zodiac, circulate in their respective spheres (listed outwards: the moon, Mercury, Venus, the sun, Mars, Jupiter, Saturn, fixed stars), all eight being controlled by a ninth all-encompassing or diurnal sphere (Hebrew המקיף, Arabic *al-muḥīṭ*).

Whilst each from inner gears motion receives
By which the sphere to that within it cleaves,
And each event occurs as stars portend.[68]
For time's continued being must depend
On motion, lapse of which would not impair
Time—rather, time itself would not be there.
And thus, allowing that it dwells sublime,[d]
Being itself but accidental, time
Clings to another accident; its gaze
In wonderment the nether world surveys.

◆

Now, representing time, my story told
About a shepherd,[69] who his flock would fold
And lead them gently,[e] with his staff. The sheep
Which, in his careful governance, did keep
Their favoured look, to mankind correspond.
The herdsman, wakeful to maintain[f] his bond,
Scans the low-lying ground[g] for danger-signs.
The Rat[70] was meant to hint how the flesh pines
To slake its lust,[h] nor, lacking hope,[j] succeeds;
The Weasel to that spirit points, which leads
The soul, endowed with reason's[71] power, to con
The facts, interpret and resolve thereon,
Being superior. Cheese means those toys
And empty pleasures which mankind enjoys.[k]
When first the Weasel, clear in conscience,[l] set
Forth with the Rat in search of food, and met
The cheese that God put in their way[m]—thereby
'Twas hinted, that what man needs, he should buy
As reason bids, nor crooked paths should take.[n]
The shepherd for the twain a trap did make:[72]
That snare was but a pointer to death's date;
'Tis not concealed that all share one same fate.[o]

◆

Yet[p] death differs in detail, case by case;
Some, saved from danger, gain a breathing-space.[q]
A saint falls sick; through prudence, he may mend
His health, recover, till a gentle end
Leads to another life. In sickness, pride
Undoes the wicked, who, once they have died,

[d] BT *Berakhoth* 6b
[e] Cf. Gen. 33: 14
[f] Mal. 2: 12
[g] Cf. Ps. 138: 6
[h] Cf. Num. 11: 4
[j] Job 7: 6
[k] Eccles. 2: 8
[l] Cf. Ps. 24: 4
[m] Cf. Exod. 21: 13
[n] Cf. Prov. 10: 9
[o] Cf. Eccles. 9: 3
[p] Job 34: 12
[q] Esther 4: 14

הַגַּלְגָּל, וְהַדָּבָר נִתְגַּלְגָּל,[68] לִהְיוֹת קִיּוּם הַזְּמָן בְּאוֹתָהּ הַתְּנוּעָה וּמְצִיאוּתוֹ זוּלָתָהּ נֶעֱדֶרֶת וּגְרוּעָה. עַל כֵּן הַזְּמָן עוֹמֵד בְּרוּם עוֹלָמוֹ,[d] מִקְרֶה דָּבֵק בְּמִקְרֶה עַצְמוֹ, מַשְׁגִּיחַ הַשְּׁפָלִים וְרוֹאֶה, נִצָּב תָּמִיד וּמִשְׁתָּאֶה.

◆

עַל זֶה נִמְשַׁל אֶל הָרוֹעֶה[69] צֹאנוֹ בְּשִׁבְטוֹ, מִתְנַהֵל לְאִטּוֹ,[e] וְהַצֹּאן בְּטוּב הַנְהָגָתָם וְהוֹדָם נִמְשַׁל בָּהֶם בְּנֵי אָדָם. וְהוּא רוֹעֶה עֵר וְעֹנֶה,[f] רוֹאֶה כָּל־שָׁפָל[g] וּמוֹנֶה. וְהָעַכְבָּר[70] רוֹמֵז אֶל הַגּוּף הַמִּתְאַוֶּה תַּאֲוָה[h] בְּאֶפֶס תִּקְוָה,[j] וְהַחֻלְדָּה אֶל הַנֶּפֶשׁ הַשִּׂכְלִית[71] רוּחַ וּפִתְרוֹן, בִּהְיוֹת לָהּ מַעֲלָה וְיִתְרוֹן. וְהַגְּבִינָה רֶמֶז לְהַבְלֵי בָּשָׂר וָדָם וְתַעֲנֻגוֹת בְּנֵי ⟨הָ⟩אָדָם,[k] וְצֵאת הַחֻלְדָּה בָּרִאשׁוֹנָה עִם הָעַכְבָּר, בְּלֵב נָקִי וָנָבָר,[l] לָקַחַת לִמְזוֹנָהּ מִן הַגְּבִינָה וְהָאֱלֹהִים לְיָדוֹ אִנָּה,[m] רֶמֶז לִלְקִיחוּת עַל פִּי הַשֵּׂכֶל צְרָכָיו וְלֹא יְעַקֵּשׁ דְּרָכָיו.[n] וְהַפּוּרָה[72] אֲשֶׁר דָּרַךְ הָרוֹעֶה לִשְׁנֵיהֶם וְהַפַּח אֲשֶׁר לִפְנֵיהֶם, רֶמֶז לְיוֹם הַמָּוֶת אֲשֶׁר לֹא נִכְחָד לַכֹּל כַּאֲשֶׁר לַכֹּל מִקְרֶה אֶחָד.[o]

◆

אַף אָמְנָם[p] יֵשׁ בְּעִנְיְנֵי הַמָּוֶת הַבְדָּלָה, רֶוַח וְהַצָּלָה.[q] כִּי הַמַּשְׂכִּיל וְהֶחָסִיד יַבְרִיא

709 זה] GO_2 זאת
717 ⟨ה⟩אדם] MT MR; AGO_2 *edd.* אדם

---

[68] I understand דבק (III. 703, 'cement', from stem דבק = 'cleave') to refer to the assumed mechanism by which, in the Ptolemaic system, the circular motion of the diurnal sphere is communicated, at differing rates, to the other eight within itself (continued in Appendix 2).

[69] See III. 265 f.

[70] See III. 276 f.

[71] See III. 277 f., 316 f.

[72] See III. 291. דרך is here used through reminiscence of Isa. 63: 3, where it refers to the 'treading' of a wine-press (פורה); as applied to פורה in the (otherwise unattested?) sense of 'trap' (see above, III n. 30), it is made to carry the meaning 'set, load', this being an extension of its application to the preparing (i.e. stringing) of a bow for action by 'foot pressure', e.g. Jer. 51: 3.

Moulder away.[r] When, on his own, the Rat
Came forth to garner from the leavings,[73] that
Was allegory for men's appetite
For foods the law forbids, to taste a bite;
His ravings, his impatient heart, as vain
As idols, urged with pestering refrain,[s]
Insisting that, because of some disease,
To temper his desire, he must have cheese—
All this suggests how pointless is pursuit
Of useless pleasures by the dissolute
Until, their heart enfeebled,[t] and destroyed
That fine appearance which they once enjoyed,
As though by arrows pierced, their liver fails.[u]
As for the Weasel's cautionary tales[74]
And moralising speech, these represent
The comminations and admonishment
Which in the Law and Prophets are enshrined,
As anyone in Holy Writ may find.
That village-dwelling niggard[75] plays the part
Of evil promptings seated in man's heart,[76]
God's covenant frustrating.[v] He possessed
A well-appointed mansion—to suggest
The body's graceful carriage. In each thing
Like to a locust, or some aged king
Turned sottish,[w] he behaved. The man so fair
His features might with royal grace compare,[x]
Who, passing by, called at the house[77]—he stood
As type for that which inclines man to good,[78]
Saving his too frail soul from barbs and blades
Since reason's stronghold with protection[y] shades,
Checking man's acts.[z] Our Wayfarer had two
Serving-lads, gentle-mannered, with him, who
Stand for disciples that the wise attend.
Those courtesies the Miser did extend
At first respectful, when for them[79] he spread
Fair couches, hint at what our sages said,
Masters of law and lore: they asked,[a] 'To what
May one compare a scholar who has got
Himself in dealings with a boor caught up?
The latter treats him like a precious cup[80]
Of gold, at first. They talk; the cup, as rage

[r] Cf. Job 13: 28
[s] 1 Sam. 15: 23
[t] Cf. Lev. 26: 36
[u] Prov. 7: 23
[v] Cf. Gen. 17: 14
[w] Eccles. 4: 13
[x] Judg. 8: 18
[y] Cf. Isa. 25: 4
[z] Job 33: 17
[a] BT *Sanhedrin* 52*b*

בַּחֲלוֹתוֹ, וְיִחְיֶה וְיָנוּחַ בְּמוֹתוֹ, וְהַמִּתְגָּאֶה הָרָשָׁע בַּחֲלוֹתוֹ יִכְלֶה, וּבְמוֹתוֹ יִרְקַב וְיִבְלֶה.[r] וְצֵאת הָעַכְבָּר לְבַדּוֹ לְבַקֵּשׁ הַמּוֹתָרוֹת[73] רֶמֶז אֶל הַתַּאֲווֹת הָאֲסוּרוֹת, וּדְבַר הוֹלְלוּתוֹ אֲשֶׁר לִבּוֹ קָצַר, וְאָוֶן וּתְרָפִים הַפְּצַר,[s] לָקַחַת הַגְּבִינָה לְמַחֲלָתוֹ לְכַלְכֵּל תַּאֲוָתוֹ, רֶמֶז לִרְדִיפַת הַתַּעֲנוּגוֹת לְלֹא צֹרֶךְ עַד יָבֹא בְּלִבּוֹ מֹרֶךְ,[t] וְנִשְׁחַת תִּפְאַרְתּוֹ וְהוֹדוֹ כִּי יְפַלַּח חֵץ כְּבֵדוֹ.[u] וְדִבְרֵי הַחֻלְדָּה וּמַאֲמָרֶיהָ וְתוֹכַחַת מְשָׁלֶיהָ וּמוּסָרֶיהָ,[74] רֶמֶז לְאַזְהָרוֹת הַתּוֹרָה וְהַנְּבוּאוֹת אֲשֶׁר בְּכִתְבֵי הַקֹּדֶשׁ מְצוּיוֹת.

וּמְשַׁל הַכִּילַי הַשּׁוֹכֵן בַּכְּפָר[75] רֶמֶז אֶל יֵצֶר הָרַע[76] אֲשֶׁר בְּרִית הֵפַר,[v] וּבֵית הַחֲמוּדָה אֲשֶׁר לוֹ הִיא הַגְּוִיָּה, וְקוֹמָה יְפֵה־פִיָּה. וּבְכָל־עִנְיָנָיו מָשָׁל לְחָסִיל, מֶלֶךְ זָקֵן וּכְסִיל.[w]

וְהָאוֹרֵחַ הַבָּא אֶל בֵּיתוֹ[77] כְּהֵלֶךְ, כְּתֹאַר בְּנֵי הַמֶּלֶךְ,[x] רֶמֶז אֶל יֵצֶר הַטּוֹב[78] לְהַצִּיל נֶפֶשׁ הָאֲנוּשָׁה מִקֶּטוֹב, וְלִהְיוֹת הַשֵּׂכֶל מָעוֹז וּמַחֲסֶה,[y] אָדָם מַעֲשֶׂה.[z] וְנַעֲרֵי הָאוֹרֵחַ הַנְּעִימִים רֶמֶז לְתַלְמִידֵי חֲכָמִים, וְאֶת־אֲשֶׁר כִּבְּדָם[79] הַכִּילַי בָּרִאשׁוֹנָה בְּמִטָּה מֻצַּעַת וַהֲגוּנָה, רֶמֶז לְמַאֲמַר רַבּוֹתֵינוּ, חַכְמֵי תּוֹרָתֵנוּ, וְהוּא אָמְרָם:[a] לְמָה דּוֹמֶה תַּלְמִיד חָכָם לִפְנֵי עַם הָאָרֶץ, לְקִיתוֹן[80] שֶׁל זָהָב, נֶחְמָד וְנֶאֱהָב, דִּבֵּר עִמּוֹ, דּוֹמֶה לְקִיתוֹן שֶׁל

738 החמודה] (?A) *edd.*; GMR חמדה (O_1O_2 unchecked)

---

[73] See III. 294.

[74] See III. 415 f.

[75] See III. 418.

[76] For the significance in rabbinic psychology of the *yeṣer hara*ʿ (impulse to evil) and the contrary and corrective *yeṣer haṭob* (III. 742), see the bibliography following the article 'Inclination, Good and Evil', *EJ* viii. 1318 f. (S. Rosenblatt).

[77] See III. 423.

[78] See above, n. 76.

[79] There is a slight inconsistency here. III. 428 f. state that fine sleeping accommodation was provided for the wayfarer himself, and leave the impression that something less lavish was made available for his servants.

[80] קיתון, i.e. Greek κώθων, '[soldier's] drinking-vessel'.

Flashes,[b] turns into silver. Should the sage
Accept some favour from the lout, once more
It changes, to an earthen vessel, nor
Can be repaired, if broken.' Joy is drained
From scholarship so lovingly attained.
Such offerings the Miser did produce
Freely—a tool without the slightest use.[c]

❧

The Wayfarer's sweet tones, when he bestowed
His bounteous gift,[81] hint at the proper mode
Of censure in a just, well-ordered land.[d]
And when the Miser asked[82] whether he planned
To set out early, he dislike betrayed
For admonition in wise words conveyed.
The Wayfarer's reply, he must repair
His damaged bag, did bring rebuke to bear
Upon his heart, by stubbornness annealed.[e]
The flask within his saddle-bag revealed
Containing balm, a moral tract suggests
So finely writ, its very style attests
Nobility of virtue. Praise of balm
Means penitence, which can backsliding charm
From every sinner's heart. Being implored
To give the Miser some, a drop he poured
Into a phial (one dose, like to a dower):
Meaning the Miser, for a little hour,
Attended to the moralist, and heard
With his own ear at least a whispered word.[f]
And when he brought a second bill, for rent
Of his best room and all that he had spent,
Demanding double rate, for one deal twice,[g]
This the delinquent signifies, to vice
Of fools recidivous,[h] who must proceed
Where wayward thoughts and stubborn heart[j] may lead.

❧

The Wayfarer, who early rose, his mind
Made up to leave him and the house behind,
Explains the Prophet's doom-laden decree,
Ephraim is leagued with idols: let him be.[k]

[b] Isa. 54: 8
[c] Jer. 22: 28
[d] Isa. 26: 10
[e] Jer. 16: 12
[f] Cf. Job 4: 12
[g] 1 Sam. 1: 5
[h] Cf. Prov. 26: 11
[j] Jer. 23: 17
[k] Hos. 4: 17

כֶּסֶף, בְּשֶׁצֶף קֶצֶף,[b] נֶהֱנֶה מִמֶּנּוּ, דּוֹמֶה לְקִיתוֹן שֶׁל חֶרֶס שֶׁכֵּוָן שֶׁנִּשְׁבַּר אֵין לוֹ תַּקָּנָה, וְאֵין חֵפֶץ בְּחָכְמָתוֹ אֲשֶׁר קָנָה. זֶהוּ נְדִיבוּת הַכִּילַי וּמַתְּנוֹת לִבּוֹ, כְּלִי אֲשֶׁר אֵין חֵפֶץ בּוֹ.[c]

❧

וְדִבְרֵי הָאוֹרֵחַ הָעֲרֵבִים בְּמַתְּנַת הַנְּדִיבִים,[81] רֶמֶז לְדִבְרֵי תוֹכֵחוֹת בְּאֶרֶץ נְכֹחוֹת,[d] וַאֲשֶׁר שָׁאַל[82] הַכִּילַי עַל הֲלִיכָתוֹ, רֶמֶז לַאֲשֶׁר יָקוּץ בְּדִבְרֵי הַמּוֹכִיחַ וְחָכְמָתוֹ. וַאֲשֶׁר הֱשִׁיבוֹ הָאוֹרֵחַ כִּי יֵשׁ לוֹ לְתַקֵּן בְּאַמְתַּחְתּוֹ הַמִּגְרָע, רֶמֶז לְהוֹכִיחוֹ עַל שְׁרִרוּת לִבּוֹ[e] הָרָע.

וְהַצִּנְצֶנֶת אֲשֶׁר נִרְאֲתָה בְּאַמְתַּחְתּוֹ וְהַצֳּרִי אֲשֶׁר נִמְצָא אִתּוֹ, רֶמֶז לְאִגֶּרֶת חֲמוּדוֹת, מְעִידָה עַל מִדּוֹת נִכְבָּדוֹת, וּמַהֲלַל הַצֳּרִי הִיא הַתְּשׁוּבָה, לְהוֹצִיא מִלֵּב כָּל־חוֹטֵא מְשׁוּבָה. וַאֲשֶׁר שָׁאַל הַכִּילַי וְנָתַן לוֹ בִּצְלוֹחִית קְטַנָּה מֹהַר וּמָנָה, רֶמֶז לִשְׁמֹעַ לְפִי שָׁעָה דִּבְרֵי הַמּוֹכִיחַ וּמַעֲנֵהוּ, וַתִּקַּח אָזְנוֹ שֶׁמֶץ מֶנְהוּ.[f] וַאֲשֶׁר שָׁב הַכִּילַי לְבַקֵּשׁ הַהוֹצָאָה וּשְׂכַר הַחֲנִיָּה הַנָּאָה, וְשָׁאַל בִּמְחִירוֹ כִּפְלַיִם מָנָה אַחַת אַפַּיִם,[g] רֶמֶז אֶל הַשּׁוֹ⟨נֶ⟩ה בְּאִוַּלְתּוֹ,[h] וַיֵּלֶךְ בִּשְׁרִרוּת לִבּוֹ[j] וּמַחֲשַׁבְתּוֹ.

❧

וְהָאוֹרֵחַ אֲשֶׁר לְדַרְכּוֹ הִשְׁכִּים וְלָלֶכֶת מֵאִתּוֹ לְבָבוֹ הִסְכִּים, פִּתְרוֹן מַאֲמַר הַנָּבִיא וּמִלּוּלוֹ, חֲבוּר עֲצַבִּים אֶפְרָיִם הַנַּח לוֹ.[k] וְהַכִּילַי

754 כלי] O_2 כ״ילי
אשר] ^GO_2

759 ואשר] O_2 ואת אשר

772 השו⟨נ⟩ה] codd. *sv*; *z* השוגה **וילך**] O_2 ללכת

774 והאורח] O_2 גם האורח

---

[81] See III. 490.

[82] See III. 498 f.

The Miser, revelling in his excess
Of self-congratulating happiness
At his own knavery, which must inspire
In honest people paroxysmic ire,
His plans to sell the balm[83]—this signified
The way backsliders with their jests deride
God's messengers.[l] The Huntsman passing by,[84]
Victim of thirst, is meant to signify
Old age, which sees each sun more quickly dip.
The poison he acquired, each arrow-tip
To smear, his bow and shafts—each is a date
Known but to God, when men must meet their fate.
The drug here stands for Death, ready to hale
The wicked off, through his own darkest vale.[m,85]
The Miser, planning an experiment
To test the virtue in the balm[86]—that meant
The scandal of a fool, whose tongue, whene'er
He gossips,[n] flouts God's justice, to declare:
'Whilst I my frame and vigour can direct
I go where lists my wayward heart's affect,[o]
Repenting in my hoary age, to meet
Acceptance, and enjoy an honoured seat.'[87]
The poison, acting on his heart straightway[88]
By accident (or, should one rather say
By self-infliction), indicates how weak
Man's body is, exposed to those that seek
Its ruin. When, writhing in pain and fear,
He crawled and groaned and shuddered, one could hear
Man's death-rattle as when the soul, which graced
It, nears the throat. The Miser's frantic haste
To get the balm, and thus his searing pains
Abate, points to the sinner who disdains
To shrive him of his trespass ere death's knell.
His fingers, fumbling with the key,[89] that tell
Of him caught when his own scheme's trap was sprung,
Point to confused confession, by a tongue
That jabbers. 'Twas his wife who brought him wine
Mixed with the balm, in vain: that was a sign

[l] 2 Chr. 36: 16
[m] Ps. 23: 4
[n] Cf. Ps. 15: 3
[o] Cf. Deut. 29: 18

---

[83] See III. 544.

[84] See III. 547 f.

[85] The fact that Ibn Sahula was prepared to rhyme מות ('death') with צַלְמָוֶת may indicate his awareness of the suggestion that the latter is not a compound, allegedly meaning 'shadow of death', but rather

הַמִּתְהַלֵּל וּמִשְׁתַּבֵּחַ וְשָׂשׂ עַל מַעֲלוֹ וְשָׂמֵחַ,
וַאֲשֶׁר דִּבֶּר לִמְכֹּר הַצֳּרִי[83] בְּאַף וָחֳרִי, וְכָל־זֶה
רֶמֶז אֶל הַשּׁוֹבָבִים, בְּמַלְאֲכֵי אֱלֹהִים
מַלְעִבִים.[l] וְהָאִישׁ הַצַּיָּד הָעוֹבֵר[84] אֲשֶׁר
הַצָּמָא בְּקִרְבּוֹ גּוֹבֵר, רֶמֶז לִימֵי הַזִּקְנָה אֲשֶׁר
שִׁמְשָׁם לַעֲרֹב פָּנָה. וְהַסַּם אֲשֶׁר קָנָה
לִמְלַאכְתּוֹ וְחִצָּיו וְקַשְׁתּוֹ, הֵם הַיָּמִים
הַיְדוּעִים לְמוֹת הָאָדָם קְבוּעִים. וְהַסַּם, הוּא
רֶמֶז לְמַלְאַךְ הַמָּוֶת, הַמּוֹלִיךְ אֶת־הָרָשָׁע
בְּגֵיא צַלְמָוֶת.[m,85] וְדִמְיוֹן הַכִּילַי וּמַחֲשַׁבְתּוֹ
בִּבְחִינַת הַצֳּרִי וְתִפְאַרְתּוֹ,[86] פִּתְרוֹן לְדִבְרֵי
הַסָּכָל אֲשֶׁר עַל לְשׁוֹנוֹ רָכָל,[n] בְּאָמְרוֹ,
בִּהְיוֹתִי בְּתָקְפִּי וּבְעָצְבִּי אֵלֵךְ בִּשְׁרִרוּת לִבִּי,[o]
וּבְאַחֲרִית הַשֵּׂיבָה אָשׁוּב וְאֶהְיֶה נִרְצֶה
וְחָשׁוּב.[87] וְהַסַּם הַמַּגִּיעַ לְלִבּוֹ כְּרֶגַע,[88]
וְהַמִּקְרֶה וְהַפֶּגַע, הוּא חֲלִישׁוּת הַגּוּף
וַהֲרִיסָתוֹ וְהַשְׁחָתַת תַּבְנִיתוֹ. וַאֲשֶׁר פָּחַד
בְּצִירוֹ וְזָחַל וַיֶּהֱמֶה וַיִּתְחַלְחָל, רֶמֶז עַל
הַגְּוִיעָה בְּקֹרֶב הַנֶּפֶשׁ אֶל בֵּית הַבְּלִיעָה.
וַאֲשֶׁר רָץ לָקַחַת הַצֳּרִי לְהַעֲבִיר הָאַף וְהַחֳרִי,
רֶמֶז לְמִי שֶׁאֵינוֹ שָׁב עַל פִּשְׁעוֹ וְאַשְׁמָתוֹ רַק
בְּעֵת מוֹתוֹ. וַאֲשֶׁר הִתְבַּלְבְּלוּ בַּמַּפְתֵּחַ
אֶצְבְּעוֹתָיו[89] וַיִּלָּכֵד בְּמוֹעֲצוֹתָיו, רֶמֶז
לְבִלְבּוּל לְשׁוֹנוֹ בְּהִתְוַדּוֹתוֹ עַל עֲוֹנוֹ. וְאִשְׁתּוֹ
אֲשֶׁר הֵבִיאָה הַצֳּרִי וְהַיַּיִן, וַיְהִי לְאַיִן, רֶמֶז

(properly to be vocalised צַלְמוּת) the Hebrew corresponding to the Arabic *ḏulma(t)*, 'deep darkness'. See Thomas, 'צלמות', 193 f. Since Ibn Janaḥ (early 11th cent.) had challenged the view that צלמות is not a compound, the alternative etymology must have enjoyed some currency (*Kitab al-'uṣul*, ed. Neubauer, col. 611).

[86] See III. 564 f.

[87] There is tacit reference here to Mishnah, *Yoma* 8: 9, 'to one who says repeatedly "I propose to sin, but repent later", [heaven] affords no opportunity to repent' (Danby, p. 172).

[88] See III. 569.

[89] The reference is to the purgatory of the soul in Gehenna (גא הנם, i.e. hell) which, according to a liberal view, is limited to twelve months' duration, apart from the eternal damnation of the utterly wicked: BT *Rosh Hashanah* 17a, cf. Montefiore and Loewe, *Rabbinic Anthology*, pp. xciii, 601 f.

Of how fools act, nonplussed, beside the bed
Where lies a sinner dying, o'er him said
Confessions: volubility, wherein
Though they use many words, there lacks not sin,[p]
Which show of penitence cannot douse pure
And healthy, nor confession aught procure;
For, even now, his heart does not dismiss
Lust's plague-spots, neath his feet a precipice,[q]
And for his wicked trespass he must die
Just as the Rat had, in the end, to lie
Wallowing in his blood.[r] The Weasel made
Tracks for her hole, as lonesome as a maid
Exiled,[s] symbolic of the soul, that moans
Distressed as one disowned,[t] till she atones
For days which she in sin disruptive passed,
Her purifying time fulfilled at last.[u]

◆

For this we find the sages did indite
A parable,[90] whose power must needs invite
Applause mid guilds where holy men combine.[v]
A man of substance[w] once sat down to dine
With a keen appetite: he did not hide
His loathing for the poor.[x] Now, whilst inside
He sat, still eating, at his door, forlorn,
A beggar stood, his heart so overborne
By hunger that he drooped, nor could sustain
Himself.[91] For food he asked him, but in vain;
With ne'er a glance he favoured him, upon
Deaf ears the other's voice fell, till, anon,
Chagrined[92] in soul, he left, to go elsewhere,
With nothing for a blanket but despair.[y]

◆

When, that same day,[z] more food was set before
Him, his retainers felt they could no more
Endure—he, too, had to admit defeat;
Worn out by a full paunch,[a] he could[b] not eat
Another bite. 'Take it away', he cried,
'And give it to that beggar, mortified
At heart by hunger.' Someone there was shrewd
Enough to understand the attitude

---

[p] Prov. 10: 19
[q] Ps. 91: 3
[r] Cf. 2 Sam. 20: 12
[s] Isa. 49: 21
[t] Ps. 78: 49
[u] Lev. 12: 4
[v] Cf. Ps. 89: 8(7)
[w] Dan. 11: 20
[x] Ps. 72: 13
[y] Cf. Jer. 3: 25
[z] Gen. 21: 22
[a] Eccles. 11: 5
[b] Cf. 1 Sam. 28: 20

לְמַעֲשֵׂה הַפְּתָאִים אֲשֶׁר בְּמוֹת הַחוֹטֵא מִשְׁתָּאִים, וּמִתְוַדִּים עָלָיו וִדּוּי אֲמָרִים, בְּרֹב דְּבָרִים.[p] לָכֵן מַרְפֵּא הַתְּשׁוּבָה לֹא יַגְעִיל, וְהַוִּדּוּי לֹא יוֹעִיל, כִּי עַד הֵנָּה לֹא הֵסִיר לִבּוֹ מִן הַתַּאֲווֹת, מִדֶּבֶר הַוּוֹת,[q] וְיָמוּת בְּרִשְׁעוֹ וַאֲשָׁמוֹ, כְּדִמְיוֹן הָעַכְבָּר הַמִּתְגּוֹלֵל בְּדָמוֹ.[r] הַחֻלְדָּה אֲשֶׁר שָׁבָה לְחוֹרָהּ גֹּלָה וְסוּרָה,[s] רֶמֶז אֶל הַנֶּפֶשׁ אֲשֶׁר תָּהִים בְּקוֹל זַעַם וְצָרָה,[t] עַד אֲשֶׁר תִּרְצֶה יְמֵי חֶטְאָהּ וְשִׁבְרָהּ, עַד מְלֹאת יְמֵי טָהֳרָהּ.[u]

❧

וּמָצָאנוּ אֶל חֲכָמִים בָּזֶה מָשָׁל נִמְרָץ,[90] בְּסוֹד קְדֹשִׁים נַעֲרָץ,[v] לְאָדָם הָיָה אוֹכֵל עַל שֻׁלְחָנוֹ וְעָמַד עַל כַּנּוֹ,[w] וְלֶאֱכֹל הָיָה תָּאֵב וְרָעֵב, וְאִישׁ דַּל וְאֶבְיוֹן[x] יְתַעֵב. וּבְעוֹד שֶׁהָיָה אוֹכֵל עָמַד עַל פִּתְחוֹ עָנִי, וּלְבָבוֹ בְּרַעֲבוֹנוֹ יִשְׁחֶה וְיָנִיא. וַיִּשְׁאַל לוֹ לֶאֱכֹל, נִלְאֶה כַּלְכּוֹל,[91] וְלֹא הֶחֱזִיר פָּנָיו וְלֹא הִטָּה לַקּוֹל אָזְנָיו. וַיֵּלֶךְ בְּפַחֵי נֶפֶשׁ[92] מֵאִתּוֹ, וַיִּשְׁכַּב בְּבָשְׁתּוֹ.[y]

❧

וַיְהִי בָּעֵת הַהִיא,[z] וַיַּגִּישׁוּ עוֹד לְפָנָיו לֶאֱכֹל, נִלְאוּ כַּלְכּוֹל. וַיְהִי כַּאֲשֶׁר יָגַע וְלָאָה בְּבֶטֶן הַמְּלֵאָה,[a] וְגוּפוֹ מָלֵא מִכֹּל, וְלֹא הָיָה בּוֹ כֹּחַ[b] לֶאֱכֹל, אָמַר, תְּנוּ זֶה לֶעָנִי אֲשֶׁר רַעֲבוֹן לְבָבוֹ הֵנִיא. וְחָכָם אֶחָד הָיָה עוֹמֵד עָלָיו, רוֹאֶה עִנְיָנָיו וּמַעֲלָלָיו. אָמַר לוֹ, שׁוֹטֶה שֶׁבָּעוֹלָם

813 **לאדם**] GMO$_2$R*v*; A*s* אדם, A + אחד **היה**] ^GMO$_2$R **אוכל**] O$_2$ שאוכל

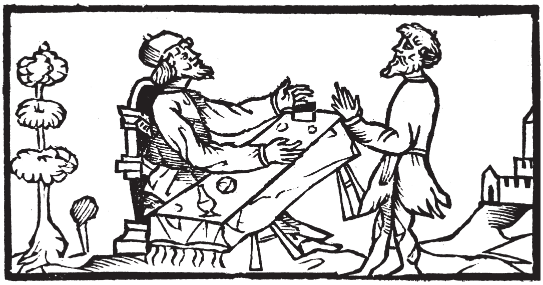
822 **נלאו כלכול**] O$_2$ לכילכול **נלאו**] AM, *v* נלאה, R ולא

---

[90] For the source of this parable in the *Midrash haneʿelam*, see Appendix 2.

[91] It is possible that נלאה כלכול refers to the householder, '[he was] worn out [by the beggar's presence]': but this seems less likely than reference to the beggar himself.

[92] בפחי נפש, cf. e.g. *Pesiqta de-Rab Kahana*, 15 (איכה), יצא משם בפחי נפש ('he went away chagrined'), ed. Buber, fo. 123*a*, ed. Mandelbaum, i. 261.

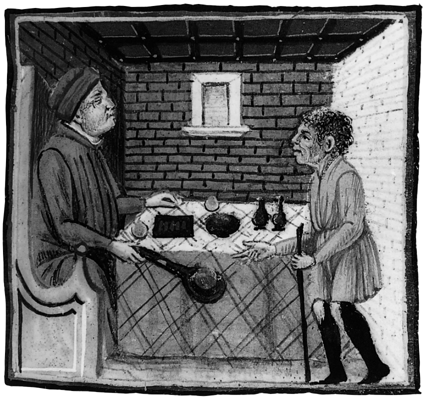


A man at board a beggar's plaint denies
Who finds, save disappointment, no disguise

His deeds bespake. 'Sirrah', quoth he, 'this act
Proves thee the world's prime fool: couldst thou have packed
More in thy belly, thou wouldst not bestow
It on him. Only now, when thou dost know
Thou canst not eat more, givest thou this dole
Unto the needy, to redeem thy soul.'
Just so man, in this world, pursues his toys
And fancies vain, inconstant in his ploys,
Avid for food, for profit rabid, he
Secretes what will his own undoing be.
A poor man comes—his better self[93]—and tries
To fortune's covert barbs to put him wise,
Asking a boon, and then proceeds to preach
With plenteous admonishment, and teach
That of all counsels best is penitence.
But such advice he will not countenance,
Seeking for virtue's calculus[c] and tote,
Ever more hungry profit to promote,
His heart set hard thereon. In time, a chain[94]
Around his neck marks his arrest, the bane
Of fevered sickness through his body flares,
No profit can he show in his affairs,
Nor further tempt nor urge[d] his appetite;
And so, says he, 'To penitence 'tis right
I now should turn, a place to purchase there
That shall my soul's exalted rank declare.'
But, whether heaven time will grant, he knows
Not, peradventure 'twill foreclose,

[c] Cf. Eccles. 7: 29

[d] Cf. Deut. 13: 7(6), 14(13)



צורת האדם אוכל ומשתכר
והעני בבושתו מתנכר

בְּמִפְעָלוֹ, אִלּוּ יָכֹלְתָּ לְאָכְלוֹ לֹא נָתַתָּ לוֹ, וְנָתַתָּ לוֹ עַכְשָׁו שֶׁאַתָּה רוֹאֶה שֶׁאֵין בְּךָ כֹּחַ לֶאֱכֹל אַתָּה נוֹתֵן לָאֶבְיוֹן, לִמְצֹא פִּדְיוֹן. כֵּן הָאָדָם בָּעוֹלָם הַזֶּה הוֹלֵךְ בַּהֲבָלָיו וּמְשַׁנֶּה מַעֲלָלָיו, רָעֵב לֶאֱכֹל וּלְהַרְוִיחַ מָמוֹן, מֵכִין לְפִידוֹ מַטְמוֹן. בָּא הֶעָנִי שֶׁהוּא יֵצֶר טוֹב[93] לְהַצִּיל אוֹתוֹ ⟨מִ⟩קְטוֹב, וְשָׁאַל אוֹתוֹ בְּבַקָּשָׁה, וּמַרְבֶּה תּוֹכֵחָה וּדְרָשָׁה, וְיוֹעֵץ אוֹתוֹ עֵצָה נְכוֹנָה וַחֲשׁוּבָה לַחֲזֹר בִּתְשׁוּבָה, וְאֵין מַחֲזִיר לוֹ פָּנִים, כִּי בִּקֵּשׁ חִשְּׁבֹנוֹת רַבִּים[c] וּמִנְיָנִים, מִפְּנֵי שֶׁהוּא רָעֵב יוֹתֵר לְהַרְוִיחַ, וְלִבּוֹ יַקְשִׁיחַ. לְאַחַר זְמָן תּוֹפְשִׂים אוֹתוֹ בְּקוֹלָרָא,[94] וְאַף הֶחֱלִי בְּעַצְמוֹ חָרָה, וְאֵין יָכוֹל עוֹד לְהַרְוִיחַ וְנַפְשׁוֹ לְהָסִית וּלְהַדִּיחַ,[d] אוֹמֵר, עַתָּה אָשׁוּב בִּתְשׁוּבָה וְאֶקְנֶה לְנַפְשִׁי מַעֲלָה הַחֲשׁוּבָה. וְאֵינוֹ יוֹדֵעַ אִם יִתְּנוּ לוֹ שָׁעָה, שֶׁמָּא לֹא יִתְּנוּ, צִדְקוֹת

829 כן] GO$_2$ כך

830 בהבליו] G בהיכליו, O$_2$ תוך היכליו

833 ⟨מ⟩קטוב] AGMR*sv*; *z* בקטוב

840 ואין] MO$_2$; GR ואינו

842 ואקנה] O$_2$ לקנות

842–4 ואינו יודע . . . יתנו] ^O$_2$

---

[93] See above, n. 76.

[94] קולרא, i.e. Latin *collare*, a chain placed on the neck of a convict.

[e] Cf. Judg. 5: 11
[f] Cf. Jer. 17: 1
[g] Cf. Isa. 19: 20
[h] Cf. Isa. 51: 6
[j] Gen. 21: 7
[k] Cf. Hos. 5: 13
[l] Cf. 1 Kgs. 10: 3

God's righteousness through him to justify.[e]
Men say, 'Now that thou canst no more defy,
Wouldst thou repent, though thine ill deeds, thou fool,
Are written with an iron graving-tool?[f]
Couldst thou continue, ne'er hadst thou thy sin
Rued—witness is thy signature therein[g]
That, in thy vigour yet, thou didst expel
Thy soul, a worn-out rag,[h] far off to dwell.'[j]
'Tis also told, although his colleagues viewed
Elisha ben Abuyah[95] as imbued
With greatness, yet they, had he e'er been moved
To recantation, would not have approved,
Sensing the poison would not drain away.[k]
Observe, then, how the sages made great play
With parables: nothing escaped their eyes[l]
When they, their fellow-creatures to advise,
Made use of fables finely told, their themes
Showing how virtue lies 'twixt two extremes.[96]
Such is the point of parable: arrayed
In ornaments of speech, its flowers persuade."

❧

[m] Prov. 23: 7
[n] Exod. 4: 31
[o] Num. 32: 5
[p] Cf. Ps. 92: 5(4)
[q] Cf. Prov. 22: 5
[r] Gen. 26: 28
[s] Cf. Ruth 1: 17
[t] Gen. 47: 19

The men, on learning what Ahitub said
Made plain, so that each detail aptly led
To what his soul reckoned[m] worth teaching, bowed,[n]
Rejoicing in his wisdom, and avowed:
"As sign of grace from thee, have we attained[o]
That thou to be our moralist hast deigned,
To keep us in the straight path. Joy we find
In thy society, for there, combined
With pleasure[p] that thy company we share
Thou dost protect us from both thorn and snare.[q]
And so we say, 'Between us let a pact[r]
Ensure thy friendship shall remain intact',
And, save for death which lovers' bonds must break,
Amongst us let no cause division make;[s]
Throughout our days to thy charge shall we stand
Ascript, thy slaves, adscript likewise our land.[t]
Thou, as our secret fastness, shalt provide
Moral instruction, and wilt prove our guide,

הַשֵּׁם כִּי בוֹ יְתַנּוּ.[e] אוֹמְרִים לוֹ, שׁוֹטֶה, עַכְשָׁיו שֶׁאֵין אַתָּה יָכוֹל תַּחֲזֹר בִּתְשׁוּבָה, וְרָעָתְךָ בְּעֵט בַּרְזֶל כְּתוּבָה,[f] כִּי אִלּוּ הָיִיתָ יָכוֹל לֹא תָּשׁוּב מֵאֲשָׁמִים וְחַטָּאוֹת, וְהָיוּ בְּךָ לְעֵד וּלְאוֹת[g] בְּעוֹד כֹּחַ בְּךָ נִשְׁמָתְךָ נִדָּחָה, וְתִבְלֶה כַּבֶּגֶד,[h] וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד.[j] עוֹד אָמְרוּ, רַב מִן חַבְרַיָּא הָיָה אֱלִישָׁע בֶּן אֲבוּיָה,[95] וְלֹא נָתְנוּ לוֹ רְשׁוּת לַחֲזֹר, לֹא יִגְהֶה מָזוֹר.[k] רְאוּ כַּמָּה הֶעְתִּיקוּ הַחֲכָמִים בִּמְשָׁלָם, וְכָל־דָּבָר מֵהֶם לֹא נֶעְלָם.[l] וְנָתְנוּ לְאָדָם עֵצָה מָשָׁל וּמְלִיצָה, לְתַקֵּן מִדּוֹתָיו מִשְּׁנֵי קְצוֹתָיו.[96] זֶה פֵּרוּשׁ הַמְּשָׁלִים וְהַמְּלִיצוֹת, הַפְּאֵרִים וְהַמַּחֲלָצוֹת.

❧

וַיְהִי כַּאֲשֶׁר שָׁמְעוּ הָאֲנָשִׁים דִּבְרֵי אֲחִיטוּב וּפֵרוּשׁוֹ כְּמוֹ שַׁעַר בְּנַפְשׁוֹ,[m] וַיִּקְּדוּ וַיִּשְׁתַּחֲווּ[n] לְעֻמָּתוֹ, וַיִּשְׂמְחוּ בְּחָכְמָתוֹ. וַיֹּאמְרוּ, מָצָאנוּ חֵן בְּעֵינֶיךָ[o] לְהוֹכִיחֵנוּ, לְיַשֵּׁר מַהְלְכֵ[י]נוּ וְאָרְחֵ[י]נוּ, וְהִנֵּנוּ בְּחֶבְרָתְךָ שְׂמֵחִים כִּי שִׂמַּחְתָּנוּ[p] וְהִצַּלְתָּנוּ מִצִּנִּים פַּחִים,[q] וַנֹּאמֶר, תְּהִי נָא בֵּינוֹתֵינוּ[r] וּבֵינוֹתֶיךָ לְקַיֵּם חֲבֵרוּתֶךָ, מִלְּבַד הַמָּוֶת אֲשֶׁר כָּל־מְאַהֲבִים שָׁבָר לֹא יַפְרִיד בֵּינֵינוּ דָּבָר,[s] וְנִהְיֶה כָּל־יָמֵינוּ עַל מִשְׁמַרְתְּךָ נִצְמָדִים, אֲנַחְנוּ וְאַדְמָתֵנוּ עֲבָדִים.[t] וְאַתָּה תִּהְיֶה מְצוּדָתֵנוּ וְסִתְרֵנוּ,

844 בו] AGMR **כן** **יתנו**] AGMR; *sv* ימנו

860–1 מהלכ[י]נו וארח[י]נו] GMO$_2$R *edd.*

862 שמחתנו] ^O$_2$

863 תהי נא] MT AR + אזנינו + O$_2$;אלה קשובות וגם

---

[95] For Elisha b. ʾAbuyah (early 2nd cent. CE), the rabbi turned heretic and thereafter usually referred to as ʾAḥer (‘Another’) because of his inability, in good conscience, to acknowledge the actuality of divine providence, see ‘Elisha ben Avuyah’, *EJ* vi. 668 f. (S. Safrai). Despite Ibn Sahula’s statement, rabbinic tradition records the efforts of his disciple, Rabbi Me’ir, to persuade him to recant, JT *Ḥagigah* 2: 1.

[96] For Maimonides’ (tacit) endorsement of the Aristotelian notion of the ethical golden mean, see *Mishneh torah*, ‘Laws of Character Traits’, 1: 2–4; cf. Aristotle, *Ethica nicomachea*, 2. 6. 1106*a* (Eng. trans., Rackham, pp. 89 f.).

We are the clay, waiting for thee to use
As potter, moulding vessels thou dost choose."[u]

❧

Their words, so genially phrased,[v] were heard
By Ahitub, who with enjoyment purred.
"All hail", he said, "be not afeard,[w] but know
Ye shall not hunger, neither thirsty go:[x]
As for that moral shelter ye seek here,
God's favour for your acts is long since clear."[y]
And so, with smiles, he welcomed them,[z] and lent
His strength to arms slack through enfeeblement;[a]
With him they stayed, in mutual honour held,
Service to whom a noble title spelled.[97]
One gloried in his glamour, one admired
Mid joy his acts of kindness, one was fired
By his sheer goodness. From their vantaged state
Benefits each learned to reciprocate,
Fellows—nay, brothers—clinging, each a scale
Linking Leviathan's close coat of mail.[b]
United, they were fruitful and increased,[c]
Their home tranquillity, from fear released.[d]

❧

At length, when for their coterie they told
Threescore and ten years,[e] and were now grown old,
One pleasure yet awaited them.[f] The King
Of Justice,[98] Sovereign Nonpareil, did bring
Forth bread and wine[g]—joy for each heart,[h] delight
For every eye.[j] The first he did invite[k]
Was Ahitub, his group ranged round their friend.
Highly he praised him, for he did intend
That he the grace before the feast should say.[l]
"My pleasure 'tis", the King said, "to display
Thy virtues, which so much delight afford,
And bless thee, spreading thy repute abroad:[m]
Yea, from this world of sorrow have I planned
To bring thee forth,[n] unto a goodly land,
Its acres broad,[o] its very heart impressed
With life, the word engraved upon its breast:
A land for whose well-being God's own care
Is constant.[p] Access will I grant thee there

[u] Isa. 64: 7(8)
[v] Cf. Prov. 16: 24
[w] Gen. 43: 23
[x] Cf. Isa. 49: 10
[y] Cf. Eccles. 9: 7
[z] Mishnah, *'Aboth* 1: 15
[a] Cf. Job 4: 3
[b] Job 41: 9(17)
[c] Gen. 47: 27
[d] Job 21: 9
[e] Cf. Isa. 23: 17
[f] Cf. Gen. 18: 12
[g] Gen. 14: 18
[h] Cf. Lam. 5: 15
[j] Cf. 1 Kgs. 20: 6
[k] 1 Sam. 9: 22
[l] 1 Sam. 9: 13
[m] Gen. 12: 2
[n] Cf. Exod. 3: 17
[o] Exod. 3: 8
[p] Deut. 11: 12

וּבְמוּסָרְךָ הַטּוֹב מַנְהִיגֵנוּ וּמוֹרֵנוּ, אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ.[u]

❧

וַיִּשְׂמַח אֲחִיטוּב עַל דִּבְרֵיהֶם וְנֹעַם אִמְרֵיהֶם,[v] וַיֹּאמֶר, שָׁלוֹם לָכֶם אַל תִּירָאוּ,[w] לֹא תִרְעֲבוּ וְלֹא תִצְמָאוּ,[x] וְלִהְיוֹת מָעֻזְּכֶם וּמַחְסְכֶם כְּבָר רָצָה הָאֵל אֶת־מַעֲשֵׂיכֶם.[y] וַיְקַבְּלֵם בְּסֵבֶר פָּנִים יָפוֹת,[z] וַיְחַזֵּק יָדַיִם רָפוֹת,[a] וַיִּהְיוּ עִמּוֹ בְּכָבוֹד, כִּי אוֹתוֹ נָאֶה לַעֲבֹד.[97] זֶה בְּהוֹדוֹ שָׂמֵחַ, וְזֶה בְּחַסְדּוֹ מִשְׁתַּבֵּחַ, זֶה בְּטוּבוֹ יָגִיל, וְזֶה יֵהָנֶה וְזֶה יוֹעִיל, וְכָל־אֶחָד בַּחֲבֵרוֹ חָשָׁקוּ, אִישׁ בְּאָחִיהוּ יְדֻבָּקוּ.[b] וַיִּפְרוּ וַיִּרְבּוּ[c] כֻּלָּם בְּיַחַד, בָּֽתֵּיהֶם שָׁלוֹם מִפָּחַד.[d]

❧

וַיְהִי מִקֵּץ מְלֹאת לְחֶבְרָתָם שִׁבְעִים שָׁנָה,[e] אַחֲרֵי בְלֹתָם הָיְתָה לָ⟨הֶם⟩ עֶדְנָה.[f] וּמַלְכִּי־צֶדֶק[98] מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן,[g] לִמְשׂוֹשׂ כָּל־לֵב[h] וּמַחְמַד עָיִן.[j] וַיִּקְרָא אֶת־אֲחִיטוּב בְּרֹאשׁ הַקְּרוּאִים,[k] בִּהְיוֹת חֲבֵרָיו עִמּוֹ נִמְצָאִים, וַיַּגֵּד לוֹ מַהֲלָל וָשֶׁבַח, כִּי הוּא יְבָרֵךְ אֶת־הַזֶּבַח.[l] וַיֹּאמֶר, הִנְנִי חָפֵץ לְהַרְאוֹת טוּבְךָ וְנָעֳמֶךָ, וַאֲבָרְכָה וַאֲגַדְּלָה שְׁמֶךָ,[m] וְאַעֲלֶה[n] אוֹתְךָ מִן הָאָרֶץ הָעֲלוּבָה אֶל אֶרֶץ טוֹבָה וּרְחָבָה,[o] אֶרֶץ חַיִּים חֲקוּקָה עַל לֵב חֲרוּתָה, אֶרֶץ אֲשֶׁר יְיָ אֱלֹהֶיךָ דֹּרֵשׁ אֹתָהּ,[p]

873 האל] GMO$_2$ *edd.*; MT האלהים, A הא׳, R (ligature?) היל

879 באחיהו] MT O$_2$; AGMR *edd.* באחיו

882 ⟨ל⟨הם] codd. *s*; *vz* לי

887 את] ^MT

888 ונעמך] O$_2$ ונועמיך (וטעמך?) **ואברכה**] AGM*v*; MT MR ואברכך, *s* ואברכ׳; ^O$_2$

891 אלהיך] *s* אלהים

---

[97] אותו נאה לעבוד echoes a variant of the closing blessing in the ʿ*abodah* section of the ʿAmidah ('Eighteen blessings') following מודים אנחנו לך וכו׳ (Singer, *Prayer Book*, 53, cf. 238*a*) (continued in Appendix 2).

[98] The 'King of Justice' (Melchizedek) here stands not for the Deity Itself, but for the archangel Michael; see below, III. 959.

To those who stand[q] prepared, all eagerness
Their ministry in God's name[r] to address."
Said Ahitub, "Fallow, for poor[s] to till,
Am I, here to advise, my expert skill[t]
To share with them: could I, then, stand aside[u]
From these my noble friends, whom I provide
With all they lack?" "Nay, I", replied the King,
"Myself will make them rich in everything
They need; if faith they keep, then theirs shall be
A great reward."[v] "But", said his fellows, "we,
Your servants, if cut off, alone to lie,
Seeing our brother is no more, must die."[w]
"Die will ye not",[x] the King said. "Yet, take heed
Lest to corrupt yourselves ye[y] now proceed;
Acknowledge my decree[99] in love, and so
Feel joy therein around you wider grow."[z]
Quoth they, "We, whom thy shading wings protect,[a]
Will do that which is in thy sight correct."[b]
Thus was their parting marked by joy, when hence
Their brother[c] went, as, with calm confidence,[d]
They said to him, "Thy path straight forward leads,
Whereon thy righteousness thy course precedes."[e]

[q] Zech. 3:7
[r] Deut. 18:5
[s] Prov. 13:23
[t] Isa. 3:3
[u] Cf. Gen. 13:9
[v] Ps. 19:12(11)
[w] Cf. Gen. 44:31
[x] Gen. 3:4
[y] Deut. 4:16, 23
[z] Ezek. 41:7
[a] Cf. Ps. 36:8(7)
[b] Cf. Deut. 12:28
[c] Cf. Gen. 13:11
[d] Isa. 30:15
[e] Isa. 58:8

❧

And so, to walk with God Ahitub went[f]
Whilst all his friends were lost in wonderment.
A palace of delights the King assigned
Him, sumptuously fitted, fair designed;
Great grew his praise, his beauty widely famed,
Among the nations glorious acclaimed
His noble character. As for his guild
Of friends, substantial heritage was willed
Theirs, by the King's command—land they had known
So long as sojourners,[g] was now their own—
Fields, vineyards.[h] He in kindness with them dealt;[j]
Easy they slept,[k] at home untroubled[l] dwelt.
Indeed, the King made oath,[m] for rich and poor
Alike to hear; to those same friends he swore
Not to postpone time's end,[n] but liberate
Their other brother[o] at an early date.

[f] Cf. Gen. 5:24
[g] Exod. 6:4
[h] 1 Sam. 22:7
[j] Cf. Gen. 43:14
[k] Cf. Jer. 31:25(26)
[l] Cf. Ezek. 34:27
[m] Cf. 2 Sam. 19:24
[n] Dan. 12:13
[o] Cf. Gen. 43:14

❧

וְאֶתֵּן לְךָ מַהְלְכִים בֵּין הָעֹמְדִים[q] לְשָׁרֵת בְּשֵׁם יְיָ[r] חוֹמְדִים. וַיֹּאמֶר אֲחִיטוּב, הֲלֹא אֲנִי נִיר רָאשִׁים,[s] יוֹעֵץ חֲכַם חֲרָשִׁים,[t] וְאֵיךְ אֶפָּרֵד[u] מֵחֲבֵרַי וַאֲצִילַי אֲשֶׁר כָּל־מַחְסוֹרָם עָלַי? וַיֹּאמֶר הַמֶּלֶךְ, אֲנִי אַעְשִׁרֵם עֹשֶׁר גָּדוֹל וָרָב, בְּשָׁמְרָם עֵקֶב רָב.[v] וַיֹּאמְרוּ הַחֲבֵרִים, וְאִם יִשָּׁאֲרוּ עֲבָדֶיךָ לְבַדָּם יִצָּמֵתוּ, וְהָיָה ⟨כִּ⟩רְאוֹתָם כִּי אֵין אֲחִיהֶם וָמֵתוּ.[w] וַיֹּאמֶר הַמֶּלֶךְ, לֹא מוֹת תְּמֻתוּן,[x] וְעַתָּה הִשָּׁמְרוּ לָכֶם פֶּן תַּשְׁחִתוּן,[y] וְקַבְּלוּ גְּזֵרָתִי[99] בְּשִׂמְחָה וְאַהֲבָה, וְרָחֲבָה וְנָסְבָה.[z] וַיֹּאמְרוּ לוֹ, הִנֵּה אֲנַחְנוּ בְּצֵל כְּנָפֶיךָ נֶחֱסֶה,[a] וְהַטּוֹב וְהַיָּשָׁר בְּעֵינֶיךָ נַעֲשֶׂה.[b] וַיִּתְפָּרְדוּ מֵעַל אֲחִיהֶם[c] בָּעֵת הַהִיא בְּשִׂמְחָה, בְּהַשְׁקֵט וּבְבִטְחָה.[d] וַיֹּאמְרוּ לוֹ, נְכוֹחִים דְּרָכֶיךָ, וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ.[e]

❧

וַיִּתְהַלֵּךְ אֲחִיטוּב אֶת־הָאֱלֹהִים,[f] וְכָל־אוֹהֲבָיו נִפְלָאִים וּתְמֵהִים, וַיִּתֵּן לוֹ הַמֶּלֶךְ בֵּית תַּעֲנוּג וְשַׁעֲשׁוּעִים, כָּל־הוֹן יָקָר וְנָעִים, וַיְגַדֵּל מְאֹד מַהֲלָלוֹ וּצְבִיוֹ, וַיֵּצֵא לוֹ שֵׁם בַּגּוֹיִם בְּיָפְיוֹ. וַיְצַו לָתֵת לְאוֹהֲבָיו נַחֲלָה חֲשׁוּבָה בְּאֶרֶץ מְגֻרֵיהֶם אֲשֶׁר גָּרוּ בָהּ[g] וַיִּתֵּן לָהֶם שָׂדוֹת וּכְרָמִים,[h] וְנָתַן לָהֶם רַחֲמִים,[j] וַיִּשְׁכְּנוּ לָבֶטַח בְּאַדְמָתָם,[l] וְעָרְבָה שְׁנָתָם.[k] וַיִּשָּׁבַע לָהֶם הַמֶּלֶךְ[m] בְּאָזְנֵי כָּל־עָשִׁיר וָהֵלֶךְ, כִּי לְקֵץ הַיָּמִין[n] לֹא יְאַחֵר, וְשִׁלַּח לָהֶם אֶת־אֲחִיהֶם אַחֵר.[o]

❧

893 הלא אני] ∧A*s*

894 ראשים] G(O$_2$)

חכם] A רשים (+ גם) *edd.*; MT GMR וחכם

898 והיה] ∧O$_2$

899 ⟨כ⟩ראותם] codd. *sv*; *z* בראותם

---

[99] For the formula, cf. *Mekhilta*, ‘Baḥodesh’, 6, ed. Weiss, fo. *74b*, on Exod. 20: 2: ‘just as you have acknowledged my sovereignty, now acknowledge my enactments’ (קבלו גזרותי).

And on our theme a poet did compose
This song, to wake the heart of such as doze:

Ye worldlings,[p] *get a heart today*
Towards the Rock to steer your mind;
Take his advice who stress would lay
On what is sound, and leave behind
Builders of houses that straightway
Collapse,[q] *by bungling undermined:*
Look to what men of reason say,
And noble counsel shall ye find;
By force of intellect can they
To heaven mount, in thence divined
Splendour their fellows to array,
Free,[100] *with their pleasant lot*[r] *combined.'*

The Cynic heard. Left by the fable weak
In nerve, he faltered, haltingly to speak:
'Who', he declared, 'could with a moralist
Fight, if he knows how, through his fables' twist,
To win? Who might convincingly refute
This parable, though calmly resolute?[s]
Like to the voice that yet in Ramah cries[t]
Ahitub is that soul reason[101] makes wise;
And those four men whom conclave leagued, to find
Sweet friendship,[u] are the elements combined.
Of these, keenest by wisdom forged is fire:
Light and unballasted,[v] it rises higher,
Still higher, into pride's ear to let fall
Its promptings, for fire fosters yellow gall,[102]
And on the visage places a grim stare.[w]
But of the four, the element of air
Is most beloved, its raiment's graceful fold
Enhancing with a lustrous haze of gold;[x]
It circulates[y] without, likewise within
The soul, permitting from its ceaseless spin
Crimson-hued blood to emanate,[103] a sign
That in man's nature there may aptly shine

[p] Cf. Ps. 49: 2(1)
[q] Cf. Isa. 61: 4
[r] Cf. Ps. 16: 5
[s] Isa. 30: 15
[t] Jer. 31: 14(15)
[u] Cf. Ps. 55: 15(14)
[v] Cf. Lev. 19: 35
[w] Cf. 2 Sam. 13: 32
[x] Cf. 2 Sam. 1: 24
[y] Gen. 2: 11

---

[100] See critical note. In view of the prior occurrence (III. 923) of נדיבות, albeit at the end of the first hemistich and consequently not in a rhyme position, נדבות is the more probable reading here. With R's טל נדבות cf. Ps. 68: 10(9), Isa. 26: 19.

[101] See Ibn Sahula's Preface, n. 10, and his Introduction, n. 15.

[102] Cf. Ibn Gabirol, *Islaḥ al-aẖlaq*, pt. i, 1, on pride, ed. Wise, 55 (Arabic, p. 18): 'It is characteristic of the yellow (*al-ṣafra*) gall to rise (*al-irtifaʿ*)' (continued in Appendix 2).

[103] See above, n. 102.

וְעַל זֶה אָמַר הַמְּשׁוֹרֵר, לְהָקִיץ לֵב יָשֵׁן וּלְעוֹרֵר:

קְנוּ הַיּוֹם בְּנֵי חֶלֶד[p] לְבָבוֹת
לְהַיְשִׁירוֹ לְמוּל צוּר מַחֲשָׁבוֹת.

בְּרוּ לָכֶם עֲצַת מֵלִיץ נְכוֹנוֹת,
וְהַנִּיחוּ עֲצַת בּוֹנֶה חֳרָבוֹת.[q]

רְאוּ מַשְׂכִּיל וְאִישׁ יוֹעֵץ נְדִיבוֹת
אֲשֶׁר עָלָה בְּשִׂכְלוֹ רוּם עֲרָבוֹת,

וְהֶאְצִיל עַל חֲבֵרוֹ הוֹד וְהֵנִיף
עֲלֵי חֶמְדַּת מְנָת חֶלְקָם[r] נְדִיבוֹת.[100]

וַיְהִי כִּשְׁמֹעַ הַמַּקְשֶׁה דִּבְרֵי הַמָּשָׁל, וַיֶּחֱלַשׁ כֹּחוֹ וַיִּכְשָׁל, וַיֹּאמֶר, מִי יוּכַל לְהִלָּחֵם עִם הַמְחַבֵּר, אֲשֶׁר חֵיל הַמְּשָׁלִים יְגַבֵּר, וּמִי יָשִׁיב עַל הַמָּשָׁל הַזֶּה תְּשׁוּבָה נִצַּחַת, בְּשׁוּבָה וָנַחַת.[s] הֲלֹא אֲחִיטוּב רֶמֶז אֶל הַנֶּפֶשׁ הַחֲכָמָה,[101] קוֹל בְּרָמָה,[t] וְאַרְבָּעָה הָאֲנָשִׁים הֵם הַיְסוֹדוֹת הַמַּמְתִּיקִים הַסּוֹדוֹת,[u] וְהַמְחֻכָּם מֵהֶם בְּדַעְתּוֹ וְנָקָל, בְּמִדָּה [ו]בְמִשְׁקָל,[v] הוּא יְסוֹד הָאֵשׁ הָעוֹלָה, אֲשֶׁר אֹזֶן הַגַּאֲוָה גִּלָּה, וּמִמֶּנּוּ נֶאֱצַל הַמָּרָה הָאֲדֻמָּה,[102] עַל פִּיו הָיְתָה שׂוּמָה.[w] וְהַנֶּחְמָד מֵהֶם בְּיָפְיוֹ, הַמַּעֲדֶה עֲדִי זָהָב[x] עַל לְבוּשׁ צִבְיוֹ, הוּא יְסוֹד הָאֲוִיר הַסֹּבֵב,[y] אֲשֶׁר בְּנַפְשׁוֹ יְסוֹבֵב, וּמִמֶּנּוּ נֶאֱצַל הַדָּם, תּוֹלַעַת אֲדַמְדָּם.[103] וְהָאִישׁ הַנֶּאֱמָן טוֹב וְרַחֲמָן,

---

919 ולעורר] O_2 + וישא משלו מבורר

920 חלד] A הלך **להישירו**] A והישיר, GMO_2 והישירו **מחשבות**] GMO_2 לבבות

921 נכונות] $AGMO_2$ נכוחות **והניחו**] M והניח **עצת**] GO_2 עצה **בונה**] O_2 בינה

923 על] GO_2 אל **חברו**] AGO_2 חבריו **והניף**] O_2 ישיבות **עלי**] O_2 על **מנת חלקם נדיבות**] R מנתם טל נדיבות, O_2 מנותם שלהבות צדקת פרזון יישר לב בתשובות

931 והמחכם] A *edd.*; GMO_2R והמחודד

932 [ו]במשקל] codd. *edd*; MT במשקל

935 המעדה] MT המעלה

Loyalty, goodness, mercy, too, unstrained:
Nice in his eating, taste in wine ingrained
[z] Cf. Prov. 11: 24 In him. Sometimes he scatters bounty broad,[z]
[a] Cf. Gen. 31: 30 Sometimes yearns[a] but to garner and to horde.
Such is the force of water's element
[b] Cf. Mic. 1: 4 Which, poured out[b] generous, brings cool content
[c] Prov. 25: 25 To weary souls.[c] From water emanates
Phlegm, or white humour,[104] which the steppe awaits,
[d] Jer. 2: 6 Its hollows arid.[d] One self-satisfied
And staid, who chooses always to abide
[e] Cf. 2 Kgs. 14: 10 At home,[e] too miserly himself to treat—
He corresponds to earth, that most effete
Of elements, sans locomotive powers,
[f] Cf. Prov. 1: 17 Whence black gall's[105] net flung[f] by a fowler glowers.
These are the elements which, of them wrought,
Bodies sublunary must all escort:
[g] Judg. 16: 26 The pillars which their edifice support.[g]
Those admonitions Ahitub declaimed
And enigmatic fables neatly framed
In praise of reason—here we recognise
Riddles the soul endowed with reason plies:
Wisdom, shrewd housewife, through great insight skilled,
[h] Prov. 14: 1 Turns architect, herself a house to build.[h]
The way, regarding ethics, that his friends
Accepted all his principles, intends
To show that matter should itself subject,
Prepared to do as spirit shall direct
At each turn: self-indulgently, the soul
Relished their easy fellowship, her role
[j] Dan. 11: 24 Like one who creams a province's choice crop.[j]
That seventy years, when lapsed, should mark the stop
Of their association, spells the span
Known as the life-expectancy of man,
Witness the prayer, writ by the Psalmist's pen:
[k] Ps. 90: 10 *Our days, in years, reach threescore years and ten*.[k]

❧

Melchizedek, the *Righteous King*, on high
That angel is who, when the righteous die,
[l] BT *Ḥagigah* 12*b* Offers their souls as sacrificial gift.[l,106]
The parting of the friends hints at the rift

מְעֻנָּג בִּמְזוֹנוֹ וְטוּב יֵינוֹ, פַּעַם לְפַזֵּר[z] פַּעַם לֶאֱסֹף נִכְסַף נִכְסֹף,[a] וְהוּא יְסוֹד הַמַּיִם הַמֻּגָּרִים,[b] עַל נֶפֶשׁ עֲיֵפָה קָרִים,[c] וּמֵהֶם נֶאֱצַל הַלֵּחָה[104] בְּאֶרֶץ עֲרֵבָה וְשׁוּחָה.[d] וְהָאִישׁ אֲשֶׁר בְּבֵיתוֹ מִתְכַּבֵּד[e] וְהוּא לְעַצְמוֹ כִּילַי וְכָבֵד, הוּא יְסוֹד הָאֲדָמָה הַגְּרוּעָה, אֲשֶׁר אֵין לָהּ הִלּוּךְ וּתְנוּעָה, מִמֶּנּוּ נֶאֱצַל הַמָּרָה הַשְּׁחֹרָה,[105] רֶשֶׁת מְזֹרָה.[f] אֵלֶּה הֵם הַיְסוֹדוֹת אֲשֶׁר כָּל־גּוּף שָׁפָל נִלְוֶה אֲלֵיהֶם, הָעֲמֻדִים אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם.[g] וּמוּסַר אֲחִיטוּב וְתוֹכְחוֹתָיו, וּמִשְׁלֵי מַהֲלָלָיו וְחִידוֹתָיו, הֵם חִידוֹת נֶפֶשׁ שִׂכְלִית וּתְבוּנָתָהּ, חַכְמוֹת נָשִׁים בָּנְתָה בֵיתָהּ.[h] וַאֲשֶׁר קִבְּלוּ הַחֲבֵרִים מוּסָרָיו, רֶמֶז לִהְיוֹת הַחֹמֶר מוּכָן מִכָּל־עֲבָרָיו. עַל כֵּן הָיְתָה הַנֶּפֶשׁ בְּחֶבְרָתָם עֲדִינָה בְּשַׁלְוָה וּ⟨בְ⟩מִשְׁמַנֵּי מְדִינָה.[j] וְקֵץ שְׁנוֹת חֶבְרָתָם שִׁבְעִים הֵם מִסְפַּר רֹב הַחַיִּים הַיְדוּעִים, כַּאֲשֶׁר נִכְתַּב הַתְּפִלָּה מְאֻשֶּׁרֶת וְנֶאֱמָנָה, יְמֵי שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה.[k]

❧

וּמַלְכִּי־צֶדֶק הוּא הַמַּקְרִיב נַפְשׁוֹת הַצַּדִּיקִים בִּמְרוֹם שְׁחָקִים.[l,106] וְהַפָּרֵד הַחֲבֵרִים הִיא הַגְּוִיעָה אֲשֶׁר הִיא לַכֹּל יְדוּעָה, וְשַׁעֲשׁוּעֵי

951 חכמות] MT; codd. *edd.* חכמת

954 ו⟨ב⟩משמני] MT; codd. *edd.* ומשמני

---

[104] See above, n. 102.

[105] See above, n. 102.

[106] In BT *Ḥagigah* 12*b*, where the scheme of seven heavens is described, it is stated that in the fourth heaven, זבול ('palace'), there is an altar, upon which the archangel Michael offers sacrifice, consisting of the souls of the righteous. Ginzberg, *Legends*, i. 9, v. 10 n. 22.

Death causes, as all know. Ahitub's home
That rises high,[m] his stately pleasure-dome,
Stands for the soul's delights. And those, carefree
On their own soil,[n] whose sleep is sweet,[o] must be
The elements, in glory going back
To their own base, in virtue of their stack
Of good deeds, where the weary rest[p] to find
Repose.[q] And that the King Himself did bind
Not to defer the last days,[r] seeking aye
His love to show, and searching as each day
Dawns,[s] to promote the good, must indicate
The resurrection, and redemption's date,
When throngs ascending Zion's mount shall sing.[t]
Such is the moral tale's unriddling,
Its author's glory, who displayed thereby
A greatness[u] who could question, who defy?
Who, against one more mighty, wins his claim
In court?[v] So I, with hand on mouth,[w] in shame
Repudiating all my argument,
Standing mid dust and ashes, do repent.'[x]

◆

Thus came it that three cynics did desist
From chopping logic[y] with the Moralist,
Since he but crushed, when they rejoinder made,
What force lay in their words, and then inveighed
Against them, drawing fresh strength from his store
Of parables and riddles. They forbore,
Now fearful, to approach him any more.[z]
Then Number Four took post[a]—his unwashed face
Presaged his manner's lack of polished[b] grace.
Though furious with the Moralist, his ire
Against his colleagues three likewise took fire,
Since, of them all, not one an answer found[c]
In their troops' favour for a battle-ground.[d]
Quoth he, 'Like some marauder I shall prowl
Around the villages,[e] and at them growl
My taunts:[f] I'll let them know what I can do[g]
As riddling fabulist, I'll tell them, too,
Just what I think.'[h] So, as at first,[j] a heap
He piled, delving in verbiage right deep.

[m] Cf. 1 Sam. 2: 11
[n] Ezek. 34: 27
[o] Cf. Jer. 31: 25(26)
[p] Cf. Job 3: 17
[q] Cf. Gen. 8: 9
[r] Dan. 12: 13
[s] Prov. 11: 27
[t] Cf. Jer. 31: 11(12)
[u] Cf. Deut. 5: 21
[v] Eccles. 6: 10
[w] Cf. Job 40: 4
[x] Job 42: 6
[y] Cf. Job 32: 1
[z] Exod. 34: 30
[a] 2 Chr. 34: 31
[b] Ezek. 16: 4
[c] Job 32: 3
[d] Cf. Ps. 27: 3
[e] Ps. 10: 8
[f] BT *Baba Meṣiaʿ* 58*b*
[g] Cf. Jer. 16: 21
[h] Job 33: 3
[j] Gen. 41: 21

971 ומי] A *edd.*; MT GMO$_2$R ולא **את**] AGR *edd.*; O$_2$ + מי, MT עם

אֲחִיטוּב וּבֵיתוֹ הָרָמָה[m] הִיא תַּעֲנוּגֵי הַנְּשָׁמָה. וְהַשּׁוֹכְנִים לָבֶטַח בְּאַדְמָתָם[n] וְעָרְבָה שְׁנָתָם,[o] הֵם הַיְסוֹדִים הַשָּׁבִים לִיסוֹדָם, בְּתִפְאַרְתָּם וְהוֹדָם, וּבְמַעֲשֵׂיהֶם הַטּוֹבִים יִמְצְאוּ מָנוֹחַ,[q] וִיגִיעֵי כֹחַ שָׁם יָנוּחַ.[p] וְקֵץ הַיָּמִין[r] אֲשֶׁר לֹא יְאַחֵר, יְבַקֵּשׁ אַהֲבָה וְטוֹב שׁוֹחֵר,[s] הִיא עֵת הַתְּחִיָּה וְהַפִּדְיוֹן, יָבֹאוּ וִירַנְּנוּ בִּמְרוֹם הַר צִיּוֹן.[t] זֶה פִּתְרוֹן חִידַת הַמְּחַבֵּר וּמְשָׁלוֹ, הֵן הֶרְאָנוּ אֶת־כְּבֹדוֹ וְאֶת־גָּדְלוֹ.[u] וְעַתָּה, מִי יוּכַל לַעֲנוֹתוֹ וּמִי יְרִיבֶנּוּ, וּמִי יוּכַל לָדִין אֵת שֶׁתַּקִּיף מִמֶּנּוּ.[v] וְעַל זֶה יָדִי לְמוֹ פִּי שַׂמְתִּי,[w] עַל כֵּן אֶמְאַס וְנִחַמְתִּי.[x]

◆

וַיִּשְׁבְּתוּ שְׁלֹשֶׁת הַמַּקְשִׁים מֵעֲנוֹת[y] אֶת־הַמְּחַבֵּר, כִּי עֹז מִלֵּיהֶם וּמַעֲנֵיהֶם שִׁבֵּר, וַיִּתְחַזֵּק לְנֶגְדָּם בְּחִידוֹתָיו וּמְשָׁלָיו, וַיִּירְאוּ מִגֶּשֶׁת אֵלָיו.[z] וַיַּעֲמֹד עַל עָמְדוֹ[a] הָרְבִיעִי, וּבְמַיִם לֹא רֻחַץ לְמִשְׁעִי,[b] וַיַּרְבֶּה עַל הַמְּחַבֵּר זַעְפּוֹ, וּבִשְׁלֹשֶׁת רֵעָיו חָרָה אַפּוֹ עַל אֲשֶׁר לֹא מָצְאוּ מַעֲנֶה[c] לַחֲנוֹת עָלָיו מַחֲנֶה.[d] וַיֹּאמֶר, אוֹנֵם בִּדְבָרִים,[f] בְּמַאֲרַב חֲצֵרִים,[e] וְאוֹדִיעֵם[g] מְשָׁלַי וְחִידוֹתַי, וְדַעַת שְׂפָתַי.[h] וַיּוֹאֶל לְהַעֲמִיק שָׂפָה וּלְהַרְבּוֹת מִלָּה, כַּאֲשֶׁר בַּתְּחִלָּה.[j]

THE
FOURTH PART

השער הרביעי

The Fourth Part

Humility’s praise, proved by arguments
A fortiori *and twinned texts’ contents*[1]

‘WHO’, ASKED THE CYNIC,
‘speaks, and at his word[a]
Dirges and mourning cries are forthwith heard?
Prolix beyond proportion[b] to adduce
Arguments from afar,[c] commending use
Of humble manners, till his soul, that yearns
To be called meek, lies crushed,[d] what time he spurns[e]
Violent evil, blithely unaware[f]
Of secrets rumour bruits about the air:
To wit, that whosoever flaunts his pride
Toils not, nay, he unwearied shall abide.
Whereas the meek, like Cain must ever stray,[g]
His lowness humbled more beneath the sway
Of arrogance, cast down beneath the tramp
Of men who, violent, on reason stamp,
Their hopes all set upon life’s goodly spread
Whilst on more modest backs roughshod they tread.
So let each mother’s son look, and mark well,[h]
How Israel’s first king, Saul, from favour fell,
Who had his misplaced modesty to thank
For loss of throne, authority, and rank:
Thereon the prophet, left to lead his folk
To war and back from battle,[2] sternly spoke,
“Slight though thou mayest be in thine own eyes,[j]
Thou art the king, but didst not exercise
Firm rule: forfeit thy rank, each single thing
Thou ownest; God rejects thee now as king,[k]
Since broken, crushed,[l] henceforth thou art no more
Than a mere vagabond.” Whoso, therefore,

[a] Ps. 33: 9
[b] Isa. 5: 14
[c] Isa. 25: 1
[d] Ps. 119: 20
[e] Ps. 15: 4
[f] Josh. 8: 14
[g] Cf. Gen. 4: 14
[h] Ezek. 6: 2; Deut. 3: 27
[j] 1 Sam. 15: 17
[k] Cf. 1 Sam. 15: 23
[l] Cf. Ps. 51: 19(17)

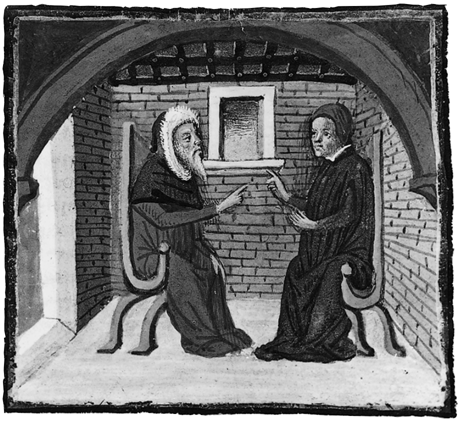
---

[1] On these exegetical devices see Ibn Sahula’s Introduction, nn. 5, 14.

[2] Cf. Num. 27: 17. Conceivably the *he* is here used as a vocative (Gesenius, *Hebrew Grammar*, 405, §126*d* (*e*)), addressed to Saul: ‘O thou commander of troops’, but this seems clumsy.

השער הרביעי

בְּמַהֲלַל הָעֲנָוָה, מִקַּל וָחֹמֶר וּמִגְּזֵרָה שָׁוָה[1]



אָמַר הַמַּקְשֶׁה: מִי הוּא אָמַר וַיֶּהִי[a] קִינִים וָנֶהִי, וַיַּרְבֶּה דְּבָרִים לִבְלִי חֹק[b] וַיָּבֵא עֵצוֹת מֵרָחוֹק,[c] וְאֶל מַעֲלַת הָעֲנָוָה גָּרְסָה נַפְשׁוֹ לְתַאֲוָה,[d] וְאִישׁ אָוֶן וְחָמָס בְּעֵינָיו נִמְאָס.[e] וְהוּא לֹא יָדַע[f] בְּכָל־זֹאת תַּעֲלוּמוֹת נִרְמָזוֹת, כִּי הָאִישׁ הַמִּתְגָּאֶה לֹא יִיגַע וְלֹא יִלְאֶה, וְהֶעָנָו שָׁפָל וְנִכְנָע, נָד וָנָע,[g] וְהַגַּאֲוָה יַשְׁפִּילֵהוּ, וְהַחוֹמֵס יַפִּילֵהוּ, וְהָרוֹמֵס הַשֵּׂכֶל מְיַחֲלִים טוֹב מְקַוִּים, וְדוֹרֵךְ עֲנָוִים. וְאַתָּה בֶן־אָדָם שִׂים פָּנֶיךָ וּרְאֵה בְעֵינֶיךָ,[h] כִּי הַמֶּלֶךְ הָרִאשׁוֹן בַּעֲבוּר עַנְוָתוֹ חִסַּר מַעֲלָתוֹ, וְאִבֵּד מַלְכוּתוֹ וְסָרָה מֶמְשַׁלְתּוֹ, וְכֵן אָמַר לוֹ הַנָּבִיא, הַמּוֹלִיךְ וְהַמֵּבִיא,[2] הֲלֹא אִם קָטֹן אַתָּה בְּעֵינֶיךָ,[j] עַל כֵּן חִסַּרְתָּ מַעֲלָתְךָ וְקִנְיָנֶךָ, וַיִּמְאָסְךָ הַשֵּׁם מִהְיוֹת מֶלֶךְ[k]

4 לתאוה] codd. *edd.;* MT לתאבה (15 *codices* Kennicott לתאוה)

9 ואתה] codd. *edd.;* ^MT

15 וימאסך השם] ~MT (יהוה); GO_2 reg.

A humble mien in self-abasement wears,
’Tis arrant folly[m] on his part: he shares
The cony’s destitution, left by fate
To starve.[n] His history I now relate.

❧

Men say that once there lived in Sheba’s land
A buzzard[3]—stout his thighs,[o] his plumage, fanned,
A splendid sight,[p] which he showed off with pride:
Fast could he run, and, like the eagle, glide
From far,[q] afoot he sped by tortuous ways
Rabbits to catch, bewildered by his maze—
Vengeful, and warning[r] of what lay before;
From distant parts he sniffed the scent of war.[s]
Amongst the rabbits one there was, it chanced,
Of perfect parts, meek-mannered, well advanced
In years.[t] By night, humility his shade[u]
That seemed to sing for joy;[v] day-long, he prayed
And mouthed the sweetest sounds he could indite
Beseeching grace in his divine King’s sight:
Kind to the poor,[w] within his means, he showed
Others inclined to modesty his road,[x]
Yea, of his charity he used attend
The sick, console those mourning, and would spend
All day seeming[4] to walk along the length
Of virtue’s straight, going from strength to strength.[y]
His fellows, seeing him made favourite[z]
Of meekness, and how clemency saw fit
To ring about his heart, him did elect
To be their chief,[a] and govern, to effect
Their increased welfare, keeping them from strife,[b]
And from the buzzard’s bane preserve their life.
“No one”, said they, “unless ’tis so decreed
By thee, shall raise his hand.[c] O happy breed
That are thy servants!” Forthwith, captains twain
Their chieftain did appoint, his troops to train,
Both skilled in stratagems and eloquent
In learning,[d] to go with him when he went
To war, that their harangue, in times of stress,
Might save their brothers from faintheartedness;[e]

[m] Cf. Eccles. 2: 12, 10: 13
[n] Job 30: 3
[o] Prov. 30: 31
[p] Gen. 3: 6
[q] Cf. Deut. 28: 49
[r] Cf. Ps. 149: 7
[s] Job 39: 25
[t] Gen. 24: 1
[u] Cf. Ps. 91: 1
[v] Isa. 35: 2
[w] Prov. 28: 8
[x] Ps. 25: 9
[y] Ps. 84: 8(7)
[z] Gen. 37: 4
[a] Cf. Judg. 11: 11
[b] Deut. 23: 7(6)
[c] Cf. Gen. 41: 44
[d] Isa. 50: 4
[e] Cf. Lev. 26: 36

בִּהְיוֹתְךָ נִשְׁבָּר נִדְכֶּה[l] וָהֵלֶךְ. עַל כֵּן הַמִּתְנַהֵג בַּעֲנָוָה וְשִׁפְלוּת, סִכְלוּת וְהוֹלֵלוּת,[m] יִקְרֵהוּ כְּמִקְרֵה הַשָּׁפָן, בְּחֶסֶר וְכָפָן.[n] וְכֵן הָיָה הַדָּבָר, חָלַף וְעָבָר.

◆

אָמְרוּ כִּי הָיָה בְּאֶרֶץ שְׁבָא זַרְזִיר[3] מָתְנַיִם,[o] תַּאֲוָה לָעֵינַיִם,[p] קַל בִּמְרוּצָתוֹ וּמִתְגָּאֶה, מֵרָחֹק כַּנֶּשֶׁר יִדְאֶה,[q] אָץ בְּרַגְלָיו וּמִתְעַקֵּשׁ, מֵבִיא לִפְנֵי הַשָּׁפָן מוֹקֵשׁ וְלַעֲשׂוֹת בָּהֶם תּוֹכֵחוֹת וּנְקָמָה[r] מֵרָחוֹק יָרִיחַ מִלְחָמָה.[s] וְשָׁם הָיָה שָׁפָן אֶחָד עָנָיו תָּמִים, זָקֵן בָּא בַּיָּמִים,[t] וְהִנֵּה הוּא בְּצֵל הָעֲנָוָה יִתְלוֹנֵן,[u] אַף גִּילַת וְרַנֵּן,[v] וְכָל־הַיּוֹם בְּמֶתֶק חִכּוֹ מִתְחַנֵּן לִפְנֵי מַלְכּוֹ, וְחוֹנֵן דַּלִּים[w] כְּפִי הוֹנוֹ וְעֶרְכּוֹ, וִילַמֵּד עֲנָוִים דַּרְכּוֹ,[x] דּוֹרֵשׁ בְּחַסְדּוֹ הַחוֹלִים וּמְנַחֵם אֲבֵלִים. וְכָל־הַיּוֹם בְּדֶרֶךְ יָשָׁר וְנָאֶה, יֵלֵךְ מֵחַיִל אֶל חַיִל[y] וְיֵ⟨רָ⟩אֶה.[4] וַיִּרְאוּ אֶחָיו כִּי אִתּוֹ[z] הָעֲנָוָה אוֹהֶבֶת, וְהַחֶמְלָה לְבָבוֹ סוֹבֶבֶת, וַיְשִׂימוּהוּ עֲלֵיהֶם לְרֹאשׁ[a] לְהַרְבּוֹת שְׁלֹמָם וְטֹבָתָם[b] לִדְרֹשׁ, וְלִהְיוֹת שַׂר וְשׁוֹלֵט לְהַצִּיל מִיַּד הַזַּרְזִירִים נַפְשָׁם וּלְמַלֵּט.

וַיֹּאמְרוּ, אַל יָרִים אִישׁ אֶת־יָדוֹ מִבַּלְעָדֶיךָ,[c] אַשְׁרֵי עֲבָדֶיךָ, אַשְׁרֵי אֲנָשֶׁיךָ. וַיִּבְחַר לוֹ הַשּׁוֹפֵט שָׂרֵי גְּדוּדִים, בַּעֲלֵי עֵצָה לְשׁוֹן לִמּוּדִים,[d] לָצֵאת וְלָבֹא עִמּוֹ בְּעֵת הַצֹּרֶךְ, לְבַל יָבֹא בְּלֵב אֲחֵיהֶם מֹרֶךְ,[e] וַיִּהְיוּ עִמּוֹ נִמְצָאִים בְּכָל־מַעֲבָר, מַשְׂכִּילִים בְּכָל־דָּבָר.

◆

31 וי⟨ר⟩אה] *sv*; MT codd. יֵרָאה, *z* וידאה

36 אל] A*sv*; MT codd. לא **את**] ^GMO$_2$ **ידו**] GM ידיו, O$_2$ יד ורגל

41 בכל 2°] *sv*; codd. על כל

---

[3] The meaning of זרזיר [מתנים] at Prov. 30: 31 is quite uncertain (continued in Appendix 2).

[4] See critical note. Zamora's וידאה ('glide, soar') is presumably a misprint. If it is not, any arguments that might be advanced in defence of it are demolished by the allusion to Ps. 84: 8(7).

And these, at every turn found by his side,
Their intellect to war's hard facts applied.

* * *

One day, he realised that blood-lust's drive
Impelled the Buzzard ever more to strive
But to compound his guilt: the blood he swilled
Of humble innocents whom he had killed
Spread on his talons he in pride displayed,
[f] Gen. 49: 11 And washed therein his raiment.[f] Sore afraid
[g] Gen. 32: 8(7) The Rabbit was; his heart, distressed,[g] did swing,
[h] Cf. Esther 4: 4 Fluttering,[h] shuddering. He sent to bring
His two commanders, in conclave to find
[j] Ps. 55: 15(14) Such counsel's sweet relief[j] as clears the mind.
Straightway they came, to calm him, and console
[k] Job 2: 11 Him for his losses, each from his own hole.[k]

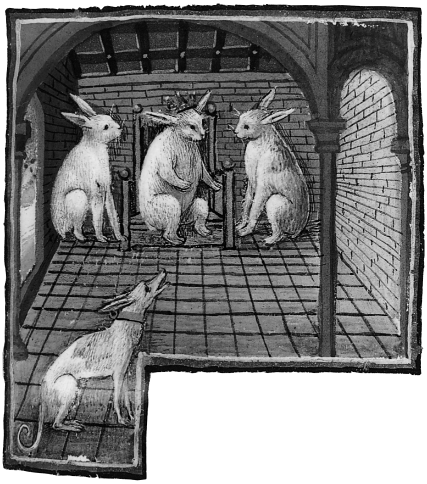
* * *

The Chief replied. His answer was a screed—
[l] Ps. 77: 9(8) The full text of a lecture.[l] "We proceed",
Quoth he, "from this: all those whose minds are well
Trained in philosophy, by nature dwell
In polities;[5] and we are obligate,
[m] Cf. Esther 8: 9 As satraps and as officers of state,[m]
By social bonds the masses[6] to unite,
Lovingly pointing them the path of right
And, making rules how they ought act, bestow
Profit on them, and aid their minds to grow.
And whilst a true prosperity is theirs
We, feeling bound to forward their affairs,
Shall know that this must our own praise reflect
And share with them that glory, to protect
[n] Cf. Gen. 2: 15 And foster[n] which the privilege is ours.
Thus shall we educate them through the hours
Of each day: as we, partners with them, trace
The path of truth which nothing can deface,
So haply we may partnership secure

---

[5] The ultimate source is Aristotle, *Politica*, 1253*a*, *Ethica nicomachea*, 1097*b*, via Maimonides, *Guide*, ii. 40; see II n. 56.

[6] See critical note. הממון ('money') has no justification here, since there is no argument in favour of common ownership.



צורת השופט והשרים בעלי המליצה
ממתיקי סודות ומעמיקי עצה†
Lo, the commander and his captains take
Pleasure in talk, and deep-laid plans they make†

† Cf. Ps. 55: 15(14)

וַיְהִי הַיּוֹם וַיִּוָּדַע לוֹ עִנְיַן הַזַּרְזִיר וְתַאֲוָתוֹ, אֲשֶׁר תְּאֵב לְהַגְדִּיל אַשְׁמָתוֹ וְלִרְחֹץ בְּדַם נְקִיִּים פַּעֲמֵי גַּאֲוָתוֹ וּבְדַם עֲנָוִים סוּתֹה.[f] וַיִּ⟨י⟩רָא מִמֶּנּוּ וְלִבּוֹ חַל, וַיֵּצֶר לוֹ[g] וַיִּתְחַלְחַל.[j] וַיִּשְׁלַח בְּעַד שָׂרֵי גְדוּדָיו וְהַמְּתִיק עִמָּהֶם סוֹדָיו.[j] וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ, לָנוּד לוֹ וּלְנַחֲמוֹ.[K]

◆

וַיַּעַן הַשּׁוֹפֵט וַיֹּאמֶר, גָּמַר אֹמֶר:[l] בַּעֲבוּר כִּי בְּטֶבַע הַמְּדִינוֹת שׁוֹכְנִים[5] כָּל־חַכְמֵי לֵבָב וּנְבוֹנִים, וְהַפַּחוֹת וְהָאֲחַשְׁדַּרְפְּנִים[m] יִתְחַיֵּב לָנוּ לִהְיוֹת כָּל־⟨הֶהָמוֹן⟩[6] מִתְחַבְּרִים, אוֹהֲבִים אוֹתָם וְדַרְכָּם מְיַשְּׁרִים, וְנִרְשֹׁם לָהֶם פְּעֻלּוֹת לְהוֹעִילָם וְלַהֲבִינָם, לָשׁוּב אֶל הַהַצְלָחָה הָאֲמִתִּית עִנְיָנָם, כַּאֲשֶׁר יִתְחַיֵּב לָהֶם זֶה אֶצְלֵנוּ, לְטוּב מַהֲלָלֵינוּ, וְנִשְׁתַּתֵּף

---

44 סותה] MT; R סתה, codd. סותו, *v* סוסו, O$_2$ + וירבה רחיצתו

45 וי⟨י⟩רא] A(M) *edd.*; GO$_2$(R) וי(י)ראו

47–8 ויבאו . . . לנחמו] ^O$_2$

49 כי] ^G

51 והאחשדרפנים] G ואחשתדפנים

52 ⟨ההמון⟩] GR*s*; AO$_2$*vz* הממו(״)ן

In counsel higher wisdom renders sure.
The commons,[7] insofar as competent,
May join us, rising, and again, intent
[o] Cf. Lam. 3:63 On sleep;[o] if their observance we shall train
[p] Deut. 4:8 Of that good sense which righteous laws[p] contain,
And we, in conversation with them, teach
Through moral tales, parables, figured speech.
For in no wise, when dealing with this sort,
By proofs demonstrative can truth be taught,
Since on the use of reason hangs such proof
From which the untrained mind holds far aloof
Its own imagination—'tis the norm
Of minds that diagrams but feebly form.
For such, all subtle thinking is austere,
[q] Cf. Num. 18:4 So they let nothing new or strange come near.[q]
However, one who has some common ground
Of knowledge with them, if he can propound
His matter with dexterity, will find
That he may edify their untrained mind,
Provided that our talk starts from things they
Already understand as clear as day,
Taken for granted. Thus, we may contrive
Our words' drift so that duly we arrive
At what, by its own revelation, leaves
Wisdom's ear open, and the sage achieves
By this device, control: the people view
[r] Ps. 133:3 His speech as fair—fair as Mount Hermon's dew.[r]
For what the rabble's fancy finds bizarre
It can admire, whereas things that lie far
From its own way of thinking, it denies.
And since on us the obligation lies
To plan what will their common weal advance
And, with their reputation, ours enhance,
I now acquaint you with my dread, the pain
I feel for countless subjects of my reign.

❧

[s] Prov. 30:31 Know, then, this Buzzard, who makes such parade
[t] 1 Sam. 17:4 Of his stout thighs,[s] as champion,[t] has made
Ready his armament—spears, swords: he swoops
[u] Cf. Ezek. 13:18 To rob us of our very lives.[u] His troops

בָּהֶם בְּהוֹד וּבְכָבוֹד הַנֶּאֱצָל עָלֵינוּ לִשְׁמֹר וְלַעֲבֹד.[n] וְנוֹרֵם דֶּרֶךְ הַתְּבוּנָה בְּכָל־רֶגַע וְעוֹנָה, וְכַאֲשֶׁר יִשְׁתַּתֵּף לָנוּ בְּדֶרֶךְ הָאֱמֶת אֲשֶׁר לֹא יִצָּמֵת, אֶפְשָׁר שֶׁיִּשְׁתַּתֵּף לָנוּ בַּחָכְמָה הָעֶלְיוֹנָה וְהַתּוּשִׁיָּה הַנֶּאֱמָנָה, וְיִתְחַבְּרוּ אֵלֵינוּ כְּפִי יְכָלְתָּם[7] בְּקִימָתָם וְשִׁבְתָּם.[o] וְזֶה כַּאֲשֶׁר נַנְהִיגֵם עַל פִּי עֵצָה וְחֻקִּים וּמִשְׁפָּטִים צַדִּיקִים,[p] וּנְדַבֵּר עִמָּהֶם עַל פִּי מְשָׁלִים וּמְלִיצוֹת, וְהַגָּדוֹת נִמְרָצוֹת. וְאִי אֶפְשָׁר זֶה בְּמוֹפְתִים נֶאֱמָנִים עַל פִּי הַשֵּׂכֶל נִשְׁעָנִים, יַעַן הֱיוֹת דִּמְיוֹנָם מֵהַמּוֹפֵת רָחוֹק כְּמִשְׁפַּט כָּל־חַלָּשׁ הַצִּיּוּר וְכַחֹק. כִּי בִּהְיוֹת דַּקּוּת הַהֲבָנָה קָשָׁה עֲלֵיהֶם, זָר לֹא יִקְרַב אֲלֵיהֶם.[q] אָמְנָם אֶפְשָׁר הוּא בִּידִיעוֹת מְשֻׁתָּפוֹת בְּעִנְיָנוֹ, וְדֵעָה בִּימֵינוּ: וְזֶה שֶׁנִּתְעַסֵּק עִמָּהֶם בִּדְבָרִים נִגְלִים נִשְׁמָעִים, מְקֻבָּלִים אֶצְלָם וְנוֹדָעִים. וְנַגִּיעַ לָזֶה בִּמְלֶאכֶת הַדִּבּוּר בְּמַאֲמָר נִגְלֶה, אֲשֶׁר אֹזֶן הַחָכְמָה גּוֹלֶה. וּבַמְּלָאכָה הַזֹּאת יִשְׁתָּרֵר הֶחָכָם עַל הֶהָמוֹן, וּדְבָרָיו אֶצְלָם כְּטַל חֶרְמוֹן,[r] מִפְּנֵי כִּי הֶהָמוֹן מְכַבְּדִים מַה שֶּׁהוּא זָר אֵצֶל דִּמְיוֹנָם, וּמַכְחִישִׁים מַה שֶּׁאֵין קָרוֹב אֵצֶל רַעְיוֹנָם. וְאַחֲרֵי אֲשֶׁר הַחוֹבָה עָלֵינוּ מֻטֶּלֶת לִבְחֹר לָהֶם עֵצָה כָּל־טוּב וְכָל־מַהֲלָל כּוֹלֶלֶת, אוֹדִיעֲכֶם צַעֲרִי וְחֶרְדָּתִי עַל הֲמוֹן עַמִּי וַעֲדָתִי.

❧

דְּעוּ כִּי הַזַּרְזִיר מָתְנַיִם,[s] אִישׁ הַבֵּנַיִם,[t] הֵכִין רְמָחִים וַחֲרָבוֹת לָצוּד נְפָשׁוֹת[u] וּלְבָבוֹת,

83 **הבנים**] MT; codd. הבינים, R הביניי׳, *v* הבניים

---

[7] Regarding the education of the unsophisticated masses, there is general similarity between what follows here and Plato, *Republic*, 4. 420*c* (Eng. trans., Shorey, i. 318) and Averroes' commentary on the *Republic*, ed. Rosenthal, 117, 257 f. But there is probably a closer intermediate source.

Are much increased, more regiments impressed;
His shoulders bend a steel-sprung arbalest,[v]
Breach upon breach in our defence he drives[w]
To eat the world's poor till not one survives.[x]
Therefore, select[y] some plan, nor compromise[z]
Your plighted confidence. Speak, and advise."[a]
One captain answered, merely to insist
On pretty adages. "Each moralist
Has", he averred, "this maxim stressed, as right
Without fail, being always apposite:
'Who from his breast lets out, too soon, his plot
For getting free from stumbling-blocks, is not
A prudent man; the wise heart is prepared
Within, on naught to stumble or be snared.'"
The other said, "The sages did indeed
Preach the right moral code for us to heed.
Counsel profoundly wise their words contain:
Item: the prudent man, on his own brain
And acts relies, the fool leans for support
Upon his wealth. The wise give all their thought
To upright conduct, fools to getting rich.
How often sons of honoured fathers itch
For praise, inane, and their reward is scorn,
Whilst those lightly esteemed, as lowly born,
Acting intelligently, earn respect;
For, whoso uses reason to perfect
His actions, immortality shall find,[b]
Whereas the fool's acts are but void, and blind,
In utter darkness[c] done. Let none forget
His troubles, all enjoyment, being set
On something past the reach of common sense,
Some enterprise beyond intelligence;
For his own sottishness the dolt will steer
Far from the object that he holds so dear,
To forfeit all his fortune, from regard
He once, perchance, enjoyed, henceforth debarred:
One night's growth, withered by the next, it dies.[d]
But men of reason mid rejoicing rise,
To savour pleasures of their camping-ground;
Since anything by reason sown, is bound
To flourish, making stocks grow, tendrils climb,[e]

[v] Cf. 2 Sam. 22:35
[w] Job 16:14
[x] Prov. 30:14
[y] 1 Sam. 17:8
[z] Cf. Jer. 33:20
[a] Judg. 19:30
[b] Cf. Ps. 48:15(14)
[c] Exod. 10:22
[d] Jonah 4:10
[e] Cf. Ezek. 17:6

וַיַּרְבֶּה חֲיָלָיו וּמַחֲנוֹתָיו, קֶשֶׁת נְחוּשָׁה זְרֹעֹתָיו,[v] וַיִּפְרֹץ פֶּרֶץ עַל פְּנֵי פָרֶץ[w] לֶאֱכֹל עֲנִ⟨יִּ⟩ים מֵאָרֶץ.[x] וְעַתָּה, בְּרוּ לָכֶם[y] עֵצָה וּבְרִית אַל תָּפֵרוּ,[z] עֻצוּ וְדַבֵּרוּ.[a] וַיַּעַן אֶחָד מֵהַשָּׂרִים, וַיְדַבֵּר בְּנֹעַם אֲמָרִים, כְּבָר אָמְרוּ בַּעֲלֵי הַמּוּסָר דָּבָר מִכָּל־טוֹב לֹא חָסֵר, אֵינוֹ מַשְׂכִּיל הַמּוֹצִיא תַּחְבּוּלָה מִלִּבּוֹ לְהִמָּלֵט מִן הַדָּבָר אֲשֶׁר נִכְשַׁל בּוֹ, אָמְנָם הַמַּשְׂכִּיל הוּא הַמֵּכִין תַּחְבּוּלָה בְּקִרְבּוֹ, וּבְכָל־דָּבָר יְבַקֵּשׁ עִנְיָן שֶׁלֹּא יִכָּשֵׁל וְלֹא יִנָּקֵשׁ. אָמַר הַשֵּׁנִי, אֲבָל צָדְקוּ הַחֲכָמִים בְּמוּסָרָם, הֶעֱמִיקוּ עֵצָה בְּמַאֲמָרָם, כִּי הַמַּשְׂכִּיל נִשְׁעָן עַל שִׂכְלוֹ וּפָעֳלוֹ, וְהַפֶּתִי עַל הוֹנוֹ וַעֲמָלוֹ. וְעִיּוּן הַמַּשְׂכִּיל בְּיָשְׁרוֹ, וְעִיּוּן הַפֶּתִי בְּעָשְׁרוֹ. וְכַמָּה בְּנֵי נִכְבָּדִים יִתְבַּזּוּ בְּסֶכֶל מַהֲלָלָם, וְכָמָּה נִבְזִים יִתְכַּבְּדוּ בְּשֵׂכֶל פָּעֳלָם, כִּי פְּעֻלַּת הַמַּשְׂכִּיל שְׁלֵמָה תְּנַהֲגֵנוּ עַל־מוּת,[b] וּפְעֻלַּת הַסָּכָל חֶסְרוֹן, חֹשֶׁךְ אֲפֵלָה[c] וְעִוָּרוֹן. וְאֵין לְאָדָם לִשְׂמֹחַ וַעֲמָלוֹ לִשְׁכֹּחַ בְּעִנְיָן גָּדוֹל שֶׁאֵין שֵׂכֶל יְבִיאֵהוּ, אוֹ מַעֲלָה שֶׁאֵין תְּבוּנָה תַּשִּׂיגֵהוּ, כִּי הַסִּכְלוּת מִמֶּנּוּ תַּעְתִּיקֶנּוּ וְהַפְּתַיּוּת מֵעַצְמוֹ תַּרְחִיקֶנּוּ, וְטוּבוֹ יַפְסִיד וְגָדְלוֹ אִם נִכְבָּד, שֶׁבִּן־לַיְלָה הָיָה וּבִן־לַיְלָה אָבָד.[d] וְהַמַּשְׂכִּיל שָׂמֵחַ בַּעֲלוֹתוֹ וְיֶהֱנֶה בַּחֲנוּתוֹ, כִּי בַּשֵּׂכֶל כָּל־דָּבָר יִצְלַח, וַיַּעַשׂ בַּדִּים וּפֹארוֹתָיו יְשַׁלַּח.[e] וְהוּא הַיַּחַס הַקַּדְמוֹן, וּמַחְמַד כָּל־מַטְמוֹן, וְהוּא מוֹשָׁב וְכִסֵּא, הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא.[f] וְעַתָּה אַתָּה הַשּׁוֹפֵט אֲדוֹנֵנוּ, אוֹר עֵינֵינוּ וּזְרוֹעַ יְמִינֵנוּ, אַתָּה הוּא הַמַּשְׂכִּיל וְהֶעָנָו בְּמִדּוֹתֶיךָ, יָפְיָפִיתָ מִבְּנֵי אָדָם הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ.[g]

---

87 ענ⟨י⟩ים] MT; AG(M)O$_2$(R) *edd.* ענו(״)ים

For, of nobility's degrees, the prime
Is reason, choicest treasure-trove, the throne
[f] 1 Chr. 29:11 For its exalted majesty[f] alone.
And now, O Chief, whom we as lord salute,
Light of our eyes, our sword-arm resolute,
Sagacity is yours, and modest mien,
None fairer of our kind was ever seen;
Apply your wit—since grace upon your lips
[g] Ps. 45:3(2) Has been poured[g]—where those faults it may eclipse
[h] Cf. Ps. 90:8 We would fain hide.[h] Be strong, and your strength lend,
[j] 2 Sam. 10:12 That we, with you, our people may defend.[j]
In counsel fall not short, on you are laid
[k] Ps. 60:13(11) Your servants' hopes: from foemen give us aid."[k]

◆

The Chieftain said: "A philosophic prince,
Author of proverbs, pointed out long since
[l] Prov. 30:26 That rabbits are a far from doughty race,[l]
Whereas keen[8] huntsmen's sons, to force the pace
Have strength enough: so rabbits, well aware
How feeble their own prowess proves, prepare
[m] Prov. 30:26 Their homes amid the rocks.[m] Come, we will found
[n] Cf. Gen. 11:4 A city,[n] and the greater shall be bound
[o] Gen. 25:23 To serve the less,[o] for keeps well fortified
Will we erect, wherein we may reside,
[p] Deut. 3:5 Walled cities.[p] If the Buzzard then purport
To do us scathe, our well-built town's support
Shall stay our hearts, its ramparts round about
[q] Cf. Ps. 32:7 Defending us, victorious to shout.[q]
For we lack strength to seek with force to shield
Our tranquil life; but, should the foeman wield,
[r] Cf. Ezek. 21:14(9) Forceful, his whetted sword,[r] for us, attacked,
[s] Gen. 32:9(8) As refuge will the camp remain, intact."[s]
[t] Gen. 24:50 The captains said, "Surely from God comes this[t]
Counsel's strategical analysis."
Forth went they, summoned the folkmoot, while
[u] Cf. Josh. 1:11 They laid provisions up,[u] a mighty pile,
In Judah's wilderness.[9] The Buzzard's strength,
Temper, and purpose they rehearsed at length,
Then made them privy to the plans which they
[v] Isa. 14:26 Had heard the Chief so eloquently lay,[v]

עַל כֵּן שִׂים לְנֶגֶד שִׂכְלְךָ עֲלֻמֵנוּ,[h] חֲזַק וְנִתְחַזֵּק בְּעַד עַמֵּנוּ.[j] וְיַד עֲצָתְךָ מֵעֲבָדֶיךָ אַל תִּקְצַר, הָבָ⟨ה⟩ לָנוּ עֶזְרָת מִצָּר.[k]

❧

אָמַר הַשּׁוֹפֵט: כְּבָר הוֹרָה הֶחָכָם הַמּוֹשֵׁל אֲשֶׁר מְשָׁלָיו מְמַשֵּׁל, כִּי הַשְּׁפַנִּים עַם לֹא עָצוּם,[l] וּבְנֵי הַזָּרִיז[8] בְּעָצְמָם יְרוּצוּן. עַל כֵּ⟨ן⟩ הַנְּבוֹנִים הֵכִינוּ בַסֶּלַע בֵּיתָם[m] לְחֶלְשַׁת גְּבוּרָתָם. וְעַתָּה הָבָה נִבְנֶה עִיר,[n] וְרַב יַעֲבֹד צָעִיר,[o] וְנִבְנֶה לְשִׁבְתֵּנוּ בֵּית מְצוּדוֹת, עָרִים בְּצֻרֹת,[p] וְהָיָה אִם יָבוֹא הַזַּרְזִיר לְהַכְאִיבֵנוּ וְהָיְתָה הָעִיר הַבְּנוּיָה לְמִשְׁעַן לְבָבֵנוּ, רָנֵּי פַלֵּט תְּסוֹבְבֵנוּ.[q] כִּי לְהִלָּחֵם אֵין בְּיָדֵינוּ כֹּחַ, לְבַקֵּשׁ מָנוֹחַ, וְאִם יָנִיף הָאוֹיֵב בְּכֹחַ חֶרֶב מְרוּטָה[r] וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵטָה.[s] וַיֹּאמְרוּ לוֹ הַשָּׂרִים עַל כָּל־אֲשֶׁר סָבָר, מֵה׳ יָצָא הַדָּבָר.[t] וַיֵּצְאוּ וַיַּקְהִילוּ אֶת־כָּל־הָעֵדָה, וַיָּכִינוּ לָהֶם צֵדָה[u] בְּמִדְבַּר יְהוּדָה.[9] וַיְסַפְּרוּ לָהֶם כֹּחַ הַזַּרְזִיר וְאוֹנוֹ, כַּעְסוֹ וְעִנְיָנוֹ, וַיּוֹדִיעוּם עַל זֶה דְּבַר הַמְּלִיצָה, הָעֵצָה הַיְּעוּצָה,[v] לִבְנוֹת עִיר גְּבוֹהָ⟨ה⟩ דְּלָתַיִם

118 הב⟨ה⟩] MT AGO$_2$; MR *edd.* הבא

121 ובני] A; ^O$_2$, GM ומבני **הזריז**] *v*; codd. *s* הזרזיר

121–2 על כ⟨ן⟩] AGMO$_2$*vz*; MR*s* ע״כ

123 נבנה] MT+ לנו

131 ויצאו] A *edd.*; GMR ויצו, ^O$_2$

132 במדבר יהודה] ^GO$_2$

135 עיר] O$_2$ את העיר **גבוה⟨ה⟩**] AO$_2$; GMR *edd.* גבוה

---

[8] See critical note. הזריז (‘keen’) is clearly an inferior reading to הזרזיר (‘the Buzzard’); but the translation prevaricates.

[9] Ibn Sahula has apparently forgotten that he had set the scene (IV. 20) in Sheba (Sabaea, south Arabia).

To build a high-walled city and affix
Beams to the gates as locks,[w] laying the bricks
Headers and stretchers bonded, alternate.[x]
Such counsel to the people seemed first-rate.
Pleased with the project,[y] they began to build
The city, eagerly,[z] each one instilled
His mate with urgency, all overjoyed
That they on such construction[10] were employed
By turns—whilst half of them were working hard,
The others, armed with spears, were standing guard.[a]
Thus, their own speed and industry did crown
The building of their burgh—a merry town.[b]
The gates were hung true, with a sentinel
Posted at each. The Chieftain saw how well
The architects had built[c]—houses galore:
"Hordesborough" was the name the city bore.[d]
He gave each citizen one lot, the deed
Confirming his kin's title to succeed,
Whereon each built himself a house, high-towered,
And planted vines.[e] The populace, thus bowered,
Secluded dwelt, and safe;[f] each several sept
Apart,[g] each member of it duly kept
To his own patch, the flag above his tent
Showing his arms:[h] So three years came and went.[j]

❧

The fourth year found the city occupied
With merrymaking, quite at ease;[k] outside
The Buzzard had gone hunting, and, all set
To snare some rabbits, had concealed a net.
This way and that[l] he ranged, yet could he trace
No signs, his mind confused;[m] each hiding-place
He checked, but found no rabbits,[n] till by chance
A city with fair buildings met his glance[o]
Where once had run a semi-ruined wall:
And there the rabbits dwelt—no cause at all
Had they for fear,[p] 'twixt sires and sons no strain.
His thoughts were all awhirl: he racked his brain.
"This rabbit-king in very truth (he said)
By silver-tongued persuasion must have led
His tribe to follow his advice, and so
Clinging to his close-kept perception, grow

[w] Deut. 3: 5
[x] BT *Megillah* 16*b*
[y] Cf. Prov. 2: 10
[z] Cf. Deut. 1: 41
[a] Neh. 4: 15(21)
[b] Isa. 22: 2
[c] Cf. Jer. 30: 18
[d] Ezek. 39: 16
[e] Ps. 107: 37
[f] Cf. Deut. 33: 28
[g] Zech. 12: 12
[h] Num. 2: 2
[j] Cf. 2 Sam. 21: 1
[k] Cf. Isa. 47: 8; 2 Kgs. 11: 20
[l] Gen. 8: 3
[m] Isa. 10: 7
[n] Cf. Gen. 31: 35
[o] Gen. 18: 2
[p] Cf. Deut. 33: 12

וּבְרִיחַ,[w] לְבֵנָה עַל גַּבֵּי לְבֵנָה וְאָרִיחַ.[x] וַיִּיטַב
מְאֹד בְּעֵינֵי הָעָם, וְהַמְּלָאכָה לְנַפְשָׁם יִנְעָם,[y]
וַיָּהִינוּ[z] לִבְנוֹת הָעִיר, וְכָל־אֶחָד לַחֲבֵרוֹ הֵעִיר,
וַיִּהְיוּ שָׂשִׂים בְּבִנְיָנָם וּשְׂמֵחִים,[10] חֶצְיָם עֹשִׂים
בַּמְּלָאכָה וְחֶצְיָם מַחֲזִיקִים בָּרְמָחִים.[a] וַיִּבְנוּ
לָהֶם בִּזְרִיזוּת וְחָפְזָה הָעִיר הָעֲלִיזָה,[b] וַיָּכִינוּ
דְּלָתַיִם וְשׁוֹמְרִים, בְּפִתְחֵי הַשְּׁעָרִים. וַיַּרְא
הַשּׁוֹפֵט כִּי נִבְנְתָה הָעִיר עַל[c] מְכוֹנָהּ, וְגַם שֵׁם־
עִיר הֲמוֹנָה.[d] וַיְחַלֵּק אוֹתָם לַחֲלָקִים, וְכָל־
אִישׁ בְּמִשְׁפַּחְתּוֹ הֵקִים, וַיִּבְנוּ לָהֶם מִגְדָּלִים
גְּדוֹלִים וְרָמִים, וַיִּטְעוּ כְּרָמִים.[e] וַיִּשְׁכֹּן
הֶהָמוֹן בֶּטַח בָּדָד,[f] מִשְׁפָּחוֹת מִשְׁפָּחוֹת
לְבָד,[g] וַיֵּשֶׁב כָּל־אֶחָד בְּמִגְרָשׁוֹ וְכָל־אִישׁ עַל
דִּגְלוֹ חָנָה,[h] שָׁלֹשׁ שָׁנִים שָׁנָה אַחַר שָׁנָה.[j]

❧

וַיְהִי בַּשָּׁנָה הָרְבִיעִית בִּהְיוֹת הַמְּדִינָה יוֹשֶׁבֶת
שׁוֹקֶטֶת וַעֲדִינָה,[k] וַיֵּצֵא הַזַּרְזִיר לָצוּד מִבְּנֵי
הַשָּׁפָן בְּרִשְׁתּוֹ אֲשֶׁר צָפָן. וַיֵּלֶךְ הָלוֹךְ וָשׁוֹב,[l]
וּלְבָבוֹ לֹא כֵן יַחְשֹׁב,[m] וַיְחַפֵּשׂ בַּמַּחֲבוֹאִים
וּבַמַּטְמוֹנִים וְלֹא מָצָא אֶת־הַשְּׁפַנִּים.[n] וַיִּשָּׂא
עֵינָיו וַיַּרְא[o] הָעִיר הַבְּנוּיָה, אֲשֶׁר הָיְתָה
מִקֶּדֶם גָּדֵר דְּחוּיָה, וְהִנֵּה שָׁם הַשְּׁפַנִּים
לָבֶטַח שׁוֹכְנִים,[p] אָבוֹת וּבָנִים. וַיַּחֲשֹׁב בְּלִבּוֹ
מַחֲשָׁבוֹת הוֹלְכוֹת וְשָׁבוֹת, וַיֹּאמֶר, אֱמֶת כִּי
הַשָּׁפָן בַּעַל הַמְּלִיצָה, הִשִּׂיא לִבְנֵי עַמּוֹ עֵצָה,

136 לבנה ואריח] ∧GO$_2$
וייטב] codd.; *sv* ויטב
137 מאד] O$_2$ הדבר
138 העיר] A מעיר
144 עיר] *z* MT; codd. *edd.* העיר

148 וישב] G (?) ויסב
אחד] G+ ואחד; O$_2$ חד
במגרשו] O$_2$ + וחד אשר הנחיל אותו
וכל] ∧O$_2$

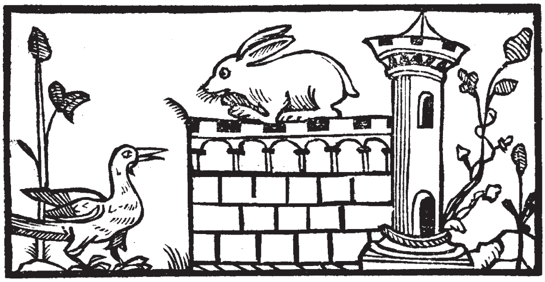
149 שלש . . . אחר שנה] O$_2$ שלשים שנה
אחר] G אחרי
150 בשנה הרביעית] ∧O$_2$

151 שוקטת] ∧G; O$_2$ בטח בדד
158 אמת כי] O$_2$ ודאי
159 השפן] GO$_2$ + העניו **בעל**] O$_2$ ובעל

---

[10] The Hebrew echoes a phrase from the climactic blessing over redemption (אשר גאלנו וכו׳) in the Passover Haggadah, שמחים בבנין עירך וששים בעבודתך (‘rejoicing at the rebuilding of Thy city and exulting in fulfilment of Thy cultic worship’); see e.g. Gaster, *Book of Prayer*, v. 33.

In strength, a castled burgh to build.[q] So I
Will have a parley with him, being sly
To use such words as will deceit[r] effect."
An escort thereupon did he select
Out of the ambush party: on and on
He came, and ever nearer drew.[s] Anon
He hailed the gatekeepers, on watch throughout
The day and night.[t] "Who goes there?" came the shout
Back, "Wherefore comest thou?" An answer came,
"Of little consequence am I: my name
Is meek, a fallen mountain.[u] Ask to come
That greatest of all rabbits, whom the sum
Of knowledge crowns, who, stalwart, saves the day
In battle;[v] I, through riddling, would display[w]
My soul's integrity." Some watchmen raced
To summon him, and then, with bustling haste,[x]
They led him out. Up through the wall's ascents
He climbed, emerging on the battlements,[y]
With palpitating heart. His roving eyes
Picked out the Buzzard's form, despite disguise.
Having identified himself, he sneered,
"And so the enemy has disappeared,
For ever ruined![z] And thou wouldst make bold
Thus? Why, thou art the Buzzard, foe of old,
Bane of our very heart![a] Say, therefore, now
Garbed thus,[b] upon what errand comest thou,
Selling thyself to ill? Do not belie
Thine aim: for prey thou comest here, to spy
The city, and the keep's defence to try."



The Rabbit, speaking from his walls, descries
The Buzzard's shrunken stance, meant as disguise

[q] Gen. 11:5
[r] Ps. 36:4(3)
[s] 2 Sam. 18:25
[t] Cf. Isa. 62:6
[u] Job 14:18
[v] Isa. 33:6
[w] Cf. Judg. 14:12
[x] Esther 6:14
[y] 2 Sam. 11:20
[z] Ps. 9:7(8)
[a] Cf. Ps. 25:17
[b] Cf. 2 Kgs. 14:6

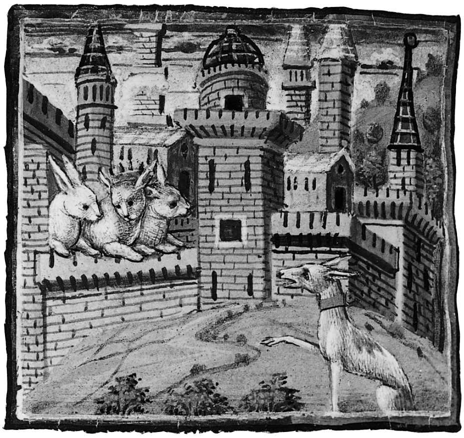
160 וַיְּחַזֵּק בְּסוֹד תְּבוּנָתוֹ וַיְגַדֵּל לִבְנוֹת אֶת־הָעִיר
וְאֶת־הַמִּגְדָּל.[q] וְעַתָּה אֵלֵךְ וַאֲדַבֵּר עִמּוֹ
בְּעָרְמָה, אָוֶן וּמִרְמָה.[r] וַיִּקַּח מִן הָאוֹרֵב, וַיֵּלֶךְ
הָ⟨לוֹ⟩ךְ וְקָרֵב.[s] וַיִּקְרָא לַשּׁוֹעֲרִים, אֲשֶׁר כָּל־
הַיּוֹם וְכָל־הַלַּיְלָה שֹׁמְרִים,[t] וַיֹּאמְרוּ, מִי אַתָּה
165 קָרָאתָ, מַדּוּעַ בָּאתָ. וַיֹּאמֶר, אָנֹכִי אִישׁ עָנָו
וְשָׁפֵל, הַר נוֹפֵל.[u] וְעַתָּה קִרְאוּ לִי הַשָּׁפָן
הַגָּדוֹל כְּלִיל דֵּעוֹת, חֹסֶן יְשׁוּעוֹת,[v] וְאָחוּדָה
לוֹ חִידוֹת[w] דִּבְרֵי שְׁלֵמוּת נַפְשִׁי מַגִּידוֹת.
וַיָּרוּצוּ הַשּׁוֹעֲרִים לִקְרָאוֹ וַיַּבְהִלוּ[x] לַהֲבִיאוֹ,
170 וַיַּעַל מֵעַל הַחוֹמָה,[y] וְנַפְשׁוֹ הוֹמָה. וַיַּרְא אֶת־
הַזַּרְזִיר וַיַּכִּירֵהוּ, וַיִּתְוַדַּע אֵלָיו וַיַּחְפִּירֵהוּ,
וַיֹּאמֶר, הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח,[z] וְאֵיךְ
כְּהַיּוֹם תָּעֹז מֵצַח. הֲלֹא אַתָּה הַזַּרְזִיר
אוֹיְבֵ[י]נוּ וְצָרוֹת לְבָבֵ[י]נוּ.[a] וְעַתָּה, לָמָּה
175 הִתְנַכַּרְתָּ[b] וְלַעֲשׂוֹת הָרָע הִתְמַכַּרְתָּ, כִּי בָּאתָ
הַיּוֹם לְבַקֵּשׁ צֵידָה, לְרַגֵּל אֶת־הָעִיר וְאֶת־
הַמְּצוּדָה.

163 ה⟨לו⟩ך] MT codd.; *edd.* הולך

174 אויב[י]נו, לבב[י]נו] codd. *edd.*

176 את העיר] O_2 העיר

176–7 ואת המצודה] ^O_2



צורת השפן מדבר מן החומה
והזרזיר מתנכר בשפלות קומה

The Buzzard said, "Here come I, penitent,
Today for the first time, with the intent
To speak in terms wide-ranging, but no less
Deeply sincere, my trespass to confess,
Disowning pride, mine arrogance abased:
Therefore my steps to you have I retraced,
For, having heard your praises noised abroad,
Your meek behaviour[11] I much applaud,
And must, as one remorseful, smite my side.[c]
To your well-head I come this day,[d] the pride
That ruled my heart made naught; for I would fain
Your wisdom's water draw, and peace maintain
With you, in loving fellowship: my mind
Cleaving to doctrine you attest,[e] inclined
Mine ear, shall wisdom's splendour apprehend,
Henceforth your true companion and friend."[f]

◆

"Know, then",[g] the Rabbit said, "that love's estate
Upon three levels[12] ranged, will vacillate,
On friendship's staircase skipping here and there:[h]
Saving that native love, which parents bear
For sons, and sons for sires, as also found
'Twixt true friends, by their intimacy bound.
Love's lowest level all mankind connects
Since love of profit each of them affects.
Such is the love of partners, each concerned
That mutual aid be to his vantage turned;
Each one that to his fellow's help aspires,
Yearning for that, some sign of love desires:
But, once their partnership, and aid it brought,
Are gone, his own love is reduced to naught.
Love of amenity[13] stands next, pursued
(Trusting self-discipline) in quietude.[j]
Twofold the class of those who on this stage
Encamp in course of their life's pilgrimage.
The love of pleasure will the first entice—
Fair whilst it lasts, but finished in a trice,
Such as the love of women in their prime
Promising pleasures at the proper time.

[c] Cf. Jer. 31: 18(19)
[d] Gen. 24: 42
[e] Cf. Ps. 119: 21
[f] Ps. 88: 19(18)
[g] Zech. 4: 5
[h] Ps. 88: 19(18)
[j] Isa. 30: 15

---

[11] ענותנות, which is not interchangeable with ענוה = 'humility', means rather the quality of being an ענותן, i.e. of 'one who cultivates or evinces humility'. Cf. BT *Sabbath* 31*a* (of Hillel), *Megillah* 31*a* (of God).

וַיֹּאמֶר הַזַּרְזִיר, הִנֵּה בָּאתִי הַיּוֹם רִאשׁוֹן לְהַעֲמִיק שָׂפָה וּלְהַרְחִיב לָשׁוֹן, וּלְהִתְוַדּוֹת עַל מַעֲלִי וַעֲוֹנִי, וּלְהַשְׁפִּיל גַּאֲוָתִי וּגְאוֹנִי. כִּי עַתָּה שַׁבְתִּי אֵלֶיךָ לִשְׁמַע מַהֲלָלֶיךָ, וָאֶקְרָא לִפְנֵי עַנְוְתָנוּתְךָ[11] וָאֲבָרֵךְ, וְסָפַקְתִּי עַל יָרֵךְ.[c] וָאָבֹא הַיּוֹם ⟨אֶ⟩ל הָעַיִן,[d] וָאָשִׂים זְדוֹן לִבִּי לְאָיִן, לִשְׁאֹב מֵימֵי תְּבוּנָתְךָ וְלִשְׁלֹם לְחֶבְרַת יְדִידוּתֶךָ, לִהְיוֹת דְּבֵקָתִי בְּעֵדוֹתֶיךָ,[e] הוֹד חָכְמָתְךָ שׁוֹמֵעַ, אֹהֵב וָרֵעַ.[f]

❧

וַיֹּאמֶר הַשָּׁפָן, הֲלוֹא יָדַעְתָּ[g] כִּי הָאַהֲבָה חֲלוּקָה לִשְׁלֹשׁ מַדְרֵגוֹת,[12] עַל כָּל־אֹהֵב וָרֵעַ[h] מְדַלְּגוֹת, מִלְּבַד הָאַהֲבָה הַטִּבְעִית לְאָבוֹת וּבָנִים וְלַקְּרוֹבִים הַנֶּאֱמָנִים. הַמַּדְרֵגָה הָא׳, אַהֲבַת הַתּוֹעֶלֶת אֲשֶׁר כָּל־אָדָם כּוֹלֶלֶת, וְאַהֲבַת הַשֻּׁתָּפִין אֲשֶׁר לַעֲזֹר זֶה אֶת־זֶה נֶאֱסָפִין, וְכֵן כָּל־הַנֶּעֱזָר בְּזוּלָתוֹ נִכְסָף לְאַהֲבָתוֹ, וּבְהִסְתַּלֵּק הַשֻּׁתָּף וְהָעֶזְרָה נִסְתַּלְּקָה הָאַהֲבָה הַשְּׁמוּרָה. הַמַּדְרֵגָה הַב׳, אַהֲבַת הַמְּנוּחָה,[13] בְּהַשְׁקֵט וּבְבִטְחָה.[i] וְהַמַּדְרֵגָה הַזֹּאת תֵּחָלֵק לִשְׁנֵי מִינִים אֲשֶׁר בְּקִרְבָּהּ חוֹנִים. הַמִּין הָרִאשׁוֹן, אַהֲבַת

183 ל⟨א⟩] MT GR; AM *edd.* על

190 הא׳] *v*; AGMR*s* הראשונ׳(ה)

195 הב׳] *v*; AGO$_2$R*s* השנית, M השניה

---

[12] Aristotle, *Ethica nicomachea*, 8. 1. 1155*a* (Eng. trans., Rackham, pp. 451 f.). Aristotle's three degrees of friendship (8. 3. 1156a; Rackham, p. 457) are renumbered (see IV. 197 f.) as 1, 2a, 2b, in order to accommodate what is, for Ibn Sahula, the third and highest degree, viz. God's love evinced towards his servants (IV. 211 f.). This may be Ibn Sahula's own elaboration, since it is not found in Maimonides' summary of Aristotle in his commentary on Mishnah, *'Aboth* 1: 6, although it may be implied in his example of the third degree—a shared love for a virtuous aim (מעלה), viz. the friendship of master and disciple.

[13] מנוחה = 'restfulness' > 'refreshment', cf. Ps. 23: 2. Ibn Sahula here extends the semantic range, under the influence of the post-biblical use of the adjective נוח to mean 'pleasant' (cf. נחת רוח, '[mental] satisfaction, pleasure, appreciation'): cf. Aristotle, *Ethica nicomachea*, 8. 3. 1156*b*, δι᾽ ἡδονήν (Eng. trans., Rackham, p. 460, l. 33).

And when that overpowering pleasure jades
The love we are describing forthwith fades.
Love, for the second class, means love of friends
Which bonds of loyal fellowship[k] extends,
Companions' joy, like myrrh which smoothly flows:[l]
Each of the twain the other's business knows,
His secrets, yea, the thoughts his heart[m] conceals;
His silence all such privy knowledge seals,
Neither makes plain what he, in riddles, hides.
In his integrity his friend confides
Linked by his heart's love.[n] Precious love indeed,
And lustrous is this kind: it pays no heed
To one who would seduce it to betray
His fellow's confidence. Shouldst thou essay
Interrogation with consummate skill
The root thou soughtest would elude thee still.
But the third step, which is the uppermost,
Surveying all beneath its staging-post,
Is love divine, which God, whose name be blessed,
Extends to them that serve and love Him best,
Keeping in mind His covenant, to do
All that which He commanded.[o] This is true
Love, which for aye endures, with the impress
As warranty[14] of God's own faithfulness,
Dwelling in heaven's heights, in splendid state,
A love that He will never abrogate.
And thence, by emanation from above,
Derives the sages' philosophic love,
That perfect gain—since it perfection gains
And independent of aught else remains
Which, like all accidents, must pass away
To void:[15] whereas this kind of love must stay
Perennial—a flower, whereof God sees
Fit to vaunt His own horticulture.[p] These
Are all the steps of love's ascent, the cause
That kinsmen bonds, and fellows closer draws.
And now (the Rabbit said to him), to try
The truth of this, its fine details have I
Examined, and can say I comprehend
The system's object; but will not pretend
Reason to find why thou thy love shouldst bring

[k] Mishnah, *ʾAboth* 2: 9
[l] S. of S. 5: 5
[m] Cf. Ps. 19: 15(14)
[n] Cf. 1 Sam. 20: 17
[o] Ps. 103: 18
[p] Isa. 60: 21

הַהֲנָאָה, נִהְיְתָה וְנָאָה, כְּאַהֲבַת נָשִׁים בְּעִתָּן לַהֲנָאַת שַׁעְתָּן, וּבְהִסְתַּלֵּק הַהֲנָאָה הַגּוֹבֶרֶת תִּסְתַּלֵּק הָאַהֲבָה הַנִּזְכֶּרֶת. הַמִּין הַשֵּׁנִי אַהֲבַת הֶחָבֵר,[k] מוֹר עֹבֵר.[l] וְהוּא הַמּוֹצִיא חָבֵר נֶאֱמָן וְרֵעַ נַעְמָן, מוֹדִיעוֹ סְתָרָיו וְעִנְיָנָיו, וְהֶגְיוֹן לִבּוֹ[m] וּמַצְפּוּנָיו. וְהֶחָבֵר יַחְתֹּם בְּעַד סוֹדוֹתָיו וְלֹא יְגַלֶּה לְאָדָם מַצְפּוּן חִידוֹתָיו, וְעָלָיו יִבְטַח בְּיֹשֶׁר לְבָבוֹ, כִּי אַהֲבַת לִבּוֹ אֲהֵבוֹ.[n] וְהַמִּין הַזֶּה נֶחְמָד בְּהוֹדוֹ, כָּל־זְמָן שֶׁצָּרִיךְ אָדָם לְגַלּוֹת סוֹדוֹ. וְכַאֲשֶׁר תַּחְקְרֶנּוּ בְּתַכְלִית וּשְׁלֵמוּת הַמֶּחְקָר לֹא תִּמְצָא בּוֹ שֹׁרֶשׁ וְעִקָּר. הַמַּדְרֵגָה הַשְּׁלִישִׁית הִיא הָעֶלְיוֹנָה, אֲשֶׁר עַל כֹּל חוֹנָה, וְהִיא אַהֲבַת הַשֵּׁם יִתְבָּרַךְ לְאוֹהֲבָיו וַעֲבָדָיו, לְשֹׁמְרֵי בְרִיתוֹ וּלְזֹכְרֵי פִקֻּדָיו.[o] וְהִיא אַהֲבָה אֲמִתִּית קַיֶּמֶת, בְּחוֹתַם הָאֱמוּנָה נֶחְתֶּמֶת,[14] כִּי בְּהוֹדָהּ תִּשְׁכֹּן מְרוֹמִים וְאֵינָהּ בְּטֵלָה עוֹלָמִים. וּמִמֶּנָּה אַהֲבַת חֲכָמִים נֶאֱצֶלֶת, כִּי הִיא הַשְּׁלֵמוּת וְהַתּוֹעֶלֶת, כִּי אַהֲבָתָהּ אֵינָהּ תְּלוּיָה בְּדָבָר אֲשֶׁר בָּטֵל וְעָבָר,[15] וְהָאַהֲבָה תִּתְקַיֵּם וְתִשָּׁאֵר, מַטַּע הַשֵּׁם לְהִתְפָּאֵר.[p] אֵלֶּה הֵם מַעֲלוֹת הָאַהֲבָה וְסִבּוֹת הַקֻּרְבָה. וַיֹּאמֶר לוֹ הַשָּׁפָן, כָּל־זֶה נִסִּיתִיו וְדִקְדַּקְתִּי, וְעַל הַתַּכְלִית עָמַדְתִּי, וְלֹא מָצָאתִי מָקוֹם לְאַהֲבָתֶךְ וְעִנְיָן לְהִתְדַּבֵּק בְּחֶבְרָתֶךְ, כִּי לֹא יִתְקָרְבוּ עוֹלָמִים שְׁנֵי שְׁנוּיִים, וְאִם הֵמָּה

206 אהבת] M אהבה **לבו**] O$_2$ כלבו, MT נפשו

212 השם (יתברך)] ∧GMR; AO$_2$*s* השי

219 מטע] AGO$_2$R *edd.*; MT *kethib* מטעו, *qere* מטעי, M מטה

---

[14] Cf. BT *Sabbath* 55*a*: ‘Rabbi Ḥanina said, “God’s seal is truth” ’ (חותמו של הקב״ה אמת).

[15] Cf. Aristotle, *Ethica nicomachea*, 8. 3. 1156*a* (Eng. trans., Rackham, p. 458, l. 17) (κατὰ συμβεβηκός).

To me, or I to thee in friendship cling:
For time will ne’er permit that two discrete
Antipodean entities shall meet.
Hence, haste thee down![q] Thy plot has missed its goal,
And back at home thy dignity console.”[r]

◆

“Nay, brother,[s] O most choice of fellows”, cried
The Buzzard, “disappoint me not, denied
Hope;[t] from your realm, my lord, send me not far
Away, nor me from access to you bar.[u]
Rather, with you grant me some land by deed[v]
And I your army forth to war will lead:[w]
Trustful, neath your protective shade o’ nights
I fain would lodge,[x] attentive of your rights
And interest.[y] My heart this day, refined
Like silver,[z] an engraving bears, designed
By love for you, nor shall I e’er revert
To mine old folly,[a] but will stand, alert
On watch.[b] All day my actions shall make clear
To passing eyes, no Buzzard braces here
Dread thigh-sinews.”[c] The Rabbit answered, “How
Midst my folk could there dwell one such as thou?
Thou, a relentless hunter, I, the chief
Quarry pursued[d] like some wind-driven leaf,[e]
The prey thou takest, yea, the victim I,
And thou my would-be murderer! So why
Wouldst thou with one in spirit crushed concrete
Thine arrogance? Can chaff mix with the wheat?[f]
Nay, ’tis thy plot to trick us: let the name
Of thy house be ‘Rebellion my Aim’.[g]
If it be God that prompts thee to entice
Me, may the odour of a sacrifice
Appease[h] Him, to our abject mood inclined
And suppliance; if they be human kind,
Be they accursed,[j] shackled by sins. Away!
Leave me,[k] address me never more, I say!”[l]

◆

The Buzzard saw that his attempt had failed
To dupe him, and his smooth speech[m] had availed

[q] Deut. 9: 12
[r] 2 Kgs. 14: 10
[s] Cf. Gen. 19: 7
[t] Ps. 119: 116
[u] Ps. 32: 9
[v] Cf. Num. 27: 4
[w] Cf. Num. 27: 17
[x] Cf. Ps. 91: 1, 4
[y] Job 32: 12
[z] Cf. Ps. 12: 7(6)
[a] Cf. Prov. 26: 11
[b] Cf. Hab. 2: 1
[c] Prov. 30: 31
[d] Cf. BT *Baba Qamma* 93*a*
[e] Lev. 26: 36
[f] Jer. 23: 28
[g] Ezek. 12: 2
[h] 1 Sam. 26: 19
[j] 1 Sam. 26: 19
[k] Gen. 13: 9
[l] Deut. 3: 26
[m] Cf. Ps. 12: 3(2)

מְצוּיִים. וְעַתָּה, קוּם רֵד מַהֵר[q] מֵעֲצָתֶךָ, הִכָּבֵד וְשֵׁב בְּבֵיתֶךָ.[r]

❧

וַיֹּאמֶר הַזַּרְזִיר, אַל נָא אָחִי[s] וּבְחִירִי, אַל תְּבִישֵׁנִי מִשִּׂבְרִי, וְאַל תַּרְחִיקֵנִי גְּבִירִי מִגְּבוּלֶךָ בַּל קְרֹב אֵלֶיךָ.[u] וְתֵן לִי אֲחֻזָּה[v] בֵּינֵיכֶם, וְאֵצֵא וְאָבֹא לִפְנֵיכֶם,[w] וְתַחַת צִלְּכֶם אֶחֱסֶה וְאֶתְלוֹנָן,[x] וְעָדֵיכֶם אֶתְבּוֹנָן.[y] כִּי לִבִּי הַיּוֹם כְּכֶסֶף מְזֻקָּק,[z] וְאַהֲבַתְכֶם בִּסְגוֹרוֹ חֻקָּק, וּלְעוֹלָם לֹא אָשׁוּב לְאִוַּלְתִּי,[a] וְאֶעֱמֹד נִצָּב עַל מִשְׁמַרְתִּי,[b] וְאַגִּיד בְּמַעֲשַׂי תָּמִיד לְכָל־עֵינַיִם כִּי אֵינִי זַרְזִיר מָתְנַיִם.[c] וַיֹּאמֶר הַשָּׁפָן, וְאֵיךְ יִתָּכֵן לִהְיוֹתְךָ בְּקִרְבִּי שָׁכֵן, הֲלֹא אַתָּה רוֹדֵף וַאֲנִי נִרְדָּף,[d] תֶּהְדֹּף וַאֲנִי נֶהְדָּף, עָלֶה נִדָּף,[e] אֲנִי נִלְקָח וְאַתָּה לוֹקֵחַ, אֲנִי נִרְצָח וְאַתָּה רוֹצֵחַ. וּמַה לִּי לִזְדוֹנְךָ לְהִדָּבֵק אֶל אִישׁ נִשְׁבָּר, מַה לַתֶּבֶן אֶת־הַבָּר.[f] אַךְ אָמְנָה לְרַמּוֹתֵנוּ אַתָּה מְחַשֵּׁב, וּבְתוֹךְ בֵּית הַמֶּרִי אַתָּה יֹשֵׁב.[g] וְאִם הַשֵּׁם הֱסִיתְךָ יָרַח מִנְחָה,[h] וְיִשְׁעֶה לְתַחֲנוּנִים וְשִׂיחָה. וְאִם בְּנֵי אָדָם אֲרוּרִים,[j] בְּחַבְלֵי עֲוֹנִים אֲסוּרִים. וְעַתָּה הִפָּרֵד נָא מֵעָלַי,[k] אַל תּוֹסֶף דַּבֵּר אֵלַי.[l]

❧

וַיָּבֶן הַזַּרְזִיר כִּי לֹא יָכוֹל לְרַמּוֹתוֹ, וּבְחֵלֶק שְׂפָתָיו[m] לְפַתּוֹתוֹ. וַיַּרְא וְהִנֵּה מִבּוּז שְׂפָתָיו

227 **הזרזיר**] ^A

Him nothing. He had had enough, and more,
Of tother's insults; angrily, he swore:[n]
"Let the gods scourge me, rather,[o] let the Lord
Brandish about my neck His fearsome sword,
Should I, through bounty, bring the Rabbit joy:
Instead, my troops for battle I deploy.[p]
Should ever I desist, and homeward march,
Let thirst my tongue, to my mouth's roof glued, parch."[q]
Blazing with anger, he arose, and went[r]
Away, on war[s] determined. Word he sent
To his trainband[t] to rally to his call,
Three hundred and eighteen[u] of them in all,
A signal none should miss.[v] Then, at a stroke,
He ringed the rabbits' city—a great oak[w]
Marked his lines' end. No mercy his, to take
Some under his protection;[x] none could make
Remonstrance, charging "How is it, canst dare
Act thus?"[y,16] They spoiled the country, all laid bare—
Crops,[z] pasture, fruit—nothing they left to sprout
For fodder.[a] So did they, year in, year out,[b]
Since ravaging obsessed their soul, and filled
Their waking thoughts. Each time the Rabbit tilled
His fields,[c] the Buzzard would advance to waste
The whole terrain, his march by havoc traced,
Causing the city's populace to spar
The gates, and, close beleaguered, egress bar.[d]
Citizens, young and old,[e] suffered the worst
Privations of a siege, hunger and thirst,
None knowing how much longer it must last.[f]
Meanwhile, the humble Rabbit was downcast,
Despised, reviled, since he could not invent
Relief for raging famine.[g] Thus, he spent
His days[h] in grieving[j] for a land that lacked
All water, holes dried out, a desert tract,[k]
Moaning, complaining through the livelong day,
Exclaiming, "Lord, deliver us,[l] we pray!"
He roared, for nigh was trouble,[m] nor would eat
Nutriments if, to him, they tasted sweet.[n]
And all this time the Buzzard greater waxed,
Nor from despoliation e'er relaxed;
Sometimes[o] he sprang upon his prey, to stoop,

[n] Deut. 1: 34
[o] Cf. 2 Kgs. 6: 31
[p] Cf. 1 Sam. 17: 21
[q] Ps. 137: 6
[r] 2 Kgs. 5: 12
[s] Cf. 1 Sam. 17: 8
[t] Gen. 14: 14
[u] Gen. 14: 14
[v] Cf. Deut. 28: 46
[w] Josh. 19: 33
[x] Cf. Deut. 13: 9(8)
[y] Cf. Job 9: 12
[z] Judg. 6: 4
[a] Judg. 6: 4
[b] Cf. 1 Sam. 1: 7
[c] Cf. Judg. 6: 3
[d] Josh. 6: 1
[e] Jer. 51: 22
[f] Cf. Ps. 74: 9
[g] Lam. 5: 10
[h] Cf. Job 21: 13
[j] Isa. 35: 10
[k] Jer. 2: 6
[l] Cf. Ps. 69: 2(1)
[m] Ps. 22: 12(11)
[n] Job 21: 25
[o] Cf. BT *Ḥagigah* 13*b*

שָׁבַע, וַיִּקְצֹף וַיִּשָּׁבַע,[n] כֵּן יַעֲשׂוּ לִי אֱלֹהִים וְכֹה יוֹסִיפוּן,[o] וְחַרְבָּם הַקָּשָׁה עָלַי יְנִיפוּן, אִם אֶעֱשֶׂה אֶת־הַשָּׁפָן בְּרָכָה, וְאִם לֹא אֶעֱרֹךְ לְפָנָיו מַעֲרָכָה,[p] וְאִם אָשׁוּב לְעוֹלָם מִדַּרְכִּי, תִּדְבַּק לְשׁוֹנִי לְחִכִּי.[q] וַיָּקָם וַיֵּלֶךְ בְּחֵמָה[r] לַעֲרֹךְ נֶגְדּוֹ מִלְחָמָה,[s] וַיָּרֶק אֶת־חֲנִיכָיו[t] לְמוֹפֵת וּלְאוֹת,[v] שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת,[u] וַיָּסָב אֶת־עִיר הַשְּׁפַנִּים עַד אֵלוֹן בְּצַעֲנַנִּים,[w] וְלֹא יַחְמֹל וְלֹא יְכַסֶּה,[x] וְאֵין מִי שֶׁיֹּאמַר לוֹ מַה תַּעֲשֶׂה.[y,16] וַיַּשְׁחִיתוּ אֶת־יְבוּל הָאָרֶץ[z] וְעֶשְׂבָּהּ וּפִרְיָהּ, וְלֹא יַשְׁאִירוּ מִחְיָה,[a] וְכֵן יַעֲשׂוּ שָׁנָה בְּשָׁנָה[b] כִּי לְבָבָם לְהַשְׁחִית פָּנָה. וְהָיָה אִם זָרַע הַשָּׁפָן אַדְמָתוֹ, וְעָלָה[c] עָלָיו הַזַּרְזִיר לְהַשְׁחִיתוֹ, וַיָּשֶׁת אֶת־הַמְּדִינָה הַגְּדוֹלָה וְהָרַבָּה סֹגֶרֶת וּמְסֻגֶּרֶת אֵין יוֹצֵא וְאֵין בָּא.[d] וַיִּהְיוּ כָּל־יוֹשְׁבֶיהָ בְּצָעַר, זָקֵן וָנָעַר,[e] מִפְּנֵי הָרָעָב וְהַצָּמָא, וְאֵין אִתָּם יוֹדֵעַ עַד מָה.[f] וְהַשָּׁפָן הֶעָנָו הָיָה נִבְזֶה וְנִתְעָב מִפְּנֵי זַלְעֲפוֹת הָרָעָב,[g] וַיְבַלֶּה יָמָיו[h] בְּיָגוֹן וַאֲנָחָה[j] בְּאֶרֶץ עֲרָבָה וְשׁוּחָה,[k] וְכָל־הַיּוֹם יִצְעַק וְיָהִים הוֹשִׁיעָה אֱלֹהִים.[l] וַיִּשְׁאַג בְּקוֹלוֹ כִּי צָרָה קְרוֹבָה,[m] וְלֹא אָכַל בְּטוֹבָה.[n] וְהַזַּרְזִיר הָיָה הוֹלֵךְ וְגָדֵל, וּמִגְּזֵלָתוֹ לֹא חָדֵל, עִתִּים[o] יְדַלֵּג וְעִתִּים[p] יָרוּץ, כַּאֲרִי יִשְׁאַג[q] וְלֹא יָקוּץ, פַּעַם יְשַׂמַּח נְפָשׁוֹת פַּעַם לְבָבוֹת, פַּעַם בַּחוּץ פַּעַם בָּרְחוֹבוֹת. וַיְכַלֶּה יָמָיו בְּחֶדְוָה

249 אלהים] ∧G

250 יוסיפון] AGMO$_2$; MT יוסף

274 ויכלה] *edd.*; AG(?)MO$_2$R ויבלה

---

[16] The form of the quotation from Job 9: 12, ואין מי שיאמר לו (masoretic text מי יאמר אליו), is influenced by reminiscence of its adaptation in the formula towards the end of the penitential prayers in the services for the Day of Atonement; see e.g. Gaster, *Book of Prayer*, iii. 34.

Sometimes[p] he ran it down, till it must droop,
Roaring as any lion,[q] never stale
For him the sport wherewith he would regale
His followers, as each kill thrilled their heart,
Now in the alley-ways, now in the mart.
Butchering beef and lamb did thus provide
Sheer joy:[r] happy he lived, and happy died.

❧

This enigmatic fable[17] I have spun
(The Cynic said) merely to show how one
Too meek, through self-abasement, earned disgrace.
True, I have somewhat changed the story's face[s,18]
For thy sake, lest thy feet should lose the way
And thou, choosing humility, shouldst stray
Lured by a bait that strikes thy guts.[t] Now I
Am nothing loath to carry my head high
And, looking down on those more modest, so
Assert ascendancy; nor weary grow[u]
Of making all who come aware, how strong
Arrogance makes me. Wherefore, hear this song:[v]

Stand tall, my friend, with pride thy base,
Challenge we each the other's[w] *best;*
A heretic's fair words, his face
May charm—but put them to the test:

Admire[x] *not those by meekness trussed,*
Their carriage low, eyes downward pressed.[19]
The moral learn: all buzzards must
All rabbits of their skin divest.'

This fable being told, the Moralist
Forthwith proceeded to refute its twist,
Contemning what the Cynic said. 'Perverse
Art thou', quoth he, 'a man who seeks to curse
Virtue through travesty, boastful, and proud
That thou with falsehood's gift hast been endowed.
Such parts succeed not, being negative:
Thou art as good as dead, and canst not live,[y]
For knowledge thou dost spurn, the intellect
Affords thee no delight, thou dost reject

[p] Cf. BT *Ḥagigah* 13*b*
[q] Cf. Hos. 11: 10
[r] Isa. 22: 13
[s] Cf. 2 Sam. 14: 20
[t] Cf. Deut. 12: 30; Exod. 34: 12
[u] Cf. Isa. 40: 28
[v] Isa. 5: 1
[w] 2 Kgs. 14: 8
[x] Cf. Lev. 19: 4
[y] 2 Kgs. 20: 1

וּשְׁנוֹתָיו בְּעֶלְצוֹן, שָׂשׂוֹן וְשִׂמְחָה הָרֹג בָּקָר
וְשָׁחֹט צֹאן.[r]

❧

וְנָשָׂאתִי אֵלֶיךָ אֶת־הַחִידָה,[17] אֲשֶׁר חֶרְפַּת
הֶעָנָו מַגִּידָה, וְסַבּוֹתִי אֶת־פְּנֵי הַמָּשָׁל[s,18]
בַּעֲבוּרֶךָ לְמַעַן לֹא תִטֶּה אֲשׁוּרֶךָ, וְתִבְחַר
דֶּרֶךְ עֲנָוָה וְתִנָּקֵשׁ וְתִהְיֶה בְּקִרְבְּךָ לְמוֹקֵשׁ.[t]
וַאֲנִי עַל כָּל־עָנָו אֶתְנַשֵּׂא וְאֶתְגָּאֶה, וְלֹא
אִיעַף[u] וְלֹא אֶלְאֶה, לְהוֹדִיעַ לַבָּאִים גַּאֲוָתִי
וּכְבוֹדִי, אָשִׁירָה נָּא לִידִידִי:[v]

– – – ˘   – – – ˘   – – – ˘   – – – ˘

יְדִידִי קוּם וְהִתְגָּאֶה
לְכָה אֵלַי וְנִתְרָאֶה[w]

חֲקֹר דִּבְרֵי אֱנוֹשׁ שׁוֹבָב
מְאֹד נֶחְמָד וְגַם נָאֶה,

וְאַל תִּפְנֶה[x] לְבֶן עָנָו
כְּפוּף קוֹמָה שְׁפַל[19] מַרְאֶה,

מְשַׁל זַרְזִיר וְהַשָּׁפָן
עֲמֹד עָלָיו וְהִשְׁתָּאֶה.

וַיְהִי כִּשְׁמֹעַ הַמְחַבֵּר הַחִידָה הַזֹּאת וַיְמַהֵר
לִסְתֹּר דִּבְרֵי הַמַּקְשֶׁה וּלְבַזּוֹת, וַיֹּאמֶר,
הַאַתָּה הָאִישׁ הַמְקַלֵּל, אֲשֶׁר בְּמַתַּת שֶׁקֶר
מִתְהַלֵּל, וְהִנֵּה מִדָּתְךָ לֹא תָקוּם וְלֹא תִהְיֶה,
כִּי מֵת אַתָּה וְלֹא תִחְיֶה,[y] כִּי אַתָּה הַדַּעַת

285 מאד] G מאר(?)
286 לבן] MO$_2$; G לכן, A לבו **מראה**] codd. תראה
287 עמד] G עומד

---

[17] חידה ('riddle') includes within the semantic field of its biblical occurrences the posing of moral or theological problems; see e.g. Ps. 49: 5(4), 78: 2.

[18] This may mean that Ibn Sahula has modified the plot of his source, although in his Introduction (ll. 50 f.) he claims not to be dependent upon any. But the meanings of *mashal* ('parable') overlap with those of חידה (see previous note).

[19] There is an echo here of Ibn Gabirol's *reshuth* (i.e. exordium) to *Nishmath* ('The breath of all living shall bless Thy Name . . .'; Singer, *Prayer Book*, 125), beginning שפל רוח שפל ברך וקומה, ed. Jarden, *Shirey haqodesh*, i. 20 (Eng. trans., Loewe, *Ibn Gabirol*, 86 f.).

Humility, whilst treating haughtiness
With reverence. Moses it was, no less,
Of princes archetype, of prophets prime,
The lustre of his name[z] yet more sublime
(Being by ethical perfection raised)—
Was by none less than the Creator praised
For meekness,[a] favoured with reflected sheen
From God’s own countenance.[b] The golden mean
Is perfect modesty; granted, the wise
Have power, but wisdom midst the modest lies,
And where wise men fearless at ease reside
The meek dwell too, their own joys multiplied.[c]
But those whose pride boils over, doom attends,
Like fools and lusty louts whom ruin ends,[d]
Wealth forfeit; for the Lord reserves a day
When those that strut, too lofty, needs must pay:[e]
A day of clouds that glower,[f] when shall sink
All those that haughty walk, and haughty think.[g]
Wide-eyed, then, stretch thine ears,[h] discover why
Due modesty, as virtue, ranks so high,
Thus couldst thou rise beyond the dove; and know
What punishment for sin befell the crow,
How, in his arrogance, from a vast height
He fell, too limp till penitence put right
His manners, and a place he made, therein
Pious to dwell,[j] accepting discipline
Taught by the cooing dove not to refuse
The self-denying customs she did use.[k]
Here follows proof thereof: prithee, take note
As I rehearse to thee this anecdote.

❧

In Tarshish[20] once, ’tis told, a dove did build
Her nest; intelligent was she, and skilled
In understanding. Modesty the shade
Over her nightly lodge, day-long she laid
Before her King her prayers. She stirred each heart
By her perceptiveness and by the art
With which she planned[l] her household’s management.[21]
For her retainers’ livery she sent

[z] Zeph. 3: 20
[a] Cf. Num. 12: 3
[b] Cf. Exod. 34: 29
[c] Cf. Isa. 29: 19
[d] Ps. 49: 11(10)
[e] Isa. 2: 12
[f] Joel 2: 2
[g] Isa. 2: 17
[h] Cf. 2 Kgs. 19: 16
[j] Cf. Exod. 15: 17
[k] Num. 30: 8
[l] Cf. Exod. 31: 4

מָאַסְתָּ וּבַתְּבוּנָה לֹא חָפַצְתָּ, וְתִבְזֶה אֶת־הָעֲנָוָה וּתְכַבֵּד גָּאוֹן וְגַאֲוָה. הֲלֹא יָדַעְתָּ כִּי אֲדוֹן כָּל־הַנְּבִיאִים וְרֹאשׁ כָּל־הַנְּשִׂיאִים אֲשֶׁר הָיָה לְשֵׁם וְלִתְהִלָּה,[z] וּבִשְׁלֵמוּת הַמִּדָּה נִתְעַלָּה, לֹא שִׁבְחוֹ הַבּוֹרֵא אֶלָּא בְּעָנָו,[a] כִּי נִרְצָה בְּאוֹר פָּנָיו. כִּי שְׁלֵמוּת הָעֲנָוָה מִדָּה מְמֻצַּעַת וְשָׁוָה, הֲלֹא אֶת־הַחֲכָמִים עֹז וְעָצְמָה וְאֶת־צְנוּעִים חָכְמָה, וַחֲכָמִים יִשְׁכְּנוּ אֶרֶץ בְּבִטְחָה וְיָ[וֹ]סְ[י]פוּ עֲנָוִים[c] בָּהֶם שִׂמְחָה. וְהַזֵּדִים וְהַגֵּאִים יִשָּׁמֵדוּ, יַחַד כְּסִיל וָבַעַר יֹאבֵדוּ,[d] וּרְכוּשָׁם וּמָמוֹנָם יָחֳרָם כִּי יוֹם לַה׳ צְבָאוֹת עַל כָּל־גֵּאֶה וָרָם,[e] יוֹם עָנָן וַעֲרָפֶל,[f] וְשַׁח גַּבְהוּת ⟨הָ⟩אָדָם וְשָׁפֵל.[g] וְעַתָּה פְּקַח עֵינֶיךָ וְהַט אָזְנֶיךָ[h] וּשְׁמַע מַעֲלָה עֶלְיוֹנָה בַּעֲנָוָה נְכוֹנָה, וְתַעֲלֶה מֵעַל לַיּוֹנָה, וְאֵיךְ נֶעֱנַשׁ הָעוֹרֵב בְּאַשְׁמָתוֹ וַיִּפֹּל וַיִּפְסַח בְּגַבְהוּתוֹ עַד אֲשֶׁר שָׁב אֶל נָכוֹן, וּפָעַל לְשִׁבְתּוֹ מָכוֹן[j] וַיְקַבֵּל עָלָיו מוּסַר הַיּוֹנָה וְלַחֲשָׁהּ, וְאֱסָרֶהָ אֲשֶׁר אָסְרָה עַל נַפְשָׁהּ.[k] וְהִנֵּה לְךָ רְאָיָה, מַעֲשֶׂה שֶׁהָיָה.

◆

אָמְרוּ כִּי קִנְּנָה בְּתַרְשִׁישׁ[20] יוֹנָה בַּעֲלַת שֵׂכֶל וּתְבוּנָה, וַתְּהִי בְּצֵל הָעֲנָוָה מִתְלוֹנֶנֶת וּבְכָל־יוֹם לִפְנֵי מַלְכָּהּ מִתְחַנֶּנֶת, מְעוֹרֶרֶת בִּתְבוּנָתָהּ לְבָבוֹת וּמְחַשֶּׁבֶת בְּעָרְמָתָהּ מַחֲשָׁבוֹת,[l] וְלִבְנֵי עַמָּהּ צֶמֶר וּפִשְׁתִּים דּוֹרְשָׁה,[m,21] שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ.[n] וְלַחְמֹל

300 **וחכמים**] O_2 הם

301 **וי[ו]ס[י]פו**] MT GMO_2R ויספו, A *edd.* **בהם**] GMO_2 ויוסיפו בי״י

302 **והזדים והגאים**] ^G

305 **גבהות ⟨ה⟩אדם**] MT; AGMR *edd.* גבהות אדם, O_2 אדם גבה

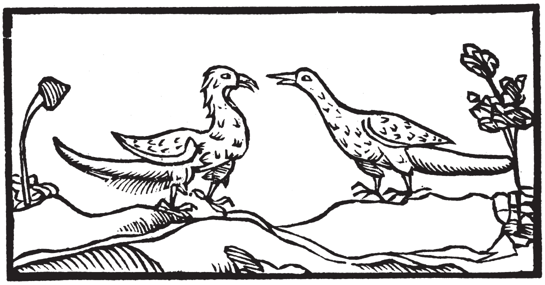
312 **שהיה**] G אשר היה

---

[20] The location of Tarshish (Jonah 1: 3) is unknown; it was possibly a generic term for an 'ore[-exporting] city' (the stem רשש = 'crush', but in Akkadian = 'smelt'); 'ships of Tarshish' (Isa. 2: 16) may mean 'ore-freighters' (Albright, 'New Light', 21).

[21] The following lines echo closely phrases from the encomium of the ideal chatelaine, Prov. 31: 10–31.

For wool and flax,[m] being herself attired
In purple weave and linen;[n] she aspired
Always to charity, kindness she showed
To those in need,[o] and on her lord bestowed
Lifelong devotion, naught but good.[p] To all
Wayfarers help she gave, and in her hall
Shelter: a shrewd judge, she, of what she bought,[q]
To keep her house repaired[r] she wisely sought,
All with true modesty and righteous care.[s]
A migrant crow,[22] a wretched bird, lived there
As the Dove's neighbour: pride in pedigree
Absorbed his waking hours, his forebears' tree
Prompted a princely pose; his trust he placed
In instinct, and his intellect: but haste
Urging to guile, his eager feet advanced.[t]
The Dove, who had observed how proud he glanced,[u]
With what concerned, and, having left behind
Him, almost, modesty, his way inclined
To moral chaos,[v] went, intending some
Part of truth's mystery with him to plumb,
And teach, through teasing riddles,[w] what must come.

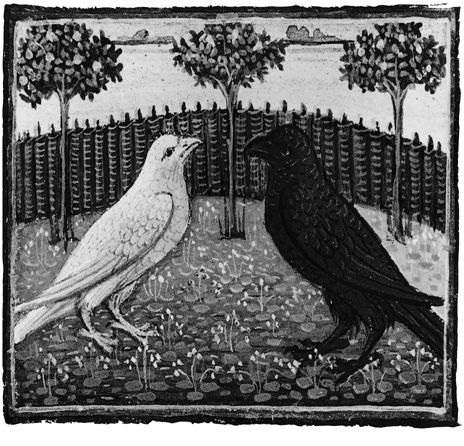


The Dove speaks to the Crow, profuse in praise
As one who bridal ornaments arrays[†]

Said she: "The intellect is ornament
And glory of illustrious descent,
Distinguishing mankind from beasts: the brain
It is, by means of which men may attain
Wisdom's degree, and thus man apprehends
The essence of all things, what each portends
Being interpreted—and so can they,
Although sublunary,[23] their worship lay

[m] Cf. Prov. 31: 13
[n] Prov. 31: 22
[o] Cf. Prov. 31: 20
[p] Prov. 31: 12
[q] Prov. 31: 18
[r] Cf. 2 Kgs. 12: 6(5)
[s] Ps. 45: 5(4)
[t] Cf. Job 31: 5
[u] Cf. Ps. 131: 1
[v] Cf. 1 Sam. 12: 21
[w] 1 Kgs. 10: 1
[†] Isa. 61: 10

עַל דַּל וְאֶבְיוֹן[o] מַחֲמַדֶּיהָ וּמַאֲוַיֶּיהָ, גּוֹמֶלֶת טוֹב וְלֹא רַע כֹּל יְמֵי חַיֶּיהָ.[p] וַתְּהִי לְכָל־הֵלֶךְ מָגֵן וְעֶזְרָה, טָעֲמָה כִּי טוֹב סַחְרָהּ,[q] וַתְּחַזֵּק בְּחָכְמָתָהּ כָּל־בֶּדֶק[r] עַל דְּבַר אֱמֶת וְעַנְוָה־צֶדֶק.[s] וַיְהִי שָׁם עוֹרֵב[22] גֵּר וּמִסְכֵּן, נוֹכַח הַיּוֹנָה שָׁכֵן, וְגַם הוּא הָיָה בְּיַחֲסוֹ מִתְעוֹרֵר וּבְגֵאוּת אֲבוֹתָיו מִשְׂתָּרֵר. וַיִּבְטַח בְּדַעְתּוֹ וְשִׂכְלוֹ וַתַּחַשׁ עַל מִרְמָה רַגְלוֹ.[t] וַתֵּרֶא הַיּוֹנָה עִנְיָנָיו, כִּי רָמוּ עֵינָיו,[u] וְאַחַר הַתֹּהוּ נָטָה[v] וְכִמְעַט מִדֶּרֶךְ הַצְּנִיעוּת שָׂטָה, וַתֵּלֶךְ לְהַעֲמִיק עִמּוֹ סוֹדוֹת וּלְנַסֹּתוֹ בְּחִידוֹת.[w]



צורת היונה מדברת אל העורב ומהלליה
וככלה תעדה כליה†

וַתַּעַן וַתֹּאמֶר, בִּהְיוֹת הַשֵּׂכֶל מֵיטַב הַיַּחַס וְהוֹדוֹ, וּמַעֲלָתוֹ וּכְבוֹדוֹ, וְהוּא הַמַּבְדִּיל בֵּין אָדָם וּבְהֵמָה וּבוֹ יֻשַּׂג מַעֲלַת הַחָכְמָה, וּבוֹ יִוָּדַע פֵּשֶׁר הַדְּבָרִים עַל מְכוֹנָם וְיוּכְלוּ הַשְּׁפָלִים[23] לַעֲבֹד קוֹנָם, וְיִתְּנוּ צִדְקוֹת הַשֵּׁם[x]

---

[22] The Hebrew term עורב includes both the raven (*Corvus corax*) and the crow (*Corvus corone*), as well as rooks etc. See 'Raven', *EJ* xiii. 1581 (J. Feliks), British Museum, *Guide*, no. 5, pp. 16 f.

[23] See Ibn Sahula's Preface, n. 11.

Before God their creator, and proclaim
The righteous actions of the Lord,[x] whose name
Is One, whose glory fills the earth.[y] And so
Duty demands we search, the truth to know
Of man’s[24] existence, and the high degree
His essence rates; and, knowing this, will see
That, lacking modesty, mind is denied
Effectiveness: they are as closely tied
As flame to burning coal.[25] The intellect
Emanates,[26] as humility’s effect,
And conversely—just as an unsheathed glaive
Slides smoothly forth.[z,27] A sage this answer gave:
Asked about knowledge and intelligence,
He said, ‘Wisdom is meant, and common sense;[28]
The men of intellect thou wilt ne’er find
Lacking sincere humility of mind,
Nor for sagacious insight lack the meek.’
And that is why a man must always seek
In mastering this virtue, till ’tis seen
His by inheritance, to make it queen
Of all his parts—that sapling nurturing
He planted:[a] for perfection it can bring
To what is, in his soul, to reason made
Responsive,[29] tall to grow beneath its shade.”[b]

[x] Cf. Judg. 5: 11
[y] Cf. Ps. 148: 13; Hab. 3: 3
[z] Job 20: 25
[a] Cf. Isa. 60: 21
[b] Cf. Zech. 14: 10

❧

“Sister”, the Crow replied, “thou wouldst bestir
Thy suitors’ souls, and what thou dost aver
Is right, in sooth; but, whoso claim can lay
To patent of nobility, must play
The prince’s part with eyes aloft, unbowed
Vaunt forebears’ rank and kinsmen’s titles, proud,
Flaunting in knowledge, boasting himself wise,[c]
That men may his discernment recognise,
And he, in their assemblies rising high,
Be seen the greatest. Should some passer-by,
A stranger, of his rank be unaware,

[c] Cf. Jer. 9: 22

---

[24] The third-person masculine possessive suffixes (אמתתו, קיומו, עצמו), ‘*his* truth, existence and essence’, seem (despite the grandiloquence of the first term) to refer not to the Deity, but to man; the ‘[intuitive] knowledge’ (דעת) of God’s existence etc., rather than its speculative investigation, is considered to be axiomatically indispensable to Judaism. See e.g. Maimonides, *Mishneh torah*, ‘Laws of the Foundations of the Torah’, 1: 1 (לידע: contrast the term here used, לחקר, ‘trace out [by investigation]’).

וְיחוּדוֹ, כִּי מָלְאָה הָאָרֶץ הוֹדוֹ,[y] עַל כֵּן יִתְחַיֵּב לַחֲקֹר בְּעַד אֲמִתָּתוֹ[24] וְקִיּוּמוֹ, וּמַעֲלַת עַצְמוֹ, וְנֵדַע כִּי הַשֵּׂכֶל בַּעֲנָוָה יֻכְשָׁר וְזֶה בְּעֶצֶם זֶה נִקְשָׁר, כְּשַׁלְהֶבֶת קְשׁוּרָה בְּגַחֶלֶת,[25] כִּי הָעֲנָוָה מִן הַשֵּׂכֶל נֶאֱצֶלֶת[26] וְהַשֵּׂכֶל נֶאֱצַל מִן הָעֲנָוָה, שָׁלַף וַיֵּצֵא מִגֵּוָה.[z,27] וְשָׁאֲלוּ לְחָכָם, מַהוּ הַשֵּׂכֶל וְהַדֵּעָה, אָמַר, הַשֵּׂכֶל וְהַחָכְמָה,[28] וְלֹא יֵרָאֶה לְעוֹלָם מַשְׂכִּיל חֲסַר עֲנָוָה וּתְמִימוּת וְעָנָו חֲסַר שֵׂכֶל וְהִתְחַכְּמוּת. עַל כֵּן יִצְטָרֵךְ הָאָדָם לְהִתְגַּבֵּר בְּזֹאת הַמַּעֲלָה, וְיִקָּחֶהָ לוֹ לְנַחֲלָה וְיַגְבִּירֶנָּה עַל שְׁאָר טְבָעָיו, נֵצֶר מַטָּעָיו,[a] כִּי הִיא שְׁלֵמוּת נֶפֶשׁ הַחֲכָמָה,[29] וְיָשְׁבָה תַחְתֶּיהָ וְרָאֲמָה.[b]

❧

אָמַר הָעוֹרֵב, בֶּאֱמֶת צָדְקוּ אֲחוֹתִי נִיבַיִךְ בְּעוֹרְרֵךְ נֶפֶשׁ מְאַהֲבַיִךְ, וְעַל כָּל־זֶה צָרִיךְ אָדָם לְהִשְׁתָּרֵר בְּיַחֲסוֹ, וְעֵינָיו לִנְשֹׂא, וְיִתְגָּאֶה בְּמַעֲלַת אֲבוֹתָיו וּבְמִשְׁפַּחְתּוֹ, מִתְהַלֵּל בְּחָכְמָתוֹ וְדַעְתּוֹ,[c] וְיוֹדִיעַ תְּבוּנָתוֹ לִבְנֵי אָדָם וְיִתְרוֹמֵם וְיִתְגַּדֵּל בְּמַעֲמָדָם. וְאִם

342 והחכמה] codd. edd.; O$_2$ + ידועה

---

[25] The earliest Hebrew source for this commonplace may be the *Sepher yeṣirah*, 1: 7, ed. Goldschmidt, 51, ed. Warsaw, 55, where it is applied to the interconnection of the ten *sephiroth* (divine 'potencies'): נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת, 'their end is integrally fused with their beginning and vice versa, just as a flame is linked to a burning coal'.

[26] See Ibn Sahula's Preface, n. 6.

[27] Cf. the Targum (מתיקה) and the exegesis of Job 20: 25 by Rashi and Ibn Ezra.

[28] The text seems to be corrupt. The context requires reference to the reciprocal relationship of knowledge and modesty, and the rhyme חכמה \ דעה is faulty. In place of חכמה a word ending in ־עה and meaning 'meekness' is requisite. הכנעה ('subjugation') does not seem particularly plausible, but its meaning could conceivably have been stretched to include self-subordination (properly, perhaps, התכנעות), and the scribal corruption of הכנעה < חכמה through loss of the letter ʿ*ayin* is relatively easy.

[29] See Ibn Sahula's Introduction, nn. 15, 34.

Or having heard account thereof, should dare
To doubt it,[d] he, as duty bids, must make
Him of his majesty cognisance take,
Of his intelligence apprised, and great
Knowledge: yea, he himself must penetrate
The other's mind, and schemes he may have planned,
Anticipating him, with a high hand,[e]
As did the ancient sorcerer, when through
Him inspiration's sudden insight blew,
And down he brought, with a triumphant throw,
An upstart Hebrew, who had failed to show
Him due respect, discounting the report[f]
About the splendour of the feats he wrought:
He made him see (or think he saw) befall
A great event, that ne'er took place at all."[g]

❧

The Dove replied, "Pray, tell me, of thy grace,
Most choice of brothers, how did this take place?"
"In Zion[30] lived a youth", said he, "of yore,
A charming lad; well schooled, he had a store
Of tropes, with which to decorate his speech,
And all the sciences lay in his reach:
For in all kinds of analytic thought
He had trained well his mind.[h] One day, he sought
To learn about the black art. Searching round,
No pentagram or fetishes he found,[j]
Since, for the folk God loves, magic is banned
Within Jerusalem and through the land
Of Judah.[k] So the youth, knowing how hard
Yearning had gripped his heart for learning barred
In God's fair land,[l] taking no paltry part
Of all his wealth, for Egypt did depart
To tarry there.[m] As soon as he was well
Inside the city, he a-thinking fell;
And, right in front of him, sat an old man,
A wizard,[n] who, raising his eyes, began
Inspection of the wayfarer[o]—a ray
Of light he seemed, winsome in every way,[p]
Clothed in clean linen.[q] The old man desired

[d] Cf. Isa. 53: 1
[e] Cf. Deut. 22: 14
[f] Cf. Exod. 4: 8
[g] BT *Baba Bathra* 15*a*
[h] Ezra 7: 10
[j] Gen. 31: 35
[k] Cf. 2 Kgs. 23: 2
[l] Dan. 11: 16
[m] Deut. 26: 5
[n] Exod. 38: 23
[o] Judg. 19: 17
[p] S. of S. 5: 16
[q] Ezek. 9: 11

יָבוֹא נָכְרִי אֲשֶׁר לֹא יַכִּיר מַעֲלָתוֹ, וְלֹא הֶאֱמִין לִשְׁמוּעָתוֹ,[d] יִתְחַיֵּב עַל כָּל־פָּנִים לְהוֹדִיעוֹ הוֹד שִׂכְלוֹ וּמַדָּעוֹ, וְיָבִין עִנְיָנָיו וְתַחְבּוּלוֹת, וְשָׂם לוֹ עֲלִילֹת.[e] כַּאֲשֶׁר עָשָׂה הַזָּקֵן הַמְכַשֵּׁף אֲשֶׁר רוּחַ תְּבוּנוֹת בּוֹ נוֹשֵׁף, וַיִּתְגָּאֶה עַל הָעִבְרִי בְּמִרְדּוֹ אֲשֶׁר לֹא חָשׁ לִכְבוֹדוֹ, וְלֹא הֶאֱמִין לְקוֹל[f] הוֹדוֹ. וַיַּרְאֵהוּ עִנְיָן גָּדוֹל וְנוֹרָא אֲשֶׁר לֹא הָיָה וְלֹא נִבְרָא.[g]

❧

וַתֹּאמֶר הַיּוֹנָה, בְּחַסְדְּךָ אָחִי הַנָּבָר, אֵיכָה הָיָה הַדָּבָר. וַיֹּאמֶר, הָיָה בְּצִיּוֹן[30] בָּחוּר אֶחָד נֶחְמָד, אֲשֶׁר דֶּרֶךְ הַמְּלִיצָה לָמַד, וַיְהִי בְּכָל־חָכְמָה מָבוֹא, כִּי לְכָל־תְּבוּנָה הֵכִין לְבָבוֹ,[h] וַיְבַקֵּשׁ לָדַעַת בְּעִנְיַן הַכְּשָׁפִים, וַיְחַפֵּשׂ וְלֹא מָצָא אֶת־הַתְּרָפִים,[j] כִּי נֶאֱסַר הַכִּשּׁוּף לְאֻמָּה חֲמוּדָה, לְיוֹשְׁבֵי יְרוּשָׁלַםִ וּלְאִישׁ יְהוּדָה.[k] וְכִרְאוֹת הַבָּחוּר כִּי הַתְּשׁוּקָה לְלִבּוֹ נוֹגַעַת וּבַקָּשָׁתוֹ בְּאֶרֶץ הַצְּבִי[l] נִמְנַעַת, לָקַח מֵהוֹנוֹ דָּבָר נִרְשָׁם וַיֵּרֶד מִצְרַיְמָה וַיָּגָר שָׁם.[m] וַיְהִי בִּתְחִלַּת בּוֹאוֹ אֶל הָעִיר וּמַחֲשַׁבְתּוֹ הֵעִיר, וְהִנֵּה זָקֵן אֶחָד יוֹשֵׁב, חָרָשׁ וְחוֹשֵׁב.[n] וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת־הָאִישׁ הָאֹרֵחַ,[o] אוֹר זוֹרֵחַ, כִּי כֻלּוֹ מַחֲמַדִּים,[p] לְבוּשׁ בַּדִּים,[q] וַיִּשְׁאָלֵהוּ הַזָּקֵן לָדַעַת מַחֲשָׁבוֹ, אָנָה תֵלֵךְ וּמֵאַיִן

361 הודו] G הורו

365 ויהי] codd. + לו

---

[30] **The following story has been translated into English prose by R. P. Scheindlin ('The Sorcerer from *Meshal Ha-Kadmoni*').**

To see his mind at work, so he enquired,
'Where lies thy road, and whence art thou come here?'[r]
Quoth he, 'I am an Hebrew,[s] and adhere
To God's own law:[t] from Bethlehem am I,
In Judah[u] born.' The old man made reply,
'Come back, Sir, to my home,[v] I will attend
To all your needs—on that you may depend.'[w]
Off went he with him; and the old man led
Him to his house[x] where, in the yard, he fed
His ass: they washed their feet, then down they sat
To eat and drink,[y] and soon began to chat.

[r] Judg. 19: 17
[s] Jonah 2: 9
[t] Cf. Isa. 8: 20
[u] Ruth 1: 1
[v] Cf. Judg. 4: 18
[w] Judg. 19: 20
[x] Gen. 29: 13
[y] Judg. 19: 21

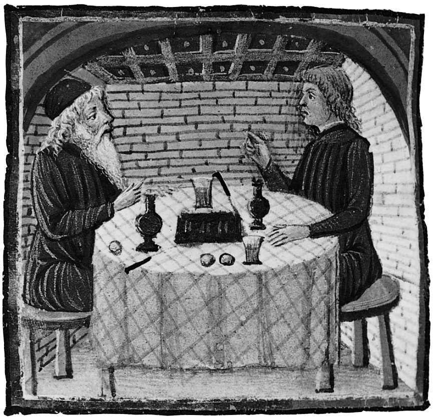
◆

The old man said: 'The obligation lies
On each and every one to love the wise,
And company of aged folk[z] frequent
Men whose integrity is evident,
So, too, duty requires that constant use
Shall good sense[a] and self-discipline induce,
Then shall he lack for nothing good. Again,
Travellers ought he like to entertain,
Happy to show them, in his own abode
Respect, and soothe the troubles of the road
By talk,[b] easing with rest limbs full of ache,
And then point them the road that they must take[c]
Using his local knowledge, in the light
Of judgement to read roads and weather right.
But this cannot be, save the interest,
The thoughts, the errand[d] that concerns his guest,
He knows: then, wheresoe'er his journey's end,
He may, with useful hints, advise his friend
On some well-watered route his way to wend.[e]

[z] Ps. 107: 32
[a] Prov. 3: 4
[b] Cf. Isa. 40: 2
[c] Cf. Ps. 107: 7
[d] Cf. Hab. 1: 9
[e] Cf. Ps. 23: 2

◆

Since, therefore, by thy coming thou hast shown
Me honour, condescending thus to own
Me as thy fellow, and the night hast passed
In this my dwelling, taking thy repast



צורת הזקן על שולחנו ידבר
והבחור להשיבו מליצה יחבר
The old man's table-talk we see
And the youth's ready repartee

תָּבֹא.[r] וַיֹּאמֶר לוֹ, עִבְרִי אָנֹכִי[s] נוֹצֵר תְּעוּדָה,[t] מִבֵּית לֶחֶם יְהוּדָה.[u] וַיֹּאמֶר הַזָּקֵן, סוּרָה אֲדֹנִי אֵלַי,[v] רַק כָּל־מַחְסוֹרְךָ עָלַי.[w] וַיָּסַר אֵלָיו וַיְבִיאֵהוּ אֶל בֵּיתוֹ[x] וַחֲצֵרוֹ, וַיִּתֵּן מַאֲכָל לַחֲמוֹרוֹ, וַיִּרְחֲצוּ רַגְלֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ,[y] וּפִיהֶם בְּדִבּוּר שָׁתוּ.

⁂

וַיֹּאמֶר הַזָּקֵן, בְּהִתְחַיֵּב כָּל־אָדָם בְּאַהֲבַת הַחֲכָמִים וְלִבְחוֹר מוֹשַׁב זְקֵנִים[z] וְתַמִּים, כְּמוֹ כֵן נִתְחַיֵּב לְהִתְנַהֵג בְּשֵׂכֶל טוֹב[a] וּמוּסָר, וְכָל־טוֹב מִמֶּנּוּ לֹא יֶחְסָר, וּלְקָרֵב לְבֵיתוֹ כָּל־אוֹרֵחַ וְלִהְיוֹת בִּכְבוֹדוֹ שָׂמֵחַ, וּלְדַבֵּר דְּבָרִים עַל לִבּוֹ[b] לַהֲנִיחוֹ מֵרָגְזוֹ וּמֵעֶצְבּוֹ, וּלְהַדְרִיכוֹ בְּדֶרֶךְ יְשָׁרָה[c] כְּפִי דַּעַת וְהַסְבָּרָה. וְלֹא יִתָּכֵן זֶה זוּלָתִי בְּדַעְתּוֹ רַעְיוֹנָיו, וּלְאֵיזֶה עִנְיָן מְגַמַּת פָּנָיו,[d] וְעַל פִּי דַּרְכּוֹ יְיָעֲצֵהוּ וְיוֹעִילֵהוּ וְעַל מֵי מְנֻחוֹת יְנַהֲלֵהוּ.[e]

⁂

At mine own board,[f] pray let me hear laid bare
That which thine heart holds privy: tell me where
Thy journeyings have led, where thou wouldst go,
That I may earn thy thanks, pray let me know;[g]
Counselled with what my wit can reach, shalt thou
Be a tiara towering o’er my brow.’[h]

❧

The youth said, ‘True it is, the sage declared
(And rightly) when his ethics he prepared,
That all men ought, before some enterprise,
Turn to an old man, and let him advise;
For, clever though one may be, with great skill
In words that can persuade, uncounselled, still
One lacks advantage. This is all the more
True of a traveller, set to explore,
Who wanders far from home, through lands which, strange[j]
To him, distract his thoughts with constant change.
And so will I my thoughts[k] to thee expose,
Shouldst thou think heresy within me goes.[l]
I dwelt, ere now, in Zion—’tis well graced
Like water channels in the thirsty waste.[m]
My soul in rhetoric was finely trained,
Science I scanned, much knowledge I obtained;[n]
But when I sought to learn about the arts
Of magic, how it overpowers men’s hearts,
In mine own city, answer none I found.[o]
Thinking why this should be,[p] I looked around
In case some open townlet[q] might provide
A clue—in vain: I must needs turn outside
God’s fairest land,[r] and now, all what I lack[s]
Am come[t] to seek—magician, wizard, quack
From Babylon—all such.[u] Now, if thou dost
Mean to show me a friendship truly just[v]
Since far from home I wander, prithee tell
If one may here be found to cast a spell,
A master of his mystery: what be
My fate, I care not.[w] Let him ask, as fee,
A mighty sum, and if ye say “ ’Tis fair”,
I will pay all[x]—provided he some share

---

[f] Cf. Ps. 128: 3
[g] Exod. 33: 13
[h] Cf. Job 31: 36
[j] Exod. 2: 22
[k] Cf. Gen. 6: 5
[l] Ps. 139: 24
[m] Isa. 32: 2
[n] Cf. Eccles. 1: 16
[o] 1 Kgs. 18: 26
[p] Ps. 73: 11
[q] Cf. Esther 9: 19
[r] Dan. 11: 16
[s] Cf. Deut. 15: 8
[t] Josh. 5: 14
[u] Dan. 2: 10
[v] Cf. Gen. 24: 49
[w] Job 13: 13
[x] Cf. Gen. 34: 12

וְעַתָּה, הוֹאִיל וּבְבוֹאֲךָ כִּבַּדְתָּנִי וּלְחָבֵר וּלְרֵעַ לְךָ שַׂמְתָּנִי, וְאָרַחְתָּ הַלַּיְלָה בִּמְעוֹנִי סָבִיב לְשֻׁלְחָנִי,[f] הַשְׁמִיעֵנִי מַצְפּוּן לִבְּךָ וּמַהֲלָכֶיךָ, הוֹדִיעֵנִי נָא אֶת־דְּרָכֶיךָ, וְאֵדְעָה לְמַעַן אֶמְצָא חֵן בְּעֵינֶיךָ,[g] אִיעָצְךָ כְּפִי שִׂכְלִי, אֲעַטֶּרְךָ עֲטָרוֹת לִי.[h]

❧

וַיֹּאמֶר הַבָּחוּר, בֶּאֱמֶת צָדַק הֶחָכָם בְּמוּסָרוֹ וְגָמַר אֹמֶר בְּמַאֲמָרוֹ, כִּי כָל־אָדָם צָרִיךְ לְהִוָּעֵץ מִפִּי זָקֵן וְיוֹעֵץ, וְאַף אִם יִהְיֶה מַשְׂכִּיל וּבַעַל מְלִיצָה אֵין לוֹ יִתְרוֹן בְּלִי עֵצָה, כָּל־שֶׁכֵּן אִישׁ אוֹרֵחַ נוֹדֵד מִמְּקוֹמוֹ וּבוֹרֵחַ, וְדַעְתּוֹ בַּנְּדוֹד דְּחוּיָה בְּאֶרֶץ נָכְרִיָּה.[j] וְעַתָּה אוֹדִיעֲךָ מַחְשְׁבֹת לִבִּי,[k] אִם דֶּרֶךְ עֹצֶב בִּי.[l] אֲנִי הָיִיתִי שׁוֹכֵן בְּצִיּוֹן, כְּפַלְגֵי מַיִם בְּצָיוֹן,[m] וְנַפְשִׁי הָיְתָה לְכָל־מְלִיצָה מוּדַעַת וְלִבִּי רָאָה חָכְמָה וָדַעַת,[n] וָאֲבַקֵּשׁ לָדַעַת בְּעִנְיַן הַכְּשָׁפִים דָּבָר, וּבַמֶּה כֹּחָן גָּבָר, וְלֹא מָצָאתִי בְּעִירִי מַעֲנֶה, וְאֵין קוֹל וְאֵין עֹנֶה.[o] וָאֲחַשְּׁבָה לָדַעַת זֹאת[p] בְּאַחַת מֵעָרֵי הַפְּרָזוֹת,[q] וְעַל זֶה מֵאֶרֶץ הַצְּבִי[r] יָצָאתִי. עַתָּה בָּאתִי,[t] וּלְבַקֵּשׁ לְמַחְסֹרִי דַּי,[s] לְכָל־חַרְטֹם וְאַשָּׁף וְכַשְׂדָּי.[u] וְעַתָּה, אִם יֶשְׁךָ עֹשֶׂה חֶסֶד וֶאֱמֶת עִמִּי[v] אַחֲרֵי אֲשֶׁר נָדַדְתִּי מֵעַמִּי, הוֹדִיעֵנִי הֲיִמָּצֵא אִישׁ בָּקִי בְּזֹאת הַחָכְמָה, וְיַעֲבֹר עָלַי מָה,[w] וּמֹהַר וּמַתָּן יַרְבֶּה עָלַי וְאֶתְּנָה[x] כַּאֲשֶׁר תֹּאמְרוּ אֵלַי, וְיַאֲצֵל

---

397 ואדעה] G ואדע, M ואדעתו

399 אעטרך] *edd.*; MT אענדנו, codd. אענדך **לי**] O_2 אלי

401 וגמר] AR *edd.*; M וגומר

Confers on me[y] of his majestic art
And will its rudiments at least impart.’

❧

The old man answered: ‘Since thou hast surveyed
The wide world, and within my tent hast made
This night thy lodging, coming here to find
Wisdom to which thy folk’s eyes must be blind,[z]
Cast upon me thy burden[a]—I will teach
Thee, for thy good instructing thee, to reach
The path that thou must tread:[b] I will apprise
Thee as to where the root of magic lies,
And fetishes that some men reckon vain.[c]
For ’tis the mystery by which I gain
My livelihood, passed down from sire to son.’
The youth heard. This old man, he thought, makes fun[d]
Of me, as but a gull. Quick, he devised
A plan,[e] which showed that he too much despised
The other one’s perception. Wine, he thought,
Fuddles him, by his own carousing caught,
Prompted to turn professor;[f] but his eye
Is on my money, and he means to try
Whether his guile my reason may deceive.
He said, aloud, ‘From God shalt thou receive
Thy guerdon,[g] and, like hymns and frankincense,
Pleasant shall be thy prayer,[h] in recompense
For these kind words, with which thou didst console
A spirit crushed,[j] a weak, a bitter soul.[k]
However, I wish not to overload
Thy yoke,[l] neither with trouble incommode
Thee more: far spreads this science, like the glide
And sound of hissing serpents,[m] far and wide.
I fain would seek a youth of mine own age
And him for my informant would engage
To set all forth, well ordered; when in doubt
Let him ask thee a fuller text to spout.
Thy kindly aid, wouldst thou this service do,
Shall profit him, and me, thy servant,[n] too.’

❧

[y] Cf. Num. 11: 25
[z] Cf. Job 28: 21
[a] Cf. Ps. 55: 23(22)
[b] Cf. Ps. 32: 8
[c] 1 Sam. 15: 23
[d] Gen. 19: 14
[e] Cf. Exod. 31: 4
[f] Exod. 35: 34
[g] Cf. Ruth 2: 12
[h] Cf. Pss. 104: 34, 141: 2
[j] Ps. 51: 19(17)
[k] Cf. 2 Kgs. 4: 27
[l] Cf. 1 Kgs. 12: 10
[m] Cf. Jer. 46: 22
[n] 1 Kgs. 1: 26

עָלַי[y] מֵהוֹדוֹ וִילַמְּדֵנִי, וְאוֹתִיּוֹת הַחָכְמָה יַגִּידֵנִי.

* * *

וַיֹּאמֶר הַזָּקֵן, אַחֲרֵי אֲשֶׁר עַד רַחֲבֵי אָרֶץ הִתְבּוֹנַנְתָּ, וְהַלַּיְלָה בְּסֵתֶר אָהֳלֵי הִתְלוֹנַנְתָּ בְּבוֹאֲךָ לְבַקֵּשׁ חָכְמָה מֵעֵינֵי יוֹשְׁבֵי אַרְצְךָ נֶעֱלָמָה,[z] עַל כֵּן יְהָבְךָ עָלַי הַשְׁלֵךְ,[a] וַאֲנִי אֲלַמֶּדְךָ לְהוֹעִיל אַשְׂכִּילְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ,[b] וְאוֹדִיעֲךָ עִקַּר הַכְּשָׁפִים וְאָוֶן וּתְרָפִים,[c] כִּי הַחָכְמָה הַזֹּאת לִי לִמְלָאכָה, וּמֵאֲבִי אָבוֹת לִי נִמְשָׁכָה. וַיִּשְׁמַע הַבָּחוּר עִנְיָנָיו, וַיְהִי כִמְצַחֵק בְּעֵינָיו,[d] וַיַּחֲשֹׁב בְּלִבּוֹ מַחֲשָׁבוֹת[e] אֲשֶׁר תְּבוּנַת הַזָּקֵן מְתַעֲבוֹת. וַיֹּאמֶר, אֵין זֶה כִּי אִם הַתְעוֹתוֹ בְּיֵין מִסְבּוֹ, וּלְהוֹרֹת נָתַן בְּלִבּוֹ,[f] וַיַּחְמֹד הוֹנִי וְחֵילִי וַיַּחְפֹּץ לְרַמּוֹת דַּעְתִּי וְשִׂכְלִי. וַיֹּאמֶר לוֹ, מֵהָאֱלֹהִים תִּמְצָא מַשְׂכֹּרֶת,[g] וְתֶעֱרַב שִׂיחֲךָ ⟨כְּ⟩שִׁיר וּקְטֹרֶת,[h] כִּי דִּבַּרְתָּ עַל נֶפֶשׁ אֲנוּשָׁה וּמָרָה,[k] רוּחַ נִשְׁבָּרָה.[j] אֲבָל אֵינִי חָפֵץ לְהַכְבִּיד עָלֶךָ[l] וּלְהַטְרִיחַ עָלֶיךָ, כִּי הַחָכְמָה הַזֹּאת גְּדוֹלָה, כְּנַחַשׁ תִּתֵּן קוֹלָהּ,[m] וּרְצוֹנִי לְבַקֵּשׁ בָּחוּר כְּגִילִי, וְיַגִּידָהּ וְיַעַרְכֶהָ לִי, וְהוּא יִשְׁאָלְךָ עַל הַסָּפֵק לְהַגְדִּיל לָשׁוֹן וּלְהָפֵק, וְאַתָּה תַּעַזְרֵהוּ וְתוֹעִילֵהוּ בְּחַסְדְּךָ וְלִי אֲנִי עַבְדֶּךָ.[n]

* * *

---

422 ארץ] AGM *edd.*; R הארץ

433 וחילי] GMO_2 וסבלי

435 ⟨כ⟩שיר] codd. (M corr?) *sv*; *z* בשיר

The old man saw the youth had not believed
His claim to expert knowledge, nor perceived
His powers of penetration; in his breast
He took an oath, ‘I shall not go to rest
Within my closet on my couch,[o] until
I make him see mine is an adept’s skill:
Yea, he shall know the power[p] mine intellect
Wields, and what my perception can effect!’
Whilst plotting schemes, he turned a smiling face[q]
To him, and, with a sycophantic grace
Tingeing his voice,[r] said, ‘Sleep thou well this night,
And, in the morning,[s] one so erudite
That his vast scholarship all plumb defies,[t]
I will present before thy very eyes;
In learning, taught by him thou shalt progress
Till I, with praise, thy knowledge must confess.’

❧

The youth bowed,[u] viewing his wry thoughts as sound.
‘God’s name be blessed, whose praises e’er resound
Unbroken’, he declared; ‘my feet He set
On the right road.’[v] They sat a while, well met
Companions: mid their conversation’s[w] buzz
The old man called for drinks, meaning to fuzz
The youth, and so deceive him. Taking up
Some wine to quench his thirst, he drained[x] the cup.
Bidding the youth ‘Drink, and thy cares shall fade
From thee, forgotten; then, on thy bed laid,
Sweet shalt thou sleep.’[y] He drank, and found his head
Confused,[31] so rose, and made his way to bed.
But the old man strewed o’er his path concealed
Snares: as he looked about him, in a field
He saw a well.[z] Therein was placed a lure
Waiting to cause him much discomfiture.
His taste for exploration proved mishap;
He tripped—down, down he fell, into the trap.
The well was dry—no water there at all;[a]
A limepit’s floor it was that broke his fall.
He cried out, lifting up his heart[b] in prayer
And groaned in disappointment, well aware

[o] Cf. Ps. 132: 3
[p] Cf. Jer. 16: 21
[q] Cf. 1 Kgs. 8: 14
[r] Cf. Prov. 26: 25
[s] Cf. Ruth 3: 13
[t] Cf. Isa. 40: 28
[u] Num. 22: 31
[v] Gen. 24: 48
[w] Esther 6: 14
[x] Gen. 9: 21
[y] Prov. 3: 24
[z] Gen. 29: 2
[a] Gen. 37: 24
[b] Cf. Lam. 3: 41

וַיֵּדַע הַזָּקֵן כִּי לֹא הֶאֱמִין הַבָּחוּר לְחָכְמָתוֹ וְלֹא חָשַׁשׁ לִתְבוּנָתוֹ. נָדַר בְּלִבּוֹ נֶדֶר, אִם אָבֹא בְּאֹהֶל אוֹ בְּחֶדֶר, [וְ]אִם אֶעֱלֶה עַל עֶרֶשׂ יְצוּעָי[o] עַד אַרְאֵהוּ חָכְמָתִי וְדֵעָי, וְאוֹדִיעֵהוּ אֶת גְּבוּרָתִי[p] שִׂכְלִי וּתְבוּנָתִי. וַיָּ⟨כֶ⟩ן תַּחְבּוּלוֹת וַיְחַנֵּן קוֹלוֹ,[r] וַיַּסֵּב פָּנָיו[q] וַיֹּאמֶר לוֹ, לִין הַלַּיְלָה וְהָיָה בַבֹּקֶר[s] אַרְאֲךָ אִישׁ אֲשֶׁר לִתְבוּנָתוֹ אֵין חֵקֶר,[t] הוּא יוֹרְךָ וִילַמֶּדְךָ, וְגַם אֲנִי אוֹדֶךָ.

◆

וַיִּיטַב ⟨לַ⟩בָּחוּר ⟨שַׂ⟩רְעַפָּיו וַיִּשְׁתַּחוּ לְאַפָּיו,[u] וַיֹּאמֶר, בָּרוּךְ הַשֵּׁם אֲשֶׁר מַהֲלָלוֹ לֹא יִצָּמֵת אֲשֶׁר הִנְחַנִי בְּדֶרֶךְ אֱמֶת,[v] וַיֵּשְׁבוּ שָׁעָה אַחַת מִתְחַבְּרִים. עוֹדָם מְדַבְּרִים,[w] וַיִּשְׁאַל הַזָּקֵן לִשְׁתּוֹת לְרַמּוֹת הַבָּחוּר וּלְפַתּוֹת, וַיִּקַּח הַכּוֹס בִּימִינוֹ, וַיֵּשְׁתְּ מִן הַיַּיִן[x] לְרַוּוֹת צִמְאוֹנוֹ. וַיֹּאמֶר אֶל הַבָּחוּר, שְׁתֵה, וְיִשְׁתַּכְּחוּ תְּלָאוֹתֶיךָ, וְשָׁכַבְתָּ וְעָרְבָה שְׁנָתֶךָ.[y] וַיִּשְׁתֶּה הַבָּחוּר וַיִּשְׁתַּנֶּה מַחֲשָׁבוֹ,[31] וַיָּקָם וַיֵּלֶךְ אֶל בֵּית מִשְׁכָּבוֹ, וַיְהִי הוֹלֵךְ, וְהַזָּקֵן לְנֶגְדּוֹ פַּחִים יַשְׁלֵךְ, וַיַּרְא וְהִנֵּה בְאֵר בַּשָּׂדֶה,[z] וְהִנֵּה שָׁם מָקוֹם אֲשֶׁר עֲמָלוֹ צוֹדֶה. וַיַּחְפֹּץ לְרַגְלוֹ וַיֵּחָשֵׁל, וַיִּפֹּל בְּבוֹר סִיד וַיִּכָּשֵׁל. וְהַבּוֹר רֵק אֵין בּוֹ מָיִם,[a] וַיִּשָּׂא לְבָבוֹ אֶל כַּפַּיִם[b] וַיִּצְעַק

443 וידע] O_2 + אז

444 נָדַר] *v* (*s* דר **[ ]**, space for single letter), A(G)R וידו(ו)ר

445 [ו]אם] MT M; codd. *edd.* ואם

448 וי⟨כ⟩ן] GO_2R; AM *edd.* ויבן

450 הוא] *edd.*; codd. והוא

452 ⟨ל⟩בחור] em.; A להבחור, GMR הבחור, O_2 בעיני הבחור

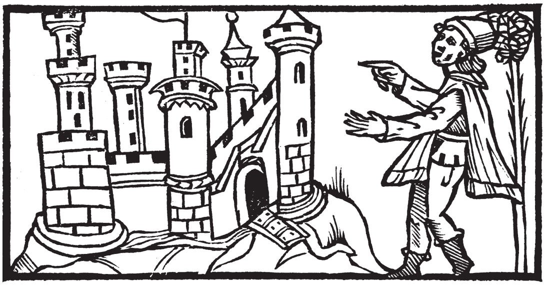
⟨ש⟩רעפיו] R(?); codd. *edd.* סרעפיו

461 ויהי] O_2 + הוא בדרך

---

[31] The psychedelic experience described at length in what follows was probably induced by administration of hashish (continued in Appendix 2).

[c] Cf. Gen. 42: 21 Of his soul's anguish,[c] his back all night long
[d] Cf. Isa. 50: 6 In darkness left to feel the lashers' thong.[d]
[e] Gen. 29: 25 Morning broke[e] whilst his soul bewailed her fate,
And, deep down in the pit, he saw a gate.
Still overwhelmed by pain, and in a daze,
He opened it, and stepped outside: his gaze
Fell on a garden—trees, and plants that flowered
Between the shrubs, great apple-trees, that towered
As tall as palms—like Eden, where the Lord
[f] Cf. Ezek. 28: 13 Planted His paradise:[f] all round the sward
Flowed a great river. Being now a man
[g] Job 11: 12 Of little brain, his heart thrilled;[g] he began
Feasting his eyes upon so fair a sight,
[h] Cf. Neh. 9: 36 Eager to taste its fruit.[h] Each new delight
That caught his eye he praised, and praised again
[j] S. of S. 7: 14 Those seen before,[j] forgetting all his pain
And parlous plight, nor feeling himself spent.
Up to the garden's furthest point he went
[k] Ps. 118: 22 Where, from an angle belvedere,[k] his scan
[l] Gen. 18: 2 Brought into view[l] a bridge, its level span
Built to impress; twin towers above it rose
[m] Ps. 111: 8 Plumb straight,[m] contrasting hues the stonework's rows
[n] Ezek. 23: 14 Picked out.[n] The young man stood stock still, struck dumb
By the fantastic vista overcome.



† Cf. Job 40: 21 *Here, mid the garden's shady† bowers*
‡ Ps. 48: 13 *There stands the youth and counts the towers‡*

'Over that bridge I'll run', he mused, 'nay, fly
[o] Deut. 28: 49 Swift as the eagle glides across the sky,[o]

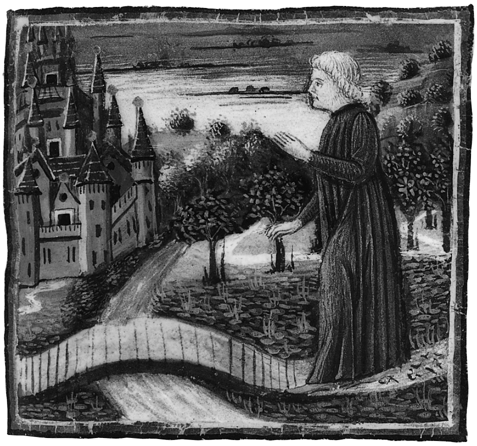
וַיֶּהֱמֶה בְּכַחֲשׁוֹ, כַּאֲשֶׁר רָאָה צָרַת נַפְשׁוֹ.[c] וַיֵּלֶךְ כָּל־הַלַּיְלָה בְּמַחֲשַׁכִּים, וְגֵווֹ נָתַן לְמַכִּים.[d] וַיְהִי בַבֹּקֶר[e] וַיַּרְא בְּיַרְכְּתֵי הַבּוֹר דֶּלֶת, וְנַפְשׁוֹ עָלָיו מְיַלֶּלֶת, וַיִּפְתַּח וַיֵּצֵא לַחוּץ, נִדְהָם עַל כְּאֵבוֹ וְלָחוּץ. וַיִּמְצָא גִּנָּה מְלֵאָה עֵצִים וְשִׂיחִים וְצִיצִים וְתַפּוּחִים כְּתָמָר גְּדוֹלִים וּגְבוֹהִים, כְּעֵדֶן גַּן אֱלֹהִים,[f] וְנָהָר גָּדוֹל אוֹתוֹ סוֹבֵב. וְאִישׁ נָבוּב יִלָּבֵב[g] לְהַבִּיט מַהֲלָלָהּ וְיָפְיָהּ, לֶאֱכֹל מִפִּרְיָהּ,[h] וַיְשַׁבַּח בִּרְאוֹתוֹ מַעֲדַנִּים חֲדָשִׁים גַּם יְשָׁנִים,[j] וַיִּשְׁכַּח רִישׁוֹ וְחֵילוֹ וְלֹא חָשַׁשׁ לַעֲמָלוֹ. וַיֵּלֶךְ הָלוֹךְ עַד קְצֵה הַגִּנָּה וַיַּעֲמֹד בְּרֹאשׁ פִּנָּה,[k] וַיִּשָּׂא עֵינָיו וַיַּרְא[l] וְהִנֵּה גֶּשֶׁר, בָּנוּי עַל קַו יֹשֶׁר, וּבוֹ שְׁנֵי מִגְדָּלִים חֲקֻקִים בַּשָּׁשַׁר,[n] עֲשׂוּיִם בֶּאֱמֶת וְ[ב]יָשָׁר.[m] וַיַּעֲמֹד הַבָּחוּר וַיִּשְׁתָּאֶה, וַיִּשְׁתּוֹמֵם עַל הַמַּרְאֶה.

474 לאכל] AGMO$_2$ ולאכול **מפריה**] GO$_2$; מפריו A, את פריה MT

479 ישר] (G)O$_2$ הי(ו)שר

480 עשוים . . . ו[ב]ישר] ^O$_2$ **ו[ב]ישר**] MT AMR; G ויושר; (*sv*)*z* ובי(ו)שר

482 בלבו] ^A



צורת הבחור בין הצאלים† סופר את המגדלים‡

וַיֹּאמֶר בְּלִבּוֹ, אָרוּץ וְאֶעֱבֹר אֶת־הַגֶּשֶׁר כַּאֲשֶׁר יִדְאֶה הַנֶּשֶׁר,[o] אוּלַי אֶמְצָא בְּלֶכְתִּי

Perchance some settlement on yonder side
I shall observe, a fair spot to reside.'
Moving his limbs like springs[32] at every bound
He raced across the bridge, and there he found
[p] Jonah 3: 3
[q] Cf. Lam. 2: 15
A city—great,[p] beauty its crown,[q] so fair,
So full of bustling folk each mart, each square;
In them were artisans, of every kind,
[r] Cf. 1 Sam. 17: 21
Stalls for each trade in facing lines[r] assigned.
He reached a great bazaar,[33] whose rich display
[s] Cf. 2 Sam 20: 12
So dazzled that none came in but to stay,[s]
For precious stones were sold there, the delight
[t] Exod. 39: 13
Of all eyes—beryl, jasper, chrysolite.[t]
Scriveners, too, sat there, in their own street,
[u] Num. 2: 2
A guild group, each his shield beside his seat.[u]
The youth rejoiced, eager to feast his eyes
On marvels—happy at each fresh surprise.

❧

[v] Cf. Hab. 2: 1
One of the scribes stood at his pitch,[v] to spy
For custom, when he saw the youth come by;
Seeing his handsome features' splendid glow,
He hailed him: 'On whose errand dost thou go,
[w] Gen. 32: 18
And whither bound,[w] loosing, to pierce the heart
Of all that look on thee, thy friendship's dart?'
Quoth he, 'A son of Zion come I here,
[x] Ps. 135: 21
Jerusalem my domicile:[x] I fear
[y] 2 Chr. 20: 6
The God of heaven,[y] and have had to turn
My steps to Egypt, wishing here to learn
About the black art, and its link with birds—
[z] Deut. 14: 16; cf. Ps. 102: 7(6)
Impure, ill-omened owls.'[z] Hearing his words
The scribe laughed, called his friends, and said to them
'Know ye a city called Jerusalem?
A traveller comes here, seeking to get
Wisdom, in Egypt!' 'Never', said they, 'yet
[a] Cf. Gen. 21: 26
Heard we, before this day,[a] a thing so strange.'
'And yet', he said, 'he has seen fit to range
[b] Gen. 34: 21
Abroad, from Zion's rolling leas,[b] to roam
[c] Isa. 31: 9
Far from Jerusalem, his hearth and home.'[c]
The news amazed the scribes, dazed even more
By the youth's beauty, and the way he bore

יְשׁוּב, נֶחְמָד לִשְׁכֹּן וְחָשׁוּב, וַיֵּלֶךְ בִּמְרוּצָה וַיִּגְהַר,[32] וְלַעֲבֹר הַגֶּשֶׁר מַהֵר. וַיִּמְצָא עִיר גְּדוֹלָה[p] וּמִיֳּפִי כְּלוּלָה,[q] וּבָהּ שְׁוָקִים וּרְחוֹבוֹת מְלֵאוֹת וְטוֹבוֹת, וּבָהֶם כָּל־בַּעֲלֵי מְלָאכָה, מַעֲרָכָה מוּל מַעֲרָכָה.[r] וַיַּגִּיעַ אֶל שׁוּק אֶחָד גָּדוֹל[33] וְנֶחְמָד, וְהָיָה כָּל־הַבָּא אֵלָיו וְעָמָד,[s] כִּי שָׁם נִמְכָּר כָּל־חֵפֶץ נֶחְמָד וְיָפֶה, תַּרְשִׁישׁ שֹׁהַם וְיָֽשְׁפֵה.[t] וְשָׁם הַסּוֹפְרִים יוֹשְׁבִים אִישׁ עַל דִּגְלוֹ,[u] כָּל־אֶחָד שׁוֹכֵן עִם בְּנֵי גִילוֹ. וַיִּשְׂמַח הַבָּחוּר עַל הַפְּלָאוֹת, וְשָׂמַח לִרְאוֹת.

❧

וַיַּעַן סוֹפֵר אֶחָד נִצָּב עַל מִשְׁמַרְתּוֹ[v] בִּרְאוֹתוֹ הוֹד הַבָּחוּר וְתִפְאַרְתּוֹ, וַיֹּאמֶר, לְמִי אַתָּה וְאָנָה תֵלֵךְ,[w] אֲשֶׁר חֵן יְדִידוּת בְּלֵב רוֹאֶיךָ תַּשְׁלֵךְ. וַיֹּאמֶר, אֲנִי אִישׁ צִיּוֹן שֹׁכֵן יְרוּשָׁלַםִ,[x] יְרֵא הַשֵּׁם אֱלֹהִים בַּשָּׁמַיִם,[y] וּבָאתִי לְמִצְרַיִם לְבַקֵּשׁ חָכְמַת הַכִּשּׁוּף, אֶת־הַכּוֹס וְאֶת־הַיַּנְשׁוּף.[z] וַיִּצְחַק הַסּוֹפֵר מִדְּבָרָיו, וַיִּקְרָא אֶל הַסּוֹפְרִים חֲבֵרָיו, וַיֹּאמֶר, הַיְדַעְתֶּם עַל עִיר יְרוּשָׁלַיִם שְׁמָהּ, וְאוֹרֵחַ יְבַקֵּשׁ בְּאֶרֶץ מִצְרַיִם חָכְמָה. וַיֹּאמְרוּ, לֹא שָׁמַעְנוּ בִּלְתִּי הַיּוֹם[a] כַּדָּבָר הַזֶּה נוֹרָא וְאָיֹם. וַיֹּאמֶר, הִנֵּה זֶה אוֹרֵחַ מֵאֶרֶץ רַחֲבַת יָדַיִם,[b] אֲשֶׁר אוּר לוֹ בְּצִיּוֹן וְתַנּוּר בִּירוּשָׁלָםִ.[c] וַיִּתְמְהוּ הַסּוֹפְרִים עַל דְּבָרוֹ, וְיוֹתֵר עַל תִּפְאַרְתּוֹ וַהֲדָרוֹ. וַיֹּאמְרוּ לוֹ,

489 **ונחמד**] A + ונאה
498 **ירא**] A יראת **השם**] ^MT; GO_2R pref. את **אלהים בשמים**] MT; $G(M)O_2R$ אלה(י) השמים

---

[32] **ויגהר occurs in 2 Kgs. 4: 34 only, where it clearly means 'crouched over'; medieval Hebrew writers use it with a slightly extended semantic range ('prostrate' etc.: see Ben-Yehuda, *Thesaurus*, ii. 713 f.). The stem is not attested in the cognate languages. Ibn Sahula can scarcely have intended to describe the athlete's crouching position before the start of a race, and I assume that he had in mind a running figure, his limbs alternately extending and 'contracting'.**

[33] **Cf. Ibn Sahula's Preface, n. 16. For Steinschneider's German translation of IV. 494–526, see my Introduction, pp. cxxvi f.**

Himself. They asked, ‘Dost thou aught understand
Of penmanship? Hast thou a skilful hand
To grave[34] texts?’ ‘I’, quoth he, ‘am wondrous skilled,
Your art’s best flourishes my style have filled.’
Some lines he wrote them, marvellous indeed,[d]
Extemporising verse, which he did read:[e]

[d] Isa. 29: 14
[e] 2 Kgs. 23: 2

Have pity on a waif, who slips
To solitude away;
Whose palm the bitter waters dips,[f]
Their mockery to weigh:

[f] Cf. Isa. 40: 12

To men’s amazement, wanderlust
Digs him a place to stay;[35]
He stands there, grieving, since he must
Hear trouble’s laughter bray.

The scriveners perceived he could express
His thoughts, well reasoned, in poetic dress.
Tacit rebuke amazed them. One, he deemed
Their spokesman, since marked out as best he seemed,
Taking him home, his treasures first displayed,[g]
And then before his guest a rich feast[h] laid
With fruit juice and spiced wine:[j] the guildsmen sought
To welcome him with precious gifts they brought.
They were enthralled as, listening, they sat
Around him, much delighted with his chat.
And then their guest stood up,[k] and, fingering
The lute, songs he composed[l] began to sing,
And added two impromptu lines, designed
To open eyes that hitherto were blind:[m]

[g] Cf. 2 Kgs. 20: 13
[h] Isa. 25: 6
[j] Cf. S. of S. 8: 2
[k] Cf. 2 Chr. 34: 31
[l] Cf. Hab. 3: 19
[m] Isa. 42: 7

One waits, and looks to vintage[n] *wine*
Served at the feast God has assured
To them that hope[o] *with Him to dine*
As host, in its own grapes matured.[p,36]

[n] BT *Berakhoth* 34*b*
[o] Cf. Ps. 25: 3
[p] BT *Berakhoth* 34*b*

---

[34] The duplication of חקיקה (‘engraving’) by חציבה (‘excavation’) is perhaps an echo of the commentary on the *Sepher yeṣirah* by Abraham Ibn Da’ud (i. 10), חקיקת וחציבת התהו והבהו, quoted by Ben-Yehuda, *Thesaurus*, iii. 707 (continued in Appendix 2).

[35] The line is difficult, and the definite article before [ה]משכן (‘dwelling-place, sanctuary’) is metrically intrusive (see critical note). חצב = ‘excavate’ is scarcely the appropriate verb to describe building operations (other than site preparation), and it has clearly been adopted for the sake of the rhyme alone. I understand the sense to be ‘paradoxically, it is constant wandering that constitutes the only kind of home that he will tolerate’.

הֲיָדַעְתָּ בְּעִנְיַן הַכְּתִיבָה, חֲקִיקָה אוֹ חֲצִיבָה,[34] וַיֹּאמֶר, יָדַעְתִּי ⟨בַּ⟩דָּבָר הַזֶּה נִפְלָא, בְּכָל־טוּב ⟨נִ⟩מְלָא. וַיִּכְתֹּב לָהֶם שׁוּרוֹת הַפְּלֵא וָפֶלֶא,[d] וַיִּקְרָא בְּאָזְנֵיהֶם[e] שְׁנֵי הַבָּתִּים הָאֵלֶּה:

= = = ˘ = =   = = = ˘ = =

חוּסוּ עֲלֵי נוֹדֵד   בִּקֵּשׁ לְהִתְבּוֹדֵד
וּבְשָׁעֳלוֹ מוֹדֵד[f]   לַעַג וּמֵי מָרָה

נִפְלָא מְאֹד נִצָּב   [ה]מִשְׁכָּן[35] נְדוֹד חָצָב
וַיַּעֲמֹד נֶעְצָב   כִּי צָחֲקָה צָרָה.

וַיִּתְבּוֹנְנוּ הַסּוֹפְרִים בִּמְלִיצַת סְבָרָתוֹ, וַיִּתְמְהוּ מִגַּעֲרָתוֹ. וַיִּקַּח אוֹתוֹ הַמְּמֻנֶּה אֲשֶׁר מִשְּׁאָר הַסּוֹפְרִים לְטוֹב מִשְׁתַּנֶּה, וַיְבִיאֵהוּ אֶל בֵּיתוֹ, וַיַּרְאֵהוּ אֶת־בֵּית נְכֹ[א]תֹ⟨ה⟩.[g] וַיַּעַשׂ מִשְׁתֵּה שְׁמָנִים,[h] מִיַּיִן הָרֶקַח מֵעֲסִיס רִמּוֹנִים,[j] וַיִּתְּנוּ לוֹ הַחֲבֵרִים מָנוֹת וַיָּבִיאוּ לוֹ מִגְדָּנוֹת, וַיֵּשְׁבוּ כֻּלָּם סְבִיבוֹ וַיִּשְׁתַּעְשְׁעוּ בְּנִיבוֹ. וַיַּעֲמֹד עַל עָמְדוֹ[k] הָאוֹרֵחַ, בִּנְגִינוֹתָיו מְנַצֵּחַ,[l] וַיִּכְתֹּב לָהֶם עוֹד שְׁתֵּי שׁוּרוֹת, לִפְקֹחַ עֵינַיִם עִוְרוֹת:[m]

מְיַחֵל עֵת שְׁתוֹת יַיִן מְשֻׁמָּר[n]
וְלֶאֱכֹל מִסְעֲדוֹת אֵל וְקוֹיָו[o]

רְאוּ מַאֲכָל בְּבֵית נָדִיב מְתֻקָּן
וְהַיַּיִן מְשֻׁמָּר בַּעֲנָבָיו.[p,36]

509 ⟨ב⟩דבר] A*sv*; ^R, G בזה דבר, M(O$_2$) כדבר *z* ,(ה)דבר

510 ⟨נ⟩מלא] codd.; *edd.* מלא

513 חוסו] A חושו
להתבודד] M להתנודד
ובשעלו . . . מרה] M ות חמר (?) (תו margin)
לעג] A; GO$_2$R לען

514 [ה]משכן] *edd.*; AGMO$_2$ משכן **חצב . . . נעצב**] M + הוא **צרה**] ^M G בעצב

518 נכ[א]ת⟨ה⟩] MT; AO$_2$R נכות'(ו), G(M) נכותה (corr. < ו-), *edd.* נכאתו

525 מסעדות] GO$_2$ מסעודת **אל**] GMO$_2$; AR reg.

526 ראו] codd. ראה **מתקן**] *s* מתוקיו, *v* מתוקין **בענביו**] *v*; GMO$_2$R*s* בעני״יו

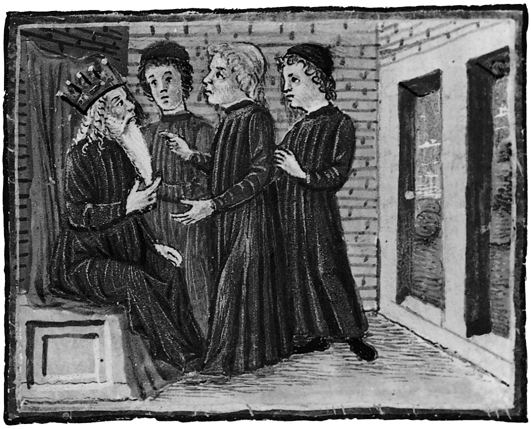
---

[36] The eschatological banquet on the flesh of the leviathan is described in BT *Baba Bathra 75a*; the wine, matured since creation in its own grapes against its broaching in paradise, is exegetically linked to Isa. 64: 3(4) by Rabbi Joshua b. Levi, BT *Berakhoth 34b*. Any word-play between בענביו = 'grapes' and בענויו = 'humble ones' (see critical note) is out of place here, and indeed rendered impossible by the preposition ב׳.

No less astonished were they by his script
Than by his verse, which so sonorous slipped.
Said they, ‘Outstanding qualities conjoint
[q] Esther 1: 9 In such a one, to royal service[q] point.’
[r] 2 Kgs. 7: 11 They notified the royal chamberlains[r]
[s] Cf. Ps. 74: 3 Saying to them, ‘Step hither, lift your shins,[s]
[t] Ps. 45: 2(1) And you shall see a scribe, his hand so fine[t]
That anything he writes appears to shine
[u] Cf. Dan. 12: 3 Like to the firmament.[u] He came to call
[v] S. of S. 2: 9 On us this day, and stands within our wall.’[v]
The king despatched an usher to escort
Him: he himself prepared to march to court.
And so our friend, having arrived, bowed low
In homage; and the king, favour to show,
[w] Cf. Esther 4: 11, 5: 2 Held out his golden sceptre.[w] On his right
[x] 1 Kgs. 22: 19 And on his left[x] the clerks sat, to recite
His praises; on which matter they addressed
[y] Cf. Dan. 2: 4 The king using the *lingua franca*,[y,37] lest
Some courtier, though hearing, might not see
The point. Said they, ‘Here is a man—*voici*
Quelqu’un qui possède d’esprit une mesure
[z] Dan. 5: 12 *Supérieure,*[z] *et pour le roi, bien sûr,*
[a] Dan. 2: 11 *C’est difficile en trouver,*[a] *dont le cœur*
Est circonspect, à nommer adjuteur
En ses affaires, tel celui-ci, chez lequel
[b] Cf. Dan. 5: 11 *Habite l’esprit saint du Dieu éternel.*’[b]
The king perceived their purpose, and he sent
To each a dish, by way of compliment,
From his own table; but the young man’s share
[c] Cf. Gen. 43: 34 Of gifts was ten times what the others were.[c]
[d] Isa. 21: 2 With keen foresight,[d] he put before him straight
A prospect, for him hard to contemplate,
To make him chancellor, and, as the chief
[e] Cf. Hab. 2: 1 Of royal clerks, to hold a watching brief[e]

---

[37] Cf. 2 Kgs. 18: 26. Aramaic was the international language of the Babylonian, and later of the Persian, empire. Since the change of language is here intended to be of some dramatic significance (even though it is difficult to imagine any alternative to Arabic that would be historically plausible in the scene described), the Aramaic (which consists of quotations from Daniel) has been rendered into French (cf. II. 229).



צורת המלך ועבדיו הסופרים   באזני האיש מדברים

The king speaks to his staff of clerks:
The man, close by, hears their remarks

וַיִּתְמְהוּ הָאֲנָשִׁים מִכְּתִיבַת יָדוֹ וּמְלִיצַת שִׁירוֹ וְהוֹדוֹ, וַיֹּאמְרוּ, כָּזֶה רָאוּי לְבֵית הַמַּלְכוּת,[q] אֲשֶׁר בּוֹ יִתְרוֹן וּזְכוּת. וַיַּגִּידוּ בֵּית הַמֶּלֶךְ פְּנִימָה[r] לֵאמֹר, פְּעָמֶיךָ לְמַשֻּׁאוֹת הָרִימָה,[s] וְתִרְאֶה סוֹפֵר מָהִיר[t] כְּזֹהַר הָרָקִיעַ יַזְהִיר.[u] הָאִישׁ אֲשֶׁר בָּא הַיּוֹם אֵלֵינוּ, הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ.[v] וַיִּשְׁלַח הַמֶּלֶךְ בַּעֲבוּרוֹ, וַיָּכֶן לְנֶגְדּוֹ פַּעֲמֵי אֲשׁוּרוֹ, וַיָּבֹא וַיִּשְׁתַּחוּ הָאִישׁ הַנֶּאֱהָב, וַיּוֹשֶׁט לוֹ הַמֶּלֶךְ אֶת־שַׁרְבִיט הַזָּהָב.[w] וַיֵּשְׁבוּ הַסּוֹפְרִים לְהוֹרוֹת מַהֲלָלוֹ, מִימִינוֹ וּמִשְּׂמֹאלוֹ,[x] וַיְדַבְּרוּ לַמֶּלֶךְ אֲרָמִית[y,37] בְּאָזְנֵי כָּל־רֵעַ וְעָמִית, הִנֵּה זֶה הָאִישׁ אֲשֶׁר בּוֹ רוּחַ יַתִּירָא,[z] וּמִלְּתָא דִי מַלְכָּא שָׁאֵל יַקִּירָה,[a] לְשַׁמָּשָׁא קֳדָמוֹהִי גְּבַר דִּי חָכְמְתָא וְשָׂכְלְתָנוּ בְּלִבֵּהּ, דִּי רוּחַ אֱלָהִין קַדִּישִׁין בֵּהּ.[b] וַיְהִי בְּהִתְבּוֹנֵן הַמֶּלֶךְ מַעֲנֵיהֶם, וַיִּשָּׂא מַשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם, וַתֵּרֶב מַשְׂאַת הָאִישׁ וּמַתְּנוֹתָיו הַחֲמוּדוֹת מִמַּשְׂאֹת כֻּלָּם

In all affairs, o'er all those standing near[f]
The king in council foremost, as vizier.

[f] Cf. Obad. 1: 7

❧

'Nay', said the man, 'I do not mean, my lord,[g]
To make extended sojourn here abroad;
Forth from my land no search for glory brought
Me here, to labour in the royal court,[h]
Rather in search of wisdom came I thence
Hither, to sharpen mine intelligence.
Indeed, long since the sages did advise
"With those who govern, do not fraternise."[j]
They also said[38] that kings resemble fire,
Both being powerful; should we retire
Too far, we feel their need, but swiftly learn
Snuggling close, that both, by nature, burn.'
'And yet', the king replied, 'in dicta they
Set down, the sense points straight[k] the other way:
"Trust thy Creator, trust the law He bade;
Serving Him, and the king, shalt thou be stayed,[39]
And to the wise thyself in friendship bind,[l]
Life's best amenities[m] thereby to find."
And, "King and truth their sacred unction makes
Brothers: without these twain, disaster breaks
The world apart[40]—compacted close, between
The two of them no space should e'er be seen."[n]
Again, "For domicile no city choose
Whereof the king his own power cannot use;
Rather where he, controlling all, is quick
Dispensing justice,[o] and, should one fall sick,
A skilled physician, friend to all, resides,
A river flows, a mart one's needs provides."[41]

[g] Gen. 23: 11
[h] Cf. Esther 5: 1
[j] Mishnah, *'Aboth* 1: 10
[k] Cf. Isa. 45: 19
[l] Mishnah, *'Aboth* 1: 4
[m] Cf. Job 36: 11
[n] Job 41: 8(17)
[o] Isa. 16: 5

❧

---

[38] For the source of this simile, see Appendix 2.

[39] Ibn Gabirol (*Muḥtar al-jawahir*, ed. Sidersky, 72, no. 1 (Eng. trans., Cohen, p. 82, no. 362)) is but loosely parallel: 'Fear God as is due to Him, and the king by obeying him even more than is due to him . . .'. There is no parallel in Qimḥi. Ibn Sahula may have expanded Prov. 24: 21 independently.

[40] Ibn Gabirol (*Muḥtar al-jawahir*, ed. Sidersky, 72, no. 3 (Eng. trans., Cohen, p. 82, no. 364)) is slightly different: 'The king and the law (תורה) are two brothers, one being unable to stand without the other' (continued in Appendix 2).

עֶשֶׂר יָדוֹת.[c] וַיְבַקֵּשׁ מִמֶּנּוּ הַמֶּלֶךְ בַּקָּשָׁה, חָזוּת קָשָׁה,[d] לְמַנּוֹתוֹ עַל הַסּוֹפְרִים בְּבֵית מַלְכוּתוֹ, וְלַעֲמֹד עַל מִשְׁמַרְתּוֹ,[e] וְלִהְיוֹת רֹאשׁ לְכָל־אַנְשֵׁי שְׁלוֹמָיו,[f] סְגָנוֹ עַל כָּל־חֲכָמָיו.

◆

וַיֹּאמֶר הָאִישׁ, לֹא אֲדֹנִי,[g] לָגוּר בָּאָרֶץ אֵין רְצוֹנִי, כִּי לֹא יָצָאתִי מֵאַרְצִי לְבַקֵּשׁ כָּבוֹד בַּחֲצַר הַמֶּלֶךְ לַעֲבֹד, אָמְנָם יָצָאתִי לְבַקֵּשׁ חָכְמָה וּלְהַרְבּוֹת עָצְמָה. וּכְבָר אָמְרוּ בַּעֲלֵי הַבִּין וְהַמַּדָּע, אַל תִּתְרָאֶה לָרָשׁוּת וְאַל תִּתְוַדָּע.[j] וְאָמְרוּ,[38] הַמֶּלֶךְ וְהָאֵשׁ מִתְדַּמִּים בְּפָעֳלֵיהֶם הָעֲצוּמִים, תִּצְטָרְכֶם אִם תִּרְחַק מֵהֶם, יִשְׂרְפוּךְ אִם תִּתְקָרֵב אֲלֵיהֶם. אָמַר הַמֶּלֶךְ, וְהֵם כָּתְבוּ דְּבָרִים לְהַגִּיד מֵישָׁרִים,[k] וְאָמְרוּ, בְּטַח בַּבּוֹרֵא וּבְדָתוֹ וְתִשָּׁעֵן[39] בַּמֶּלֶךְ וּבַעֲבוֹדָתוֹ, וְתִתְחַבֵּר אֶל הַחֲכָמִים[l] בַּטּוֹב וּבַנְּעִימִים.[m] וְאָמְרוּ, הַמֶּלֶךְ וְהָאֱמוּנָה אַחִים, בְּשֶׁמֶן מִשְׁחַת קֹדֶשׁ מְשׁוּחִים, וְלֹא יַעֲמֹד הָעוֹלָם זוּלָתִי בִּשְׁנֵיהֶם,[40] אֶחָד בְּאֶחָד יִגָּשׁוּ וְרֶוַח לֹא יָבֹא בֵינֵיהֶם.[n] וְאָמְרוּ, אַל תִּשְׁכֹּן בְּעִיר אֲשֶׁר אֵין בָּהּ מֶלֶךְ יָכוֹל, וּמְהִר צֶדֶק[o] שׁוֹלֵט עַל כֹּל, וְרוֹפֵא חָכָם וְנִרְצָה, וְנָהָר עוֹבֵר וְשׁוּק נִמְצָא.[41]

548 סגנו] G ורב סגניו
על כל] O_2 ועל כל, A לכל

◆

---

[41] Ibn Gabirol (*Muḥtar al-jawahir*, ed. Sidersky, 72, no. 4 (Eng. trans., Cohen, p. 82, no. 385)), 'king not feared, no just judge . . .'. Similarly Joseph Qimḥi, *Sepher sheqel haqodesh*, ed. Gollancz, 44, no. 355 (Hebrew), 49 (English): four hemistichs, i.e. two lines.

They also bade[42] kings that they should hold fast
To faith, keeping such laws as they had passed,
Just as their constitution did ordain
The sovereign's obligation to maintain
All statutes, hemmed within their clear intent,
Each law being a rung for his ascent,
Nor closely argued niceties neglect,
Such conduct but enhancing his respect.
To words a prophet speaks, he should due weight
Accord—conduct which would ingratiate
Him with his Maker, and with love enlace
To him his subjects. Ever ought his face
[p] Cf. Isa. 3: 9 Hint[p] at a modest kindliness, combined
With shrewd discernment, a wide-ranging mind,
Limpid intelligence, aid for those floored
To bring, in love; to those that mourn, afford
Comfort; should he wax wroth, not long to keep
[q] Ps. 78: 38 Enmity, nor rouse all his ire from sleep:[q]
Should e'er desire impel him, its excess
He must, by force of intellect, repress
Back to that level plain, within the vale
[r] Gen. 14: 17 Of kings[r] who o'er their passions can prevail,
And, masters of themselves, may rule extend
[s] Ps. 100: 3 Over their folk, like flocks the shepherds tend.[s]

❧

The wise have also said, the king must tell
Courtiers[43] that he wishes them to dwell
In and about his fairest residence
And raise to ever greater eminence
Scholars, by patronage; likewise the clerks
[t] Num. 3: 3 Appointed (thanks to unction) hierarchs.[t]
These very virtues (said the king) I strive
To practise and to foster, and derive
Thereby some honour—dignity surrounds
[u] Cf. Esther 1: 4 My reign, and to my majesty[u] redounds.
And, for this very reason, I am stirred
By longing, to attend thine every word:
And thou, for thy part, knowest—'tis a thing
Thou must have heard men say—that any king

⟨וְצִוּוּ⟩[42] הַמֶּלֶךְ לְהַחֲזִיק בֶּאֱמוּנָתוֹ, וּלְקַיֵּם חֻקָּיו עַל פִּי דָתוֹ, וְלִשְׁמֹר גְּבוּלֵי הַדִּינִין כֻּלָּם כִּי הֵם לְהַעֲלוֹתוֹ סֻלָּם, וְאַל יָנִיחַ פִּלְפּוּלִים וְדִקְדּוּקִים אֲשֶׁר לֹא יָקִים, וְיַגְדִּיל מַעֲלָתוֹ בְּכָל־זֶה, וִיכַבֵּד דְּבַר כָּל־נָבִיא וְחוֹזֶה, וְיִתְרַצֶּה לְבוֹרְאוֹ בְּמַעֲבָדָיו וְיִהְיֶה נֶחְמָד וְאָהוּב לַעֲבָדָיו, וְתָמִיד בְּהַכָּרַת פָּנָיו[p] יִהְיֶה חָסִיד וְעָנָו, טוֹב הַבְּחִינָה, רְחַב הַמַּחֲשָׁב וְזַךְ הַבִּינָה, עוֹזֵר נִכְשָׁלִים וּמְרַחֵם אֲשֶׁר אֲבֵלִים יְנַחֵם, וְכַאֲשֶׁר יִקְצֹף אַל יִמְשֹׁךְ אֵיבָתוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ.[q] וְאִם יְנִיעֵהוּ הָרוּחַ הַמִּתְאַוֶּה יְשִׁיבֵהוּ בְּשִׂכְלוֹ הַנָּאוֶה אֶל עֵמֶק [ה]שָׁוֶה, הוּא עֵמֶק הַמֶּלֶךְ[r] הַמּוֹשֵׁל בְּנַפְשׁוֹ וּבְתַאֲוָתוֹ, כַּאֲשֶׁר יִמְשֹׁל בְּעַמּוֹ וְ[ב]צֹאן מַרְעִיתוֹ.[s]

◆

וְאָמְרוּ עוֹד, יִתְחַיֵּב הַמֶּלֶךְ לְדַבֵּר אֶל [הַצְּבִיוֹ]נִים[43] וְיִהְיוּ בְּמוֹשַׁב הֲדָרוֹ חוֹנִים, וִיגַדְּלוּ מַעֲלַת הַחֲכָמִים וְהוֹדָם, הַכֹּהֲנִים הַמְּשֻׁחִים אֲשֶׁר מִלֵּא יָדָם.[t] וַאֲנִי בַּמִּדּוֹת הָאֵלֶּה נִכְבַּדְתִּי, הִגְדַּלְתִּי וְהוֹסַפְתִּי, וְהֵן הֵן תַּכְסִיסֵי מַלְכוּתִי יְקָר תִּפְאֶרֶת גְּדוּלָּתִי.[u] וְעַל כֵּן אִוִּיתִי לִשְׁמֹעַ אֶל דְּבָרֶיךָ וּלְהַקְשִׁיב מֵאֲמָרֶיךָ, וְאַתָּה יָדַעְתָּ וְשָׁמוֹעַ שָׁמַעְתָּ כִּי

568 ⟨וצוו⟩] codd.; GO$_2$ + על; *s* וציו, *vz* ויצו

580 [ה]שוה] O$_2$*z* ; MT AGMR*sv* שוה

581 ו[ב]צאן] codd. *edd.*; MT וצאן

584 [הצביו]נים] codd. *edd.*; ? em. החצרנים

---

[42] See critical note. The curiosity וציו in the *editio princeps* perhaps points to a reading וצווי, which might have arisen through misunderstanding of וצוו, the apparently genuine text preserved by R. ויצו (so edd. Venice and Zamora) disturbs the literary construction of the following paragraph.

[43] I find הצביונים, which means 'pleasurable things' or 'pleasant [appearance]', unintelligible in the context, and it is surely corrupt; but the termination נים is shown by the rhyme to be correct (continued in Appendix 2).

Who makes such qualities as these his choice
Merits one’s service, since one can rejoice
At lustre rightly his; for any man
Of science, all who follow reason, can
Be granted audience, as known[v] to be
Henceforth a friend. Now, therefore, stay with me,
Neither have fear thy toils shall ne’er surcease,
For in thy tent naught shalt thou know but peace,[w]
Honour and wealth[x] I’ll give thee, yea, a store
Of silver and of gold, enough and more.[y]
For to my realm no man of intellect
Yet came, whom to promote did I neglect,
No sage I failed to honour, or invite
His views on questions as to wrong and right,
And I have gained from all my teachers much
In reason’s power.[z] And thou a man art, such
As I myself,[a] just one to set my feet
Towards prosperity.[b] So, I will seat
Thee midst my brothers, midst friends[c] whom I rate
As true companions, each intimate.’[d]

❧

The man was somewhat overawed to hear
What the king had to say, since he made clear
He wished his company; so he replied:
‘Your servant will I be,[e] and here abide,
In spirit leal,[f] for one year, to its end.’[g]
‘Done!’ said the king. ‘Stay,[h] and thereby extend
My lustre: set me on some viewpoint, whence
I may observe thy trained intelligence
Work through each theme. Within will I conduct
Thee, to my mother’s quarters, to instruct
My thinking.’[j] So he stayed with him, content
In heart and mind,[k] till the whole year was spent.[l]

❧

His talk, so full of insights, joy indeed
Was for the king who, through it, came to read
His character.[m] They revelled in a flow
Of proverbs, epigrams, all meant to show
The virtues of close friendship—songs and rhymes
With hidden meanings, sound advice, sometimes

[v] Cf. Num. 12: 6
[w] Job 5: 24
[x] 2 Chr. 17: 5
[y] Cf. Deut. 17: 17
[z] Ps. 119: 99
[a] Ps. 55: 14(13)
[b] Cf. Isa. 48: 15
[c] Ps. 122: 8
[d] Ps. 55: 14(13)
[e] Gen. 29: 18
[f] Cf. Ps. 51: 12(10)
[g] Deut. 11: 12
[h] Gen. 29: 19
[j] S. of S. 8: 2
[k] Cf. 1 Chr. 28: 9
[l] Lev. 25: 30
[m] Cf. Job 23: 3

הַמֶּלֶךְ אֲשֶׁר בְּאֵלֶּה הַמִּדּוֹת חֶמְדָּתוֹ, וְיִקַּח מֵהֶן עֲמִידָתוֹ, רָאוּי הוּא לְעָבְדוֹ וְלִשְׂמֹחַ בְּהוֹדוֹ, וְכָל־אִישׁ שֵׂכֶל וְאִישׁ מַדָּע בַּמַּרְאָה אֵלָיו יִתְוַדָּע.[v] וְעַתָּה, שֵׁב עִמָּדִי וְאַל תִּירָא מֵעֲמָלֶיךָ, וְיָדַעְתָּ כִּי שָׁלוֹם אָהֳלֶךָ,[w] וְאֶתֵּן לְךָ עֹשֶׁר וְכָבוֹד,[x] וְכֶסֶף וְזָהָב אַרְבֶּה לְךָ מְאֹד מְאֹד.[y] כִּי לֹא בָּא בְּאַרְצִי מַשְׂכִּיל אֲשֶׁר לֹא הִגְדַּלְתִּי, וְחָכָם אֲשֶׁר לֹא כִבַּדְתִּי וְעַל דִּבְרֵי מוּסָר שָׁאַלְתִּי, וּמִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי.[z] וְאַתָּה אֱנוֹשׁ כְּעֶרְכִּי,[a] לְהַצְלִיחַ דַּרְכִּי,[b] וַאֲנִי אוֹשִׁיבְךָ בְּמוֹשַׁב אַחַי וְרֵעַי,[c] אַלּוּפַי וּמְיֻדָּעַי.[d]

⁂

וַיִּרָא הָאִישׁ מִדְּבַר הַמֶּלֶךְ וְאִמְרָתוֹ, יַעַן כִּי בָּחַר בְּחֶבְרָתוֹ, וַיֹּאמֶר, אֶעֱבָדְךָ[e] שָׁנָה אַחַת בְּרוּחַ נְכוֹנָה,[f] מֵרֵ[א]שִׁית הַשָּׁנָה וְעַד אַחֲרִית הַשָּׁנָה.[g] וַיֹּאמֶר לוֹ, שְׁבָה עִמָּדִי,[h] לְהַרְבּוֹת הֲדָרִי וְהוֹדִי, וְעַל נְכוֹן תְּבוּנָתְךָ הַעֲמִידֵנִי, אֶנְהָגְךָ אֲבִיאֲךָ אֶל בֵּית אִמִּי תְּלַמְּדֵנִי.[j] וַיַּעֲמֹד עִמּוֹ בְּנֶפֶשׁ חֲפֵצָה[k] וּשְׁלֵמָה, עַד מְלֹאת לוֹ שָׁנָה תְמִימָה.[l]

⁂

וַיִּשְׂמַח הַמֶּלֶךְ בְּדִבְרֵי תְבוּנָתוֹ וַיָּבֹא עַד תְּכוּנָתוֹ,[m] וַיִּתְעַנֵּג עִמּוֹ בִּמְשָׁלִים וּבִמְלִיצוֹת, קִרְבַת הַיְדִידוּת חֲפֵצוֹת, פַּעַם בְּשִׁיר פַּעַם בִּמְלִיצָה, פַּעַם בְּסוֹד פַּעַם בְּעֵצָה, פַּעַם

---

604 מר[א]שית] codd.
מרשית *edd.*; MT

Wise saws, tales told truth to exemplify,
Anecdotes, riddles. So the year went by[n]
Whilst they, engaged in things that brought them near
To God in service,[o] found therein much cheer.
At length the man said, ‘Let me go, I fain
Would get me back, home to my land again.’[p]
The king commanded trinkets manifold
And rich be given him, and finest gold,[q]
But said, ‘Forsake me not, I pray: for how
My court is planned, none better knows than thou.[r]
Stay with me[s] one more year, and thus shall we
Advance in glory.’[t] ‘I concede’, quoth he,
‘This, too, respecting you,[u] so that I may
Retain your favour:[v] but do not delay
Further,[w] O king, your kindness, and refuse
Your servant that release[x] for which he sues.’
And so, his noble soul eliciting
Honour, a second year he served the king,
Discussing legal[44] details; first, to ground
Themselves, then, understanding, to expound,
Sometimes the sense commonly recognised,
Sometimes applied, and so theologised;
General topics, what from chapter-breaks
May be inferred, and what it is that makes
Commentary authentic, as distinct
From mere conjecture, though with reason linked;
Sometimes the *corpus juris*, or the mode
In which debates find record in the code.

❧

The second year passed; fearsome wisdom pressed
Upon their minds whilst, through it, they addressed
Jurisprudential principles—thirteen—
By which the law’s intention[45] may be seen.
‘No more postpone’, the man did then declare,
‘My parting:[y] you yourself are well aware
How I have served you.’[z] Orders were then sent
That, by the king’s command,[a] they should present
Sumptuous[b] gifts to him, a coach and pair
Of horses;[c] ‘But’, said he, ‘how couldst thou bear
To go hence, to a distant land,[d] and leave

[n] Gen. 47: 18
[o] Cf. Deut. 17: 12
[p] Gen. 30: 25
[q] Ps. 19: 11(10)
[r] Cf. Num. 10: 31
[s] Gen. 29: 19
[t] Exod. 28: 2
[u] Cf. Gen. 19: 21
[v] Exod. 33: 13
[w] Cf. Exod. 8: 25
[x] Cf. Jer. 34: 9
[y] Cf. Gen. 24: 56
[z] Gen. 30: 26
[a] 2 Kgs. 23: 1
[b] Cf. Eccles. 5: 18
[c] Ps. 20: 8(7)
[d] Cf. Isa. 13: 5

תְּבוּנוֹת פַּעַם תְּעוּדָה, פַּעַם חִידָה פַּעַם הַגָּדָה. וַתִּתֹּם הַשָּׁנָה הַהִ⟨ו⟩א[n] בִּדְבָרִים עֲרֵבִים, לְשָׁרֵת אֶת־הַשֵּׁם[o] קְרוֹבִים, וַיֹּאמֶר הָאִישׁ, שַׁלְּחֵנִי אֶל מְקוֹם חֶפְצִי וְאֵלְכָה אֶל מְקוֹמִי וּ⟨לְ⟩אַרְצִי.[p] וַיְצַו הַמֶּלֶךְ לוֹ הוֹן יָקָר וְנֶעֱרָב, מִזָּהָב וּמִפָּז רָב,[q] וַיֹּאמֶר, אַל נָא תַּעֲזֹב אוֹתִי, כִּי עַל כֵּן יָדַעְתָּ חֲנֹתִי,[r] וּשְׁבָה עִמָּדִי[s] שָׁנָה אַחֶרֶת לְכָבוֹד וּלְתִפְאָרֶת.[t] וַיֹּאמֶר, גַּם לַדָּבָר הַזֶּה נָשָׂאתִי פָּנֶיךָ,[u] לְמַעַן אֶמְצָא חֵן בְּעֵינֶיךָ,[v] וְאַל יוֹסֵף הַמֶּלֶךְ לְעַכֵּב חַסְדּוֹ לְבִלְתִּי שַׁלַּח[w] עַבְדּוֹ.[x] וַיַּעֲבֹד עִמּוֹ שָׁנָה אַחֶרֶת בְּנֶפֶשׁ יְקָרָה וְנֶהֱדֶרֶת. וַיִּתְעַסְּקוּ בְּדִבְרֵי הַתּוֹרוֹת,[44] לְהָבִין וּלְהוֹרוֹת, פַּעַם דְּרָשׁוֹת פַּעַם פְּשָׁטוֹת, פַּעַם כְּלָלִים פַּעַם פְּרָשׁוֹת, פַּעַם פֵּרוּשׁ פַּעַם סְבָרָא, פַּעַם תַּלְמוּד פַּעַם גְּמָרָא.

❧

וַתִּתֹּם הַשָּׁנָה הַשֵּׁנִית בְּחָכְמָה עֲצוּמָה אֲשֶׁר הַלֵּב כּוֹבֶשֶׁת, בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת.[45] וַיֹּאמֶר הָאִישׁ, אַל תְּאַחֵר אֹתִי,[y] כִּי אַתָּה יָדַעְתָּ אֶת־עֲבֹדָתִי.[z] וַיִּשְׁלַח הַמֶּלֶךְ[a] וַיִּתְּנוּ לוֹ עֹשֶׁר וּנְכָסִים,[b] אֵלֶּה בָרֶכֶב וְאֵלֶּה בַסּוּסִים,[c] וַיֹּאמֶר לוֹ, אֵיךְ תֵּלֵךְ וְתִרְחַק אֶל אֶרֶץ מֶרְחָק,[d] וְהִנֵּה נַפְשִׁי קְשׁוּרָה בְנַפְשְׁךָ[e]

615 הַהִ⟨ו⟩א] codd.; *edd.* הַהִיא

616 השם] A (obscured) G *edd.*; codd. reg.

618 ו⟨ל⟩ארצי] MT GO$_2$R; AM ואל ארצי, *edd.* וארצי

621–5 לכבוד . . . אחרת בנפש] ^GMO$_2$R

624 לבלתי שלח עבדו] MT לשלח איש *v* שליח] **שלח** עבדו

---

[44] This and the following terms are explained in Appendix 2.

[45] i.e. Rabbi Ishmael’s thirteen rules of construction (מדות, lit. ‘measures’, canons) for halakhic exegesis; see Ibn Sahula’s Introduction, n. 14.

My heart here, to thy noble heart to cleave?[e]
Come, let us compact make[f]—so shall survive
My line henceforth: my daughter shalt thou wive,
Her settlement increased.[46] Thou, in my place,
Wilt reign, and so my name shall leave its trace
In memory:[g] for ne'er did I beget
A son, for which the ache jars[h] in me yet.
But thy sheer intellect shall prove the cure[j]
For sickness, and so peace for me ensure,
Holding itself my fortress.[k] I desire
No king as son-in-law, neither aspire
To princelings—rather do I look to thee,
In whom uprightness, loyalty, I see,
Discrimination, wisdom. For the prince
Above all else must faithfulness evince;
Wisdom is kingship's root; that knowledge grows
Tapping discernment's soil, each science knows:
Uprightness, as foundation, must support
All inquests[47] held before the king in court,
Whence kings derive entitlement to reign
And senators in justice laws ordain.[l]
This fair sorites, which a sage combined
From metaphors, the state has well designed:[48]

❧

"The world's a *garden*, tended by *each age*:
The *age*, its governor, for *tutelage*
Praised and exalted, if it shows respect
For *law*; the *law*, a system, to protect
Which is the *wise man's* province: and the *wise*,
A king, whom naught but *reason* dignifies;
And *reason* is a *shepherd*, *men of war*
Honour, whilst *soldiers*, who are but a corps
To *aid* the civil power, require the *aid*
Of *money*; wealth is garnered, *money* made
By labour-slaves—that is, the *common sort*—
Who turn to *uprightness* for their support.
And *uprightness* means *justice*, by whose scales[m]
Ruin is righted,[n] and the whole world hails

[e] Cf. Gen. 44: 30
[f] Gen. 31: 44
[g] 2 Sam. 18: 18
[h] Ps. 39: 3(2)
[j] Cf. Jer. 33: 6
[k] Isa. 27: 5
[l] Cf. Prov. 8: 15
[m] Lev. 19: 36
[n] Cf. 2 Kgs. 12: 6

---

[46] תוספת קדושה is perhaps a loose reminiscence of תוספת כתובה—supplement to the statutory minimum marriage-settlement on the bride by the groom: BT *Kethubboth* 90*a*. קדושין ('[sacred] ratification') refers primarily to the ceremony of betrothal, not to its financial aspects.

הַהֲדוּרָה. וְעַתָּה, לְכָה [ו]נִכְרְתָה בְרִית,[f] לִהְיוֹת שְׁאֵרִית, וְאֶתֵּן לְךָ אֶת־בִּתִּי לְאִשָּׁה, בְּתוֹסֶפֶת קְדֻשָּׁה,[46] וְתִמְלֹךְ אַתָּה בִּמְקוֹמִי בַּעֲבוּר הַזְכִּיר [את] שְׁמִי,[g] כִּי אֵין לִי בֵּן זָכָר וּכְאֵבִי נֶעְכָּר,[h] וְשִׂכְלְךָ יַעֲלֶה אֲרֻכָה[j] לָחֳלִי, יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי.[k] כִּי לֹא חָפַצְתִּי בְּאַחַד הַמְּלָכִים וּבִבְנֵי הַנְּסִיכִים, אָמְנָם חָפַצְתִּי בְּיָשְׁרְךָ וּבִתְבוּנָתֶךָ, חָכְמָתְךָ וֶאֱמוּנָתֶךָ. כִּי הָאֱמוּנָה רֹאשׁ הַמַּלְכוּת, וְהַחָכְמָה שֹׁרֶשׁ הַנְּסִיכוּת, וְהַתְּבוּנָה עִקַּר הַדַּעַת אֲשֶׁר לְכָל־חָכְמָה מוּדַעַת. וְהַיֹּשֶׁר יְסוֹד כָּל־בֶּדֶק,[47] בּוֹ מְלָכִים יִמְלֹכוּ וְרֹזְנִים יְחוֹקְקוּ צֶדֶק.[l] וְאָמַר הֶחָכָם בָּזֶה מָשָׁל עֶלְיוֹן, וְזֶה צוּרַת הַדִּמְיוֹן:[48]

◆

הָעוֹלָם פַּרְדֵּס יִתְנַהֵג בְּטוֹב הַדּוֹר: הַדּוֹר שִׁלְטוֹן יְשַׂגְּבֵהוּ הַחֹק: הַחֹק הַנְהָגָה יִשְׁמְרֵהוּ הֶחָכָם: הֶחָכָם מֶלֶךְ יְנַשְּׂאֵהוּ הַשֵּׂכֶל: הַשֵּׂכֶל רוֹעֶה יְכַבְּדֵהוּ אַנְשֵׁי הַצָּבָא: הַצָּבָא עוֹזְרִים, יִסְעָדֵם הַמָּמוֹן: הַמָּמוֹן עֹשֶׁר יְקַבְּצֵהוּ הֶהָמוֹן: הֶהָמוֹן עֲבָדִים יִסְמְכֵם הַיֹּשֶׁר: הַיֹּשֶׁר מֹאזְנֵי צֶדֶק,[m] מְחַזֵּ[י]ק הַבֶּדֶק,[n] וְהוּא

637 [ו]נכרתה] MO$_2$R*v*; MT AG*s* ונכרתה

640 את] ^MT GMR

657–834 מאזני צדק . . . בכח שהוא] ^O$_2$

מחז[י]ק] codd.; *edd.* מחזק **והוא**] G והיא

---

[47] Ibn Sahula here apparently uses בדק (which normally means 'fissure') in the sense of בדיקה, i.e. 'investigation'; cf. Ben-Yehuda, *Thesaurus*, i. 467, citing only BT *Berakhoth* 31*b* and the explanations thereof by Rashi and Nathan b. Yeḥi'el, the author of the *ʿArukh*.

[48] For the formulation of the following, cf. III n. 52, where the syllogistic series (*sorites*) is completed (III. 460 f.) by positing the dependence of the conclusion (law and order) on the subject of the first premise, viz. generosity (continued in Appendix 2).

With praise: since all *success depends on right*,
O'er all that dwell on earth spreading its light."[49]

* * *

And now, my friend, thou whom the Lord has blessed,[o]
My heart's delight, and all mine interest,
Whose stem is loyalty, thy science trees
Rooted in wisdom, understanding leas
Upon which thou dost graze, since light is thine,
Salvation,[p] too, which in uprightness shine,
In every knightly order to install
Thee, is but fitting; nay, more than them all,
Kingship becomes thee—thou my folk shouldst lead
To battle forth, thy bidding they should heed,
For 'tis thee God has chosen:[q] twice, I say,
Shalt thou be pledged my son-in-law this day,[r]
And so prove my redemption. Thou shalt wed
My lovely daughter, be my kingdom's head,
And henceforth rule my household,[s] in my stead.'

* * *

'Nay, who am I', the man said, 'what my birth
And life[t] hereto, my hopes, desires what worth,
That I, a vagrant nobody, should cling
In marriage to the daughter of the king?'[u]
'Not so', the king rejoined, 'no settlement[v]
Want I, rather one who, intelligent,
Loves scholarship. Haste, now, do what I ask,
Fulfil my wish,[w] for 'tis a long-drawn task
And short the day,[x] though with love's cords its deed
Be drawn.'[y] The man responded, 'I accede
To what you say:[z] protected, I abide
Neath your command's shade,[a] and I thrust aside
For your sake, thoughts my heart insinuates:
What grace I show, yours but reciprocates.'[b]
And so the king summoned his knights, and bade
His gentlemen-at-arms and troops parade,
Feast for his ministers he held,[c] and there,
For all to hear,[d] did cogently declare
Him worthy of their love—words so intense
Seemed to demand their holy reverence.[50]

[o] Gen. 26: 29
[p] Cf. Ps. 27: 1
[q] Deut. 7: 6
[r] 1 Sam. 18: 21
[s] Gen. 41: 40
[t] 1 Sam. 18: 18
[u] 1 Sam. 18: 18
[v] Cf. Gen. 34: 12
[w] Esther 5: 8
[x] Cf. Mishnah, *'Aboth* 2: 15
[y] Cf. Hos. 11: 4
[z] Exod. 33: 17
[a] Cf. Pss. 91: 1, 36: 8
[b] Exod. 33: 17
[c] Esther 1: 3
[d] Cf. Deut. 31: 28

הַצְלָחַת תֵּבֵל וּמַהֲלָלֶיהָ, הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ.[49]

* * *

וְאַתָּה, בָּרוּךְ ה׳,[o] מַחְמַד לִבִּי וְרַעְיוֹנָי, אַחֲרֵי אֲשֶׁר הָאֱמוּנָה גִּזְעֶךָ וְהַחָכְמָה שֹׁרֶשׁ מַדָּעֶךָ, וְהַתְּבוּנָה מְקוֹם מִרְעֶךָ וְהַיֹּשֶׁר אוֹרְךָ וְיִשְׁעֶךָ,[p] לְךָ יֵאוֹת כָּל־מַעֲלָה נְסוּכָה, וְנָאָה לְךָ אַף הַמְּלוּכָה, וְלִהְיוֹת שַׂר וְנָגִיד עַל כָּל־הֲמוֹנָי, בְּךָ בָּחַר ה׳.[q] וּבִשְׁתַּיִם תִּתְחַתֵּן בִּי הַיּוֹם,[r] לִמְצֹא פִּדְיוֹם, בְּבִתִּי הָעֲדִינָה וּבְמַלְכוּתִי, וְאַתָּה תִּהְיֶה עַל בֵּיתִי.[s]

* * *

וַיֹּאמֶר הָאִישׁ, וּמִי אָנֹכִי וּמִי חַיַּי,[t] חֶפְצִי וּמַאֲוַיַּי, כִּי אֶהְיֶה חָתָן לַמֶּלֶךְ,[u] וַאֲנִי נִקְלֶה וָהֵלֶךְ. וַיֹּאמֶר הַמֶּלֶךְ, אֵינִי חָפֵץ בְּמֹהַר וּמַתָּן,[v] כִּי אִם בְּמַשְׂכִּיל וְדַעְתָּן. וְעַתָּה, מַהֵר לְמַלֵּא שְׁאֵלָתִי וְלַעֲשׂוֹת אֶת־בַּקָּשָׁתִי,[w] כִּי הַיּוֹם קָצֵר וְהַמְּלָאכָה אֲרֻ[ו]כָּה[x] וּבַעֲבֹתוֹת הַחֵפֶץ מְשׁוּכָה.[y] וַיֹּאמֶר הָאִישׁ, גַּם אֶת־הַדָּבָר ⟨הַזֶּה⟩ אֲשֶׁר דִּבַּרְתָּ אֶעֱשֶׂה[z] וּבְצֵל מַאֲמָרֶיךָ אֶתְלוֹנַן וְאֶחֱסֶה,[a] וְאֶטֹּשׁ בַּעֲבוּרְךָ מַחְשְׁבוֹת לִבִּי וְרַעְיוֹנַי כִּי מָצָאתָ חֵן בְּעֵינַי.[b] וַיֶּאֱסֹף הַמֶּלֶךְ פָּרָשָׁיו וּגְדוּדָיו, וַיַּעַשׂ מִשְׁתֶּה לְכָל־שָׂרָיו וַעֲבָדָיו.[c] וַיְדַבֵּר בְּאָזְנֵיהֶם[d] דְּבָרִים נִמְרָצִים, אַהֲבַת הָאִישׁ חֲפֵצִים, מַקְדִּישִׁים וּמַעֲרִיצִים.[50] וַיִּיטְבוּ בְּעֵינֵיהֶם מְלִיצוֹתָיו

660 ואתה] *v*; *s* ועתה, codd. (*sic*) ואתה עתה

668 ומי 1°] codd. מי

673 אר[ו]כה] codd.; *edd.* ארכה

675 הזה] MT AR; ^GM *edd.* **אשר דברת**] ^A

---

[49] The climax comes from the first benediction, over light (*yoṣer*), of the congregational part of the daily morning service; Singer, *Prayer Book*, 37.

[50] מקדישים ומעריצים echoes the liturgical description of the angels' doxology; Singer, *Prayer Book*, 38.

Pleased by his eloquence and learned quips
That fell in such profusion from his lips,[e]
All—rich and poor[f]—hailed him liege-lord: anon
The king gave him his daughter's hand, and on
Her head he set a stone, that he took out[g]
Against her bridal day. The folk, throughout
The land, rejoiced, calm in the city reigned,[h]
Rifts mended which, before, her balance strained.[j]
And wheresoe'er he went, men cheered to see
Him come, then, cheering done,[k] cried 'Bow the knee!'[l]

[e] Cf. Job 33: 3
[f] Cf. 2 Sam. 12: 4
[g] Zech. 4: 7
[h] 2 Kgs. 11: 20
[j] Ps. 60: 4
[k] Cf. Gen. 27: 30
[l] Gen. 42: 43

❧

The days of feasting passed serenely,[m] filled
With joy: and then the man started to build
Himself a stately home.[n] Each object there
Dazzled the eye;[o] to round off his parterre
Most splendidly, he dug one pool. Likewise
The house[p] built for his wife rejoiced all eyes,[q]
Its fair-proportioned tower lost in the skies.[r]
Charmed by her beauty, and preoccupied
By thought how best to gratify his bride,[s]
He could no longer call to mind the life
Lived in his father's house.[t] Ere long, his wife
Conceived, and bore a son,[u] much to her joy,
As she herself declared,[v] saying 'My boy
Shall prove my people's leader.'[w] To proclaim
To all his quality, they chose the name
Obed[x]—God's pious worshipper.[51] (The day
That he was born, his father was away
In Disappointment[y,52].) When the child was old
Enough, and duly weaned,[z] his father doled
Out bounty to his subjects, made a feast,[a]
Sent gifts[b] to friends, some imposts, too, released.[c]

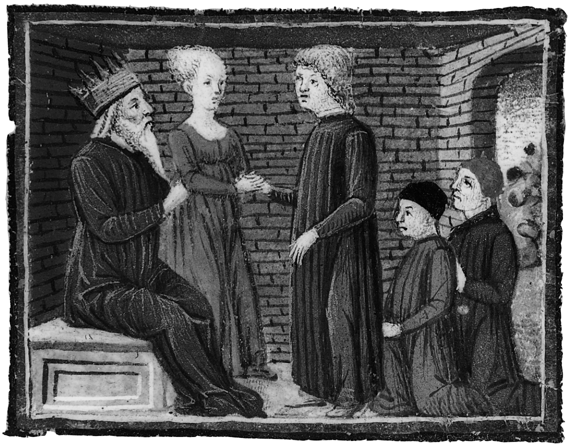
[m] Isa. 30: 15
[n] Cf. Jer. 22: 14
[o] Isa. 2: 16
[p] Cf. Jer. 22: 14
[q] Cf. Ezek. 24: 25
[r] Gen. 11: 4
[s] Deut. 24: 5
[t] Cf. Gen. 41: 51
[u] Exod. 2: 2
[v] Ruth 4: 17
[w] 2 Sam. 7: 8
[x] Ruth 4: 21
[y] Gen. 38: 5
[z] Gen. 21: 8
[a] Gen. 21: 8
[b] Esther 9: 19
[c] Esther 2: 18

---

[51] Ruth 4: 21; the Targum expands the name Obed (עובד = '[one] serving, worshipping') as דפלח למרי עלמא בלב שלים, 'who served the Lord of the cosmos with a perfect heart'. Cf. Ginzberg, *Legends*, iv. 34, vi. 194 n. 8.

[52] The place-name Kezib in Gen. 38: 5 is either a homonym of, or derived from, the stem כזב = 'disappoint, deceive'. Targum Pseudo-Jonathan renders it by פסקת, i.e. '[a place called] she [disappointingly] desisted' (sc. from further fertility) (continued in Appendix 2).

וְדַעַת שְׂפָתָיו,[e] וַיְקַבְּלוּ אוֹתוֹ לְאָדוֹן וּלְמֶלֶךְ כָּל־עָשִׁיר וָהֵלֶךְ.[f] וַיִּתֵּן לוֹ הַמֶּלֶךְ אֶת־בִּתּוֹ לְאִשָּׁה, וְהוֹצִיא אֶת־⟨הָ⟩אֶבֶן הָרֹאשָׁה.[g] וַיִּשְׂמַח ⟨כָּל־⟩עַם הָאָרֶץ וְהָעִיר שָׁקָטָה,[h] רְפָ⟨ה⟩ שְׁבָרֶיהָ כִּי מָטָה,[j] וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ[k] כַּאֲשֶׁר כִּלּוּ לְבָרֵךְ.[l]



צורת המלך רומז להמונו
להשתחוות ולשמוח לפני חתנו
At the king's signal, the rejoicing crowd
Bow to his son-in-law, hailing him loud

וַיַּעַבְרוּ יְמֵי הַמִּשְׁתֶּה וְהַשִּׂמְחָה בְּהַשְׁקֵט וּבְבִטְחָה.[m] וַיִּבְנֶה לוֹ הָאִישׁ בֵּית מִדָּה[n] אֵת כָּל־שְׂכִיּוֹת הַחֶמְדָּה,[o] וַיִּכְרֶה בּוֹר אֶחָד תּוֹךְ חֲצֵרוֹ לְהַשְׁלִים הוֹדוֹ וַהֲדָרוֹ, וַיִּבֶן לְאִשְׁתּוֹ בֵּית מִדָּה[p] מָשׂוֹשׂ וּמַחְמַד עֵינַיִם,[q] וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם.[r] וַיְנַשֶּׁה בְּיָפְיָהּ אֶת־בֵּית אָבִיו[t] וַיִּשְׁכָּח, וְשִׂמַּח אֶת־אִשְׁתּוֹ אֲשֶׁר לָקָח.[s] וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן,[u] וַתֹּאמֶר יֻלַּד בֵּן לְנָעֳמִי,[v] לִהְיוֹת נָגִיד עַל עַמִּי,[w] וַיִּקְרָא שְׁמוֹ עוֹבֵד,[x,51] לְהַרְאוֹת מַעֲלָתוֹ, וְהָיָה בִּכְזִיב[52] בְּלִדְתָּהּ אוֹתוֹ.[y] וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל,[z] וְאָבִיו

684 והוציא] MT *z*; AMR(? feint)*sv* והשיא

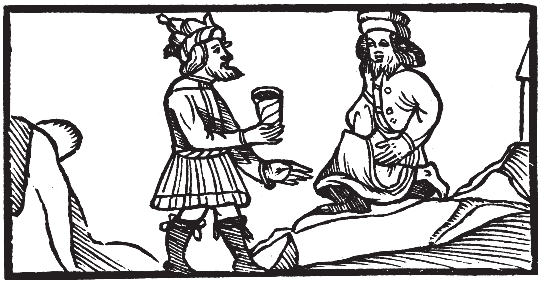
⟨ה⟩אבן] MT GMs; A*vz* אבן (R illegible)

685 ⟨כל⟩] MT codd. *sv*; ^*z*

686 רפ⟨ה⟩] MT M A(?); G *edd.* רפא

One day, whilst he was reading, and the book
So pleased him by its contents, that it took
His whole mind, in his garden's grandest court
At his pavilion's door he stood. In sport
His boy ran[d] round, and, by the water's brink
Crouched, tumbled in, and fast began to sink.[e]
Hearing the child cry out, he shook with dread,
Knowing he must be gone to join the dead.[f]
'Alack, thine hour is come, alack!' he cried,
'Would God that, in thy place, myself had died!'[g]
Full speed he plunged, the pool's abyss to plumb,
Yet knew his arm's strength shattered,[h] henceforth numb.
In vain he sought the boy: despair, hope, swayed
His heart, as wave the forest's trees,[j] dismayed
By storm-wind's force. Each way, his searching sweep
Turned and returned:[k] then off he went, to weep.[l]

[d] 1 Sam. 20:36
[e] Ps. 10:10
[f] Cf. Ps. 17:14
[g] 2 Sam. 19:1
[h] Cf. Jer. 48:25
[j] Isa. 7:2
[k] Exod. 2:12
[l] Ps. 126:6



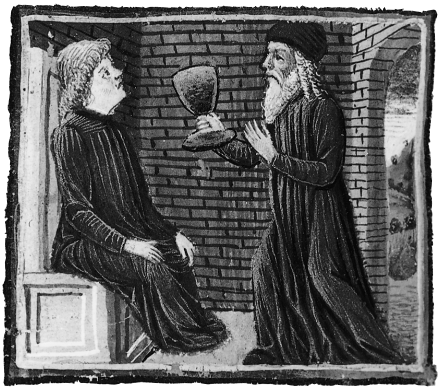
Here the Egyptian holds the cup
The man, who mourns his son,[†] did sup[‡]

[†] Cf. Gen. 37:34
[‡] Cf. Isa. 51:17

He blinked, and saw the sorcerer, his host,[53]
Before him strut, his strength a tacit boast,[m]
Who said, 'Why weepest thou,[n] wherefore dost shed
These tears?' 'Because', quoth he, 'what I most dread
Have I this day encountered,[o] to destroy
Two at a single blow—me, and my boy.'
'Thy boy?' he asked. 'Since when hadst thou a son?
Be not as mindless as a mule:[p] for none
Of thine adventures happened—all thin air,
Mere insubstantial pangs,[q] designed to scare.'
'Nay', said the man, 'did I not mend the breach
In my land's walls?[r] Am I not held by each

[m] Ps. 68:35(34)
[n] Cf. 1 Sam. 1:8
[o] Cf. Job 4:14
[p] Cf. Ps. 32:9
[q] Cf. Isa. 13:8
[r] Isa. 58:12

חֶסֶד לְכָל־בְּנֵי הַמַּלְכוּת גָּמַל, וַיַּעַשׂ מִשְׁתֶּה[a] וַהֲנָחָה לַמְּדִינוֹת,[c] וּמִשְׁלֹחַ מָנוֹת.[c] וַיְהִי הַיּוֹם וַיַּעֲמֹד הָאִישׁ בְּפֶתַח אָהֳלוֹ בַּחֲצַר הַכָּבוֹד שֶׁלּוֹ, וְהָיָה מִשְׁתַּעֲשֵׁעַ בְּסֵפֶר אֶחָד נִמְרָץ, וְהַנַּעַר רָץ,[d] וַיִּשְׁחֶה אֶל הַבּוֹר וַיִּשְׁפַּל יִדְכֶּה יָשֹׁחַ וְנָפַל.[e] וַיִּרְגַּז הָאִישׁ לְקוֹל הַיֶּלֶד, כִּי נָסַע מֵאִתּוֹ אֶל מְתֵי חֶלֶד,[f] וַיֹּאמֶר, מִי יִתֵּן מוּתִי אֲנִי תַחְתֶּיךָ,[g] בְּבֹא עִתֶּךָ. וַיְמַהֵר וַיֵּרֶד אַחֲרָיו הַבּוֹרָה, וּזְרוֹעַ עֻזּוֹ נִשְׁבָּרָה,[h] וַיְבַקֵּשׁ וְלֹא מָצָא הַנַּעַר, וַיָּנַע לְבָבוֹ כְּנוֹעַ עֲצֵי [ה]יַּעַר.[j] וַיִּפֶן כֹּה וָכֹה,[k] הָלוֹךְ יֵלֵךְ וּבָכֹה.[l]



צורת האיש מתאבל על בנו† וביד המצרי כוס חרונו‡

וַיַּרְא אֶת־הַמְכַשֵּׁף אֶשְׁפִּיזוֹ,[53] גַּאֲוָתוֹ וְעֻזּוֹ,[m] וַיֹּאמֶר לוֹ לָמָּה תִבְכֶּה[n] וְדֶמַע תְּפַכֶּה. וַיֹּאמֶר, כִּי קְרָאַנִי הַיּוֹם רְעָדָה וָפַחַד,[o] לְהַשְׁמִיד אוֹתִי וְאֶת־בְּנִי יַחַד. וַיֹּאמֶר, וּמֵאַיִן לְךָ בֵּן, אַל תְּהִי[ה] כְּסוּס כְּפֶרֶד אֵין הָבֵן,[p] כִּי כָל־מַעֲשֶׂיךָ הֶבֶל, צִירִים וָחֶבֶל.[q] וַיֹּאמֶר הָאִישׁ,

707 הבורה] *z*; codd. *sv* אל הבור **וזרוע עזו**] *edd.*; codd. ואזרועו, + מקנה **נשבר(ה)**] *edd.*; codd. ישבור

708 [ה]יער] GR *edd.*; MT AM יער

713 ומאין] GMR + היה

714 תהי[ה]] GMR *edd.*; MT תהיו, A תה׳ **כפרד**] *sv* וכפרד **הבן**] AGR *edd.*; MT M הבין

---

[53] אושפיז[ו] is claimed to be a Latin loan-word, *hospitium* (Levy, *Neuhebräisches Wörterbuch*, i. 180 and especially 283). It is, however, difficult to account for the need of Hebrew, or other Semitic languages, to borrow a Western term to express the notion of hospitality.

King on this earth in awe?[s] For, a princess
I wed, born of a mighty king—success
For me[t]—she bore a son, a boy whose face,
So fair, seemed but to match his figure's grace.[u]
The child, a weanling, played, as if to ride,
Then halt to rest, and found himself beside
The sedge—nay, midst but broken reeds:[v] he tripped
Into the mire, caught in the mud,[w] he slipped
Right in the pool set in what now must be
No garden, but a wilderness.[x] Ere he
Could reach the bottom of the pool,[y] he drowned,
Or else, first damaged in a limb, was bound
To be led captive[z] by the stream in spate.
And so, I weep the hardness of my fate,[a]
And cry out; musing mournfully, I groan;[b]
Obsessed with tragedy I stray, and moan
As if in travail,[c] withered, to remain
A wind-blown leaf,[d] nor e'er my son again
Shall see, but join him down in Death's domain.'[e]
'Grieve not',[f] said the Egyptian, 'be once more
Resolved: calm in thy mind, all this ignore,
For 'tis but vaporous illusion, naught
But thine own spirit's self-tormenting thought.[g]
Thy tale, as told, o'er many days extends,
Events which thou didst undergo, which ends
With that dread accident—as it did seem—
Was over in a trice, whilst thou didst dream.
A palsied potion didst thou drain[h]—my hand
Holds the same cup—that thou shouldst understand
Mine art, and thus my wisdom's fame shouldst spread
Abroad; to show thee, wast thou hither led.'[j]

❧

The man, though much incensed by what he heard,
Was once again astonished,[k] and averred:
'Most humbly, Sir magician, I declare
You have no rival—none, round whom the air
Of a spell-binder so profusely blows.
Since God it is did this to you disclose,[l]
No one, like you, is master of this art
And what it can portend. That major part,

[s] Ps. 76: 13(12)
[t] Job 33: 24
[u] Gen. 39: 6
[v] 1 Kgs. 18: 21
[w] Cf. Ps. 40: 3(2)
[x] Gen. 37: 22
[y] Cf. Dan. 6: 25(24)
[z] Exod. 22: 9(10)
[a] Cf. Job 30: 25
[b] Ps. 55: 3(2)
[c] Isa. 42: 14
[d] Cf. Job 13: 25; Lev. 26: 36
[e] Gen. 37: 35
[f] Cf. Gen. 45: 5
[g] Eccles. 4: 16
[h] Cf. Isa. 51: 17
[j] Ezek. 40: 4
[k] Cf. Job 10: 16
[l] Gen. 41: 39

הֲלֹא אָנֹכִי גֹּדֵר פֶּרֶץ,[r] נוֹרָא לְמַלְכֵי אֶרֶץ,[s] כִּי בַּת מֶלֶךְ גָּדוֹל נָשָׂאתִי, לִי כֹּפֶר מָצָאתִי,[t] וַיְהִי לִי מִמֶּנָּה בֵּן נָאֶה, יְפֵה תֹאַר וִיפֵה מַרְאֶה,[u] וַיִּגָּמֵל הַיֶּלֶד וַיְהִי רוֹכֵב וְחוֹנֶה עַל מִשְׁעֶנֶת הַקָּנֶה,[v] וַיִּפֹּל אֶל הַטִּיט וְאֶל הַיָּוֵן[w] נֶחְבָּר, אֶל הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר.[x] וְעַד לָא מְטָא לְאַרְעִית גֻּבָּא[y] מֵת אוֹ נִשְׁבַּר אוֹ נִשְׁבָּה.[z] וְעַל זֶה בָּכִיתִי לִקְשֵׁה יוֹמִי,[a] אָרִיד בְּשִׂיחִי[b] וְנָאֱמִי, וְהִנֵּה אָנֹכִי בְּשִׁבְרִי תוֹעֶה, כַּיּוֹלֵדָה אֶפְעֶה,[c] וּכְעָלֶה נִדָּף[d] אֶבֹּלָה, כִּי אֵרֵד אֶל בְּנִי אָבֵל שְׁאוֹלָה.[e] וַיֹּאמֶר לוֹ הַמִּצְרִי, אַל תֵּעָצֵב,[f] קוּם וְתִתְיַצֵּב, וְשׁוּב אֶל לִבְּךָ וְתָנוּחַ שֶׁגַּם זֶה הֶבֶל וְרַעְיוֹן רוּחַ.[g] וְכָל־הָעִנְיָן אֲשֶׁר סִפַּרְתָּ, וְהַיָּמִים אֲשֶׁר עָבַרְתָּ, וְכָל־הַמִּקְרֶה הַגָּדוֹל וְהַפֶּגַע לֹא הָיָה אֶלָּא כְּרֶגַע. וְהִנֵּה בְּיָדִי הַכּוֹס אֲשֶׁר שָׁתִיתָ וְהַתַּרְעֵלָה אֲשֶׁר מָצִיתָ.[h] וּבַעֲבוּר תָּבִין חָכְמָתִי וְתַגִּידֶנָּה, לְמַעַן הַרְאוֹתְכָה הֻבָאתָה הֵנָּה.[j]

❧

וַיִּרְגַּז הָאִישׁ מֵאִמְרָתוֹ וְנִיבוֹ, יָשׁוּב יִתְפַּלָּא בוֹ.[k] וַיֹּאמֶר לוֹ, נַעֲנֵיתִי לְךָ כִּי אֵין כָּמוֹךָ אִישׁ מְכַשֵּׁף אֲשֶׁר רוּחַ חוֹבֵר נוֹשֵׁף, וְאֵין דּוֹמֶה לְךָ בְּכָל־תַּעֲלוּמוֹת נִרְמָזוֹת אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת,[l] וּלְךָ מִשְׁפַּט הַבְּכֹרָה,[m]

735 לך] A (part obscured); G(R) + (על) תבונת (תכונת) מהלך

737 אלהים] MT *z*; codd. *sv* reg.

The firstborn's share, is yours;[m] aye, second sight
Is in your power,[n] imaginary flight
On incantation's wings[o]—such things reside
In your will, to occur when you decide:
Men drink, and, having swallowed, straight believe
They do such things as they do ne'er achieve.[p]
Now, therefore, I will serve you,[q] to my best
Ability, whilst life breathes in my breast,[r]
Through you shall I have health, and truly live:[s]
So, doom me not to disappointment, give
Me understanding of your hours, to cast
Spells firm assured,[t] and so will I, steadfast,
Walk in your truth.'[u] Some days he lodged with him[v]
To learn Chaldee, and its book-lore[w] to skim.

❧

By telling this similitude, I mean
(The Crow declared) to make thy brain more keen,
And rouse thy thoughts, to see that every man
Must make, of claims to greatness, what he can,
Conscious of his repute, heart, soul and might[x]
Striving to raise his standing to the height
Of his profession in his native land,[y]
Not shunning arrogance,[z] and spouting bland
Untruths,[a] that news of his insight be brought
To strangers' ears, and all and sundry taught
About stupendous feats that he has wrought."[b]

❧

"Nay", quoth the Dove, "no one in his right mind
Would to such arrant nonsense be resigned:
'Tis but delusion.[c] Man, by duty told
To bend, all self-abased, may not withhold
What his own better nature will e'er seek—
Humility: his spirit must be meek,[d]
Because such as, unfeeling, overween
Will, at the resurrection, not be seen.[e]
The Sages, bidding all escape the clutch
Of haughtiness, advised, 'Be very much
Concerned to keep thee humble—when his term
Is fully run, man's hope is but the worm.'[f]

[m] Cf. Deut. 21:17
[n] 1 Chr. 29:12
[o] Job 39:13
[p] Obad. 1:16
[q] Gen. 29:18
[r] (Cf. Job 27:3)
[s] Cf. Isa. 38:16
[t] Isa. 33:6
[u] Cf. Pss. 26:3, 86:11
[v] Cf. Gen. 27:44
[w] Cf. Dan. 1:4
[x] Cf. Deut. 6:5
[y] Cf. Deut. 2:12
[z] Ps. 40:5(4)
[a] Prov. 14:5
[b] Ps. 145:12
[c] Eccles. 2:26
[d] Cf. Isa. 57:15
[e] BT *Soṭah* 5a
[f] Mishnah, *ʾAboth* 4:4

וּבְיָדְךָ כֹּחַ וּגְבוּרָה[n] לִרְאוֹת הָעִנְיָנִים, כְּנַף רְנָנִים,[o] בְּמוֹשַׁב חֶפְצְךָ יִשְׁכְּנוּ וְיִהְיוּ, וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ.[p] וְעַתָּה, אֶעֱבָדְךָ[q] כְּפִי כֹּחִי וּלְכָל־בָּהֶם חַיֵּי רוּחִי,[r] וְתַחֲיֵינִי וְתַחֲלִימֵנִי.[s] וְעַתָּה, אַל תַּכְלִימֵנִי, הַעֲמִידֵנִי עַל אֱמוּנַת עִתֶּ⟨י⟩ךָ,[t] אֶתְהַלֵּךְ בַּאֲמִתֶּךָ.[u] וַיֵּשֶׁב עִמּוֹ יָמִים אֲחָדִים,[v] לְלַמְּדוֹ סֵפֶר וּלְשׁוֹן כַּשְׂדִּים.[w]

* * *

וְנָשָׂאתִי אֵלֶיךָ זֶה הַדִּמְיוֹן לְעוֹרֵר מַחְשָׁב וּלְחַדֵּד רַעְיוֹן, לְהוֹדִיעֲךָ כִּי הָאָדָם צָרִיךְ לְהִתְגַּדֵּל בְּהוֹדוֹ, בְּכָל־נַפְשׁוֹ וּבְכָל־מְאֹדוֹ,[x] וְיִתְרוֹמֵם בְּיַחֲסוֹ וּבְמַעֲלָתוֹ בְּאֶרֶץ יְרֻשָּׁתוֹ,[y] וְיִפְנֶה אֶל רְהָבִים[z] וְיָפִיחַ כְּזָבִים[a] לְהַגִּיד לַנָּכְרִים תְּבוּנוֹתָיו, לְהוֹדִיעַ לִבְנֵי אָדָם גְּבוּרֹתָיו.[b]

* * *

וַתֹּאמֶר הַיּוֹנָה, בְּאֵלֶּה הַדְּבָרִים הַנֶּפֶשׁ לֹא תָנוּחַ, כִּי כָּל־זֶה הֶבֶל וּרְעוּת רוּחַ.[c] כִּי כָּל־אִישׁ חַיָּב לְהִכָּנַע, וְהָעֲנָוָה מִנַּפְשׁוֹ אַל יִמְנַע, וְתִהְיֶה רוּחוֹ שְׁפָלָה וְנִשְׁבֶּרֶת,[d] כִּי כָּל־מִי שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ אֵין עֲפָרוֹ נִנְעֶרֶת.[e] וְצִוּוּ הַחֲכָמִים לְהִנָּצֵל מִגַּאֲוָה וְרוֹמָה, מְאֹד מְאֹד הֱוֵי שְׁפַל רוּחַ כִּי תִּקְוַת אֱנוֹשׁ רִמָּה.[f] וּבַעֲבוּר

---

744 עת⟨י⟩ך] MT; GMR עתך *edd.*

754 ותאמר] ויאמר A

And since the sorcerer regards that skill
He knows, as cause for pride, and ever will
Persist, though, on his couch, his failures cause
Him shame,[g] the Law his practices outlaws,
Bidding his extirpation—no blind eye
Canst turn[h] to him: all are obliged to spy
Magicians out, expel them, and make known
All charlatans by name; though glib their tone
And unctuous,[j] one may not lend an ear
Nor credence, but in duty bound, must jeer,[k]
And must expose the shortcomings of each,
His hidden vice, and fittingly impeach
His crime.[l] Just as the fish, that loyal friend,
Beacon of his own age, did warnings send
To tell his fellows how cheats, wheedling, wait
Lurking to lure poor victims[m] with their bait."
The Crow was a right wily[54] bird, and pat
His answer came: "Pray, tell me—how was that?"

❧

"Long since", she said, "there was a great fish;[n] he
Lived in the inland sea of Galilee.
Great was his figure's grace, and great his size,
All parts most fair proportioned: small surprise
That the deep's denizens elected him[o]
(Thanks to his beauty) as their chief to swim,
Their ornament and pride,[p] whom waters' care
Had reared, and Ocean did exalt, as heir
And grandson of that faithful fish,[55] the whale
Which swallowed Jonah. Therefore, in the scale
Of aristocracy high was his rank.
Now, when the prophet put to sea, and sank,
Inside his grandam's paunch to find a room,[q]
The fish—who still was small—was in the bloom
Of youth, aged seventeen,[r] looking to find
His pabulum in loyalty to kind;
And so, learning from her[56] where faith directs
That one should walk along the intellect's
High road, he knew well how to hear the voice
Of conscience, understanding moral choice.

[g] Cf. Jer. 3: 25
[h] Cf. Deut. 22: 3
[j] Cf. Prov. 26: 25
[k] Cf. Job 29: 24
[l] Deut. 25: 2
[m] Cf. Ps. 10: 8, 10
[n] Cf. Jonah 2: 1
[o] Cf. Ps. 89: 20(19)
[p] Cf. Ezek. 7: 20
[q] Cf. S. of S. 3: 4
[r] Cf. Gen. 37: 2

כִּי הִתְגָּאָה הַמְכַשֵּׁף בְּדַעְתּוֹ וַיִּשְׁכַּב בְּבָשְׁתּוֹ[g] צִוְּתָה הַתּוֹרָה לְהַחֲרִימוֹ, לֹא תוּכַל לְהַעֲלִימוֹ.[h] אַךְ אָמְנָם יִתְחַיֵּב מְאֹד לְהַעֲבִיר הַכַּשָּׁפִים וּלְפַרְסֵם הַחֲנֵפִים, וְאִם יְחַנְּנוּ קוֹלָם[j] לֹא יַאֲזִין, יִשְׂחַק ⟨אֲ⟩לֵיהֶם לֹא יַאֲמִין,[k] אַךְ יְגַלֶּה צְפוּן כָּל־אֶחָד וְחַטָּאתוֹ, כְּדֵי רִשְׁעָתוֹ.[l] כַּאֲשֶׁר עָשָׂה הַדָּג הַנֶּאֱמָן, אֲשֶׁר הָיָה לְמוֹפֵת בַּזְּמָן, וַיַּגֵּד לַחֲבֵרָיו עִנְיְנֵי הַחֲנֵפִים וְהָרַמָּאִים יִצְפְּנוּ לְחֵלְכָּאִים.[m] וַיֹּאמֶר אֵלֶיהָ הָעוֹרֵב הַנָּבָר,[54] אֵיכָה הָיָה הַדָּבָר.

❧

וַתֹּאמֶר, דָּג אֶחָד גָּדוֹל[n] הָיָה, בְּיַמָּהּ שֶׁל טְבַרְיָא, וְהִנֵּה הוּא גָּדוֹל בִּתְכוּנָתוֹ, תָּאֳרוֹ וּתְמוּנָתוֹ, כִּי הַמְּצוּלָה לְבָחוּר מֵעָם הֱרִימַתְהוּ[o] וּצְבִי עֶדְיוֹ לְגָאוֹן שָׂמַתְהוּ,[p] מַיִם גִּדְּלוּהוּ תְּהוֹם רוֹמְמַתְהוּ, וְהוּא נִין הַדָּגָה הַנֶּאֱמָנָה[55] אֲשֶׁר בָּלְעָה אֶת־יוֹנָה, וְעַל זֹאת גְּדוֹלָה מַעֲלָתוֹ וְעַל כֵּן גָּבְהָה קוֹמָתוֹ. וּבִזְמַן בֹּא הַנָּבִיא וְהַכְנָסָתוֹ אֶל חֶדֶר הוֹרָתוֹ,[q] הָיָה נַעַר קָטָן רֹעֶה אֱמוּנָה, בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה,[r] וְלָמַד מִמֶּנָּ⟨ה⟩[56] דַּרְכֵי הָאֱמוּנוֹת וְדֶרֶךְ תְּבוּנוֹת, וְעַל כֵּן הָיָה בְּכָל־עִנְיָן יוֹדֵעַ, מֵבִין וְשׁוֹמֵעַ. וַיִּהְיוּ לוֹ שְׁנֵי חֲבֵרִים נֶאֱמָנִים, אֲשֶׁר

765 ⟨א⟩ליהם] MT אלהם, GMR *edd.* עליהם

780 ולמד] G וילמוד

ממנ⟨ה⟩] em.; AMR *edd.* ממנו

---

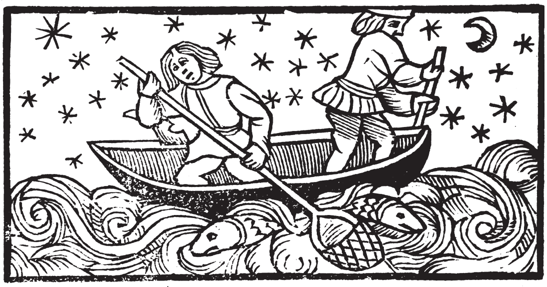
[54] נבר (2 Sam. 22: 27 = Ps. 18: 27(26)), AV 'pure', NEB 'savage', yields no acceptable meaning in the present context if the stem ברר = 'purify' is presupposed, and equally so if it is connected with בר, 'outlying, wild' (whence, presumably, NEB's rendering) (continued in Appendix 2).

[55] Regarding the whale's friendly relationship with Jonah see *Midrash tanḥuma'*, 'Wayiqra', 8, ed. Stettin, fo. 186*a*, and the other sources listed by Ginzberg, *Legends*, iv. 249 f., vi. 350 nn. 31–2.

[56] I have corrected ממנו (masculine; see critical note): cf., however, below, IV. 800 and n. 57, where the reading יונה, if correct, appears to state that the instructor of the young fish was Jonah himself, and not the whale.

Two loyal friends had he, trained to apply
Their minds to philosophic thought,[s] and try
To find means to explain,[t] through calculus,
Each matter, seeking how the moral plus
Or minus stood. One day, out on the lake
In his small craft a skipper[u] chanced to take
Two glib-tongued fishermen intent to pick
Their fishing-ground and cast their line, to trick
The fish, expecting they would land the lot.[v]
The two aforesaid fish, observing what
Their looks portended, bitterly gave vent
To cries of rage and anguish and lament;[w]
Hearing the foemen roar, in their ill case
They felt their courage drain away[x] apace.

[s] Exod. 35: 32
[t] Eccles. 8: 1
[u] Jonah 1: 6
[v] Esther 9: 24
[w] Ps. 78: 49
[x] Cf Ps. 107: 26



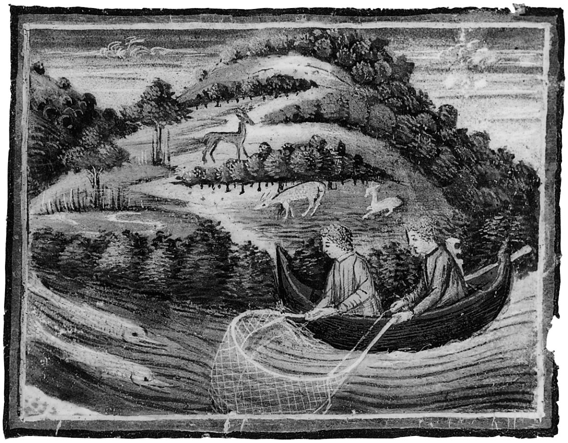
Two fishers in their boat converge
With two fish mouthing mournful dirge[†]

[†] Lam. 2: 5

One to the other said, 'Why do we stay[y]
Here, lying somnolent?[z] Danger today
Menaces. In close column let us band
To get within walled cities,[a] lest the hand
Of the pursuer catch us where we lie
In narrows[b] and in shallows—let us hie
To that house where the sage fish lives, and see
Whose is the fault whence stems disaster, we
Now face.'[c] As they twain went off, each one roused
The sleepy heart in which his conscience drowsed.
They reached the house where dwelt that paragon
And piscine darling, who his learning won

[y] 2 Kgs. 7: 3
[z] Isa. 56: 10
[a] Jer. 4: 5
[b] Ps. 118: 5
[c] Jonah 1: 7

לַחְשֹׁב מַחֲשָׁבֹת[s] נְכוֹנִים, וְלָדַעַת פֵּשֶׁר דָּבָר[t] מְבַקְשִׁים, מוֹסִיפִים וְגוֹרְעִים וְדוֹרְשִׁים. וַיְהִי יוֹם אֶחָד וְהִנֵּה אֳנִיָּה קְטַנָּה רַב הַחֹבֵל[u] בַּיָּם אִנָּה, וּבָהּ שְׁנֵי דַיָּגִים בְּלָשׁוֹן רַכָּה מַשְׁלִיכִין בַּיְאוֹר חַכָּה, וְהֵם מַעֲרִימִים בְּמַעֲמָדָם לְרַמּוֹת הַדָּגִים לְהַכְחִידָם, לְהֻמָּם וּלְאַבְּדָם.[v] וַיִּרְאוּ שְׁנֵי הַדָּגִים אוֹתָם וַיִּתְבּוֹנְנוּ בְּמַרְאִיתָם, וַיִּזְעֲקוּ בְּקוֹל מָרָה, עֶבְרָה וָזַעַם וְצָרָה,[w] כִּי שָׁמְעוּ שׁוֹאֲגִים וּבְרָעָתָם מִתְמוֹגְגִים.[x]



צורת הדייגים באנייה
ושני הדגים צורחים וצווחים תאניה ואניה†

וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ, עַל מָה אֲנַחְנוּ יֹשְׁבִים[y] וּבְיוֹם סַכָּנָה הֹזִים [ו]שֹׁכְבִים,[z] הֵאָסְפוּ וְנָבוֹאָ⟨ה⟩ אֶל עָרֵי הַמִּבְצָר,[a] פֶּן תַּשִּׂיגֵנוּ יַד הָרוֹדֵף מִן הַמֵּצַר,[b] וְנַעֲלֶה בֵּית הַדָּג הַנָּבוֹן לַחֲזוֹת בְּשֶׁלְמִי הָרָעָה הַזֹּאת.[c] וַיֵּלְכוּ שְׁנֵיהֶם לְבַדָּם מְעוֹרְרִים לֵב יָשֵׁן וְנִרְדָּם, וַיָּבֹאוּ בֵּית הַדָּג הַנֶּחְמָד, אֲשֶׁר

792 מתמוגגים] A + ויללה משער הדגים

794 [ו]שכבים] *edd.*; MT AGMR שכבים

795 ונבוא⟨ה⟩] MT; GMR *edd.* ונבא, A ויבוא

797 בשלמי] MT GMR; A *edd.* בשל מי

Watching his grandam's ways—she that did treat
Jonah[57] so kindly. He was first to greet
Them, saying, 'Come right in.'[d] Each took a chair
Before him,[e] placed to show him well aware
Which one of them possessed the abler mind
And of their tasks respectively assigned.[f]
Said he, 'Why is it that ye look so glum,[g]
Why are ye thus subdued, by fear made numb?
Tell me now, with what dreadful secret cased
Each one within his heart, come ye post-haste?'[h]
They answered, 'We have seen, with our own eyes,[j]
Something—enough to fill us with surprise.
Some men are on the water,[58] and the sight
Of their majestic ship[k] induces fright,
Each one a ruffian, in wrongdoing
Well versed,[l] upon the lake their lines they fling,
They shout, they whistle, gnash their teeth[m]—the noise
Upsets, in each sleek[n] fish, his equipoise,
Pursuing them with yells;[o] the fish, dismayed
And furious, feel distress that might be weighed.[p]
And so is heard, midst tears, the roaring spate
Of lamentation from the Fishes' Gate,[q]
For in their heart distress its barb has sunk,
They swim in reeling circles, as though drunk.[r]
Therefore to you, some remedy to find
We come today, leaving the war behind.[s]
Acquaint me, then, of your good will—if aught
May be through hints divulged of hidden thought—
What fault of ours has this great trouble brought?'

* * *

Hearing, the wise fish trembled. 'All that live',[59]
He answered, 'ye should know, are sensitive
Because creation has five means conferred
For their perception: just so, all are heard,
Or known, or seen, thanks to the evidence
Conveyed to one another through some sense.
Touch is that sense effective in the same
Intensity in all parts of the frame,
Interpreting its messages[t]—moist, dry,
Hot, cold:[60] likewise, it can identify

[d] 1 Sam. 14: 38
[e] Cf. Gen. 43: 33
[f] Cf. Num. 7: 5
[g] Gen. 40: 7
[h] Cf. Exod. 2: 18
[j] Gen. 26: 28
[k] Isa. 33: 21
[l] 1 Sam. 25: 3
[m] Lam. 2: 16
[n] Cf. Isa. 30: 23
[o] Cf. Job. 37: 4
[p] Cf. Job 6: 2
[q] Cf. Zeph. 1: 10
[r] Ps. 107: 27
[s] 1 Sam. 4: 16
[t] Cf. Dan. 2: 4, 5–7

מִדַּרְכֵי הַיּוֹנָה לָמַד,[57] וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר גְּשׁוּ הֲלֹם.[d] וַיֵּשְׁבוּ לְפָנָיו[e] כָּל־אֶחָד כְּפִי תְּבוּנָתוֹ, אִישׁ אִישׁ עַל עֲבוֹדָתוֹ,[f] וַיֹּאמֶר לָהֶם, לָמָּה פְּנֵיהֶם רָעִים[g] וְאַתֶּם חֲרֵדִים וְנִכְנָעִים. וְעַתָּה, הוֹדִיעוּנִי כָּל־אֶחָד מַצְפּוּן לִבּוֹ, מַדּוּעַ מִהַרְתֶּם בֹּא.[h] וַיֹּאמְרוּ, רָא〈וֹ〉 רָאִינוּ,[j] תָּמַהְנוּ וְנִפְלֵינוּ, וְהִנֵּה אֲנָשִׁים בָּאִים בַּיָּם,[58] צִי אַדִּיר[k] וְאָיֹם, וְכָל־אֶחָד קָשֶׁה וְרַע מַעֲלָלִים,[l] מַשְׁלִיכִים אֶל הַיָּם חֲבָלִים, וַיַּבְהִילוּ בְּקוֹלָם כָּל־שָׁמֵן וְדָשֵׁן,[m] שָׁרְקוּ וַיַּחַרְקוּ שֵׁן,[n] וְאַחֲרֵיהֶם יִשְׁאֲגוּ בְּקוֹל[o] אֲשֶׁר כַּעְשָׂם וְהַוָּתָם יִשְׁקֹל,[p] הִיא דִּמְעַת הַשּׁוֹאֲ〈גִ〉ים, קוֹל יְלָלָה מִשַּׁעַר הַדָּגִים.[q] כִּי חֵץ הַיָּגוֹן לְבָבָם יַעֲבֹר, יָחוֹגּוּ וְיָנוּעוּ כַּשִּׁכּוֹר.[r] וְהִנֵּה בָּאנוּ אֵלֶיךָ לִמְצֹא פִּדְיוֹם, מִן הַמַּעֲרָכָה נַסְנוּ הַיּוֹם,[s] וּבְחַסְדְּךָ תּוֹדִיעֵנִי תַּעֲלוּמוֹת נִרְמָזוֹת, בַּמֶּה הָיְתָה הַחַטָּאָה הַזֹּאת.

❧

וַיֶּחֱרַד הַדָּג הַנָּבוֹן בְּשָׁמְעוֹ מִלֵּיהֶם, וַיֹּאמֶר אֲלֵיהֶם:[59] דְּעוּ כִּי הַחַיִּים הַמַּרְגִּישִׁים נִבְרְאוּ בַּחֲמִשָּׁה חוּשִׁים, וְהֵם נִרְאִים וְנוֹדָעִים, וְאֶל כֹּחַ הַמַּרְגִּישׁ נִשְׁמָעִים. חוּשׁ הַמִּשּׁוּשׁ הוּא נוֹדָע בִּכְלַל חֶלְקֵי הַגּוּף בְּשָׁוֶה, וּפִשְׁרֵהּ[t] יְחַוֶּה, בְּהַשִּׂיגוֹ הַחֹם וְהַקֹּר וְהָרֹטֶב וְהַיֹּבֶשׁ[60]

800 היונה] *z*; codd. יונה, ? read הדגה של יונה

805 〈רא〈ו] MT; codd. *edd.* ראה

807 בים] AGM *edd.*; R בם: ? read היום **ואים**] *edd.*; A ואיים, AGM צים

811 היא] G והנה

812 השוא〈ג〉ים] codd. *v*; *s* השועגים, *z* השואנים

815 תודיעני] A*s* תודיענו, (GM)R הודיע(ו)נו

---

[57] [מדרכי] היונה seems to be Zamora's own emendation for יונה (see critical note) (continued in Appendix 2).

[58] Since בים constitutes a poor rhyme to the parallel ואים, it seems probable that היום ('today') followed it, and has been lost by homoeoteleuton.

[59] The following long excursus on the subject of sensation is, from the point of view of dramatic construction, very poorly integrated into the plot (continued in Appendix 2).

[60] Aristotle, *De anima*, 2. 11. 423*b*, end (Hett, p. 134).

Soft and hard sensibles, feeling smooth stuff
Is quite distinct from what is hairy,[u] rough,
And, poising, can distinguish things that weigh
Heavy or light subjected to assay.[v]
This power pervades the skin and flesh, to keep
Ever alert, like one roused from his sleep,[w]
An exhalation, called by epithet
Internal spirit,[61] permeates the net
Of veins and minute vessels which, within
The body spread, cling closely to the skin.[x]
This potency great vantage brings—a gain
The source whereof lies in the heart and brain;
But only when the sense's force exceeds
That of the sensible—if so, it speeds
To take its spoil.[y] Howbeit, if they match
In rank, no signals will perception catch,[62]
These being buried deep, far too profound
For touch to trace,[z] unless in it be found
More heat, or cold, than in what it would test:
When of like quantity both are possessed
And touch enquires, knowledge it will not reach;
Indeed, itself as faulty will impeach.[a]

❧

The sense of *smell*,[63] in its potential state
Must, to attain reality, await
Messages added by the brain; supplied
As if through nipples, brackets they provide
Through which pass staves;[b] then, as when bearers raise
A table, smell its liveliness displays
Being affected by the instrument
Of a fine substance, whence the sentient
His power derives, and scents are inward snuffed
Or o'er the body's outward parts are puffed:
For its own laws it must observe,[c] whene'er
The elements of water and of air
Merge, dominant—for these, by kinship held,
Are close. And whereas air is not compelled
To mix with atoms which the spirit sends
Throughout the body breathed, nothing forfends

[u] Cf. Gen. 27:11
[v] Lev. 19:35
[w] Zech. 4:1
[x] Cf. Lev. 9:11, 13:43
[y] Cf. Isa. 8:1
[z] Eccles. 7:24
[a] Cf. Lev. 5:3
[b] Exod. 37:14; cf. BT *Menaḥoth* 98*b*
[c] Deut. 26:17

יַחְקֹר, וְיָבִין בֵּין הָרַךְ וְהַקָּשֶׁה, וְהַהֶפְרֵשׁ
אֲשֶׁר בֵּין הֶחָלָק וְהַשָּׂעִ[י]ר[u] לֹא יִנְשֶׁה,
וַיַּפְרִיד בֵּין הַכָּבֵד וְהַקָּל בַּמִּדָּה וּבַמִּשְׁקָל.[v]
וְזֶה הַכֹּחַ יַגִּיעַ לְחֶלְקֵי הַבָּשָׂר וְהָעוֹר, וַיְעִירֵם
כְּאִישׁ אֲשֶׁר נֵעוֹר.[w] וְהוּא בְּאֶמְצָעוּת דָּבָר בּוֹ
יָפוּחַ, וְהוּא הַנִּקְרָא רוּחַ,[61] וְהוּא עוֹבֵר
בְּרֶשֶׁת הַוְּרִידִים הַדַּקִּים אֲשֶׁר בָּעוֹר וּבַבָּשָׂר[x]
דְּבֵקִים. וְזֶה הַיִּתְרוֹן הַגָּדוֹל וְהַכֹּחַ יַגִּיעַ לוֹ מִן
הַלֵּב וְהַמֹּחַ, וְזֶה בְּהִתְגַּבֵּר הַחוּשׁ עַל הַמּוּחָשׁ
יְמַהֵר שָׁלָל חָשׁ.[y] וְאִם יִהְיֶה בְּמַעֲלָה אַחַת
לֹא יַשִּׂיגֶנּוּ,[62] עָמֹק עָמֹק מִי יִמְצָאֶנּוּ,[z] כִּי אֵין
לַמִּשּׁוּשׁ מֶחְקָר זוּלָתִי בְּכֹחַ שֶׁהוּא יוֹתֵר
מִמֶּנּוּ חָם אוֹ קָר. אֲבָל הַדּוֹמִים לוֹ, אִם
יִדְרְשֵׁם, לֹא יָדַע וְאָשֵׁם.[a]

❧

חוּשׁ הָרֵיחַ[63] הוּא מְצִיאוּת הַכֹּחַ בְּתוֹסֶפֶת
יְדִיעוֹת הַמֹּחַ, אֲשֶׁר הֵם דּוֹמִים לְרָאשֵׁי
הַדַּדִּים, בָּתִּים לַבַּדִּים.[b] וְהוּא בְּאֶמְצָעוּת גּוּף
דַּק יִתְפָּעֵל, יְקַבֵּץ מִמֶּנּוּ הָרוֹאֶה כֹּחַ וָאֵל,
וְיִכָּנֵס הָרֵיחַ בְּתוֹכוֹ אוֹ יִתְפָּעֵל בַּחֲלָקָיו,
לִשְׁמֹר חֻקָּיו,[c] וּבְמֹשֵׁל הָאֲוִיר וְהַמַּיִם
הַמִּתְעָרְבִים, בִּהְיוֹתָם זֶה לָזֶה קְרוֹבִים. וְאֵינוֹ
מִתְחַיֵּב הָאֲוִיר לְהִתְעָרֵב בְּחֶלְקֵי הָרוּחַ

824 והשע[י]ר] MT;
codd. *edd.* והשעיר

---

[61] רוח corresponds to Galen's πνεῦμα ψυχικόν: Aristotle's central sense (*sensus communis*) is dealt with below, IV. 938 f. See Galen, *De locis affectis*, 4. 3, ed. Kühn, viii. 233. For Hebrew versions of Galen's works see Steinschneider, *Hebräische Übersetzungen*, 650 f.; 'Galen', *EJ* vii. 264 (M. N. Zobel); 'Translation and Translators', *EJ* xv. 1326 f. (A. S. Halkin).

[62] Aristotle, *De anima*, 2. 11. 424*a* (Hett, p. 134).

[63] Cf. ibid., 2. 9. 421*a*, *De sensu*, 5. 444*b* (Hett, pp. 118 f., 248 f.).

The air from modifying, to submit
To penetration; sited opposite,[d]
So close it dwells, that it receptive grows
To that which over it the spirit blows.
And so ideal forms from air's wide leas
Abstract it, for their hustling troops to seize
And waft to distant parts: unto this day
The law which forms impose, smell must obey.[e]
For, of themselves, scents would drift purposeless,
But since the air stands ready for the press
Of form, each as the other's fellow shares
The road: otherwise spices, in the squares
And markets,[f] carried from a distant land,[g]
Their perfume lost, upon the stalls would stand.

◆

Hearing[64] occurs when sense reacts to sound
In motion, with the power to spread around
Upon the air; that is, the motion's own
Force into contact with the air is thrown,
Something the cause—a stone,[h] flung in attack,
A rod, perhaps, thrust by the fist to crack.
And when two independent bodies meet
In violent collision, though discrete,
Linked for an instant, sound is caused—in might
Girt:[j] as it rolls it traces motion's flight
Whither its burden was propelled, a chase
By which it reaches its determined place.
But when the sound stops, which had marked the line
Of motion, past the noise heard as its sign,
The air is still affected, atmosphere
And sound commingled, all the more if near:[k]
The air, that is, which hard by the ear's vein
Circulates, being ready to sustain
The echo. Now this vein, directly led
Out of the cerebrum, has power to spread
Its vessels vigorously, in a net,
Stretching a membrane in the ear, to set
It taut distended, forming thus a drum
Inside; during motion's continuum
This catches rhythmic sound, and so, within,

[d] Cf. Num. 22:5
[e] Cf. Gen. 47:26
[f] Cf. S. of S. 3:2
[g] Jer. 8:19
[h] Exod. 21:18
[j] Cf. Ps. 65:7(6)
[k] Num. 17:28

בִּהְיוֹתוֹ בְּטִבְעוֹ נָפוּחַ, אַךְ אָמְנָם אֵינוֹ רָחוֹק שֶׁיִּשְׁתַּנֶּה הָאֲוִיר לְקַבְּלוֹ בִּהְיוֹתוֹ יֹשֵׁב מִמֵּלוֹ.[d] וְיַעַן כִּי בְּצִדּוֹ שָׁכַן הוּא לְקַבְּלוֹ מוּכָן, וּמִנְוָתוֹ הַצּוּרוֹת יְקַבְּלוּהוּ, וְעַמּוֹ יַבְהִילוּהוּ וְיַעֲבִירוּהוּ אֶל מָקוֹם רָחוֹק, עַד הַיּוֹם הַזֶּה לְחֹק.[e] כִּי הָרֵיחַ בְּעַצְמוֹ מִתְנוֹעֵעַ, הוֹלֵךְ וְנוֹסֵעַ, אֲבָל בִּהְיוֹת הָאֲוִיר מוּכָן לְקַבֵּל צוּרָה אוֹרֵחַ עִמּוֹ לְחֶבְרָה. וְלוּלֵי זֶה יַעֲבֹר הָרֵיחַ בָּרְחוֹבוֹת וּבַשְּׁוָקִים[f] מֵאֶרֶץ מֶרְחַקִּים.[g]

* * *

חוּשׁ הַשֵּׁמַע[64] הוּא קוֹל עוֹבֵר, מִתְפַּשֵּׁט בָּאֲוִיר וְגוֹבֵר, וְהוּא חָזְקַת הַתְּנוּעָה אֲשֶׁר אֶל הָאֲוִיר מַגִּיעָה, בְּסִבַּת דָּבָר יַכֶּה אוֹ יֶהְדֹּף, בְּאֶבֶן אוֹ בְאֶגְרֹף,[h] וְיִפָּגְשׁוּ בְּחָזְקָה שְׁנֵי גוּפִים נִפְרָדִים וּכְרֶגַע יִהְיוּ נִצְמָדִים, וְיִתְחַדֵּשׁ הַקּוֹל בִּהְיוֹת הַתְּנוּעָה עוֹבֶרֶת וּגְבוּרָה אוֹזֶרֶת,[j] וְיַגִּיעַ עַד מְקוֹם הֲנָעָתָהּ, יָבֹא עַד תְּכוּנָתָהּ. וְכַאֲשֶׁר יִכְלֶה הַקּוֹל בְּאוֹת הַתְּנוּעָה וְתַעֲבֹר הַשְּׁמוּעָה, יִתְפָּעֵל הָאֲוִיר וְיִתְעָרֵב, כֹּל הַקָּרֵב הַקָּרֵב,[k] וְהוּא הָאֲוִיר הַמּוּכָן אֲשֶׁר סְבִיב עֹרֶק הָאֹזֶן שָׁכַן. וְהָעֹרֶק הַזֶּה הוּא גוּף פָּשׁוּט יֹצֵא מִקְצֵה הַמֹּחַ, וְרִשְׁתּוֹ פְּרוּשָׂה בְּחַיִל גָּדוֹל וּבְכֹחַ, ⟨כִּפְרִישַׂת⟩ הַגֶּלֶד אֲשֶׁר עַל הַתֹּף, וְהַקּוֹל בְּמֶשֶׁךְ הַתְּנוּעָה יַחֲטֹף, וְיִתְחַדֵּשׁ בְּתוֹכוֹ קוֹל הֲבָרָה, קַל מְהֵרָה. וְיָחוּשׁ הַכֹּחַ

866 ⟨כפרישת⟩] כמו O_2 AGMR*s*; פרישת, *v*(*z*) כ(ב)פרישת M] **הגלד** הגלף

---

[64] Cf. Aristotle, *De anima*, 2. 8. 420*a* (Hett, pp. 112 f.).

Reverberations rapidly begin,
And potency, placed in that vein, decides
Their sense, standing just where the way divides.[l]
For, in its origin, each motion is
A minute circle; as it traverses
The air, its width will constantly increase
Until, obliterated, it must cease
Like heaven's dew[m] evaporating must
Be driven from its place. When air is thrust
Against some hard resistant, neither day
Nor night will it one instant silent stay.[n]
But maybe 'tis their parting generates
A ringing resonance, which then dilates
Being the sound that from it emanates.[65]

❧

Taste[66] likewise emanates, and from the brain
Derives its potency. Inside a vein
And thereto subject, it on duty stands.
Over the tongue this vein its net expands
On all its outer portions, to report
In proper order,[67] information sought
By means of moisture[68] not imbued with taste
Itself: but since over the tongue is placed
The net, each time[o] savours themselves present
The moisture takes them up, being content
To change itself, whatever it receives
From chance encounter.[p] Thus, the vein achieves
Its purpose, and each flavour which its sense
Meets, is fixed firm in its[q] experience.

❧

Vision[69] is but interpretation's name
When potency[r] makes actual the same,
Abstracting form from each phenomenon
Encountered, and imprinting it upon
The eye, whose limpid moisture passes light
As clear as shines the frost of dreadful night.[s]
We may compare things visible in lines
Of sight, to columns, whereof each combines
A mass of colours which, when conned, can yield
A message writ in runes[t] clearly revealed.

[l] Cf. Obad. 1: 14
[m] Cf. Gen. 27: 28
[n] Cf. Isa. 62: 6
[o] Cf. Num. 24: 1
[p] Cf. Ruth 2: 3
[q] Jer. 48: 11
[r] 1 Chr. 29: 12
[s] Ezek. 1: 22; cf. Gen. 31: 40
[t] Ezra 7: 11

הַמֻּנָח בְּאוֹתוֹ הָעֹרֵק וַיַּעֲמֹד עַל הַפֶּרֶק,[l] כִּי הַתְּנוּעָה מִתְחַדֶּשֶׁת וּבָאֲוִיר עִגּוּלָה קְטַנָּה מִתְגַּלְגֶּלֶת, וְהוֹלֶכֶת תָּמִיד וּמִתְגַּדֶּלֶת, וְכֵן תַּעֲשֶׂה עַד אֲשֶׁר תִּמָּחֶה, וּכְטַל הַשָּׁמַיִם[m] הוֹלֵךְ תִּדָּחֶה. וְכֵן הָאֲוִיר כַּאֲשֶׁר יִפְגֹּשׁ גּוּף קָשֶׁה יוֹמָם וָלַיְלָה תָּמִיד לֹא יֶחֱשֶׁה.[n] וְאוּלַי בְּהִפָּרְדוֹ יִתְחַדֵּשׁ מִמֶּנּוּ צִלְצוּל, וְהוּא הַקּוֹל אֲשֶׁר מִמֶּנּוּ אָצוּל.[65]

❧

חוּשׁ הַטַּעַם[66] הוּא אֲצִילוּת וָכֹחַ, נֶאֱצָל מִן הַמֹּחַ, וְהוּא בְּתוֹךְ עֹרֵק אֶחָד נִפְקָד, וּבְיָדוֹ נִשְׁקָד, וְהָעֹרֵק הַזֶּה פָּרַשׂ רִשְׁתּוֹ עַל חִיצוֹנֵי הַלָּשׁוֹן, מַעֲבִיר רִאשׁוֹן רִאשׁוֹן,[67] בְּאֶמְצְעוּת הָרֹטֶב[68] אֲשֶׁר אֵין טַעַם בְּעַצְמוֹ, וּפָרַשׂ עַל הַלָּשׁוֹן רֶשֶׁת חֶרְמוֹ. וְהָרֹטֶב הַזֶּה יִקַּח הַטַּעַם פַּעַם בְּפַעַם,[o] וְיִתְהַפֵּךְ אֵלָיו וִיקַבְּלֵהוּ, וַיִּקֶר מִקְרֵהוּ.[p] וַיַּשִּׂיג הָעֹרֵק עִנְיָנוֹ וְטוּבוֹ, עַל כֵּן עָמַד טַעְמוֹ בּוֹ.[q]

❧

חוּשׁ הָרְאוּת[69] הוּא פִּתְרוֹן כֹּחַ וּגְבוּרָה[r] בְּקַחְתּוֹ מִן הַנִּרְאֶה צוּרָה. וְיָחֹק אוֹתוֹ בִּרְטִיבוּת הָעַיִן אֲשֶׁר הִיא זַכָּה וּבָרָה, כְּעֵין הַקֶּרַח הַנּוֹרָא.[s] נִמְשָׁל הַמַּרְאֶה כְּעַמּוּד נֶגְדָּהּ צֶבַע וּגְוָן, יִתְרָאֶה בְּתוֹכָהּ וְיִתְבּוֹנָן פַּ⟨רְ⟩שֶׁגֶן

890 פ⟨ר⟩שגן] MT; codd. פתשגן (R< פרשגן) *z*; Ms*v* פשתגן

---

[65] For *ʾaṣiluth* = '(Neoplatonic) emanation', see Ibn Sahula's Preface, n. 6.

[66] Cf. Aristotle, *De anima*, 2. 10. 422*a* (Hett, pp. 124 f.), *De sensu*, 4. 441*a* (Hett, pp. 232 f.).

[67] A phrase from the penitential prayer אל מלך יושב על כסא רחמים ('O God our king, who sittest upon the throne of mercy'); see II n. 50.

[68] Aristotle, *De anima*, 2. 10. 422*a* (Hett, p. 124).

[69] Ibid. 2. 7. 418*a* (Hett, pp. 102 f.); *De sensu*, 2. 437*b* (Hett, p. 214). Steinschneider (*Hebräische Übersetzungen*, 510 f.) records an anonymous Hebrew translation of a work on optics attributed to Euclid (perhaps that written by Ptolemy). An earlier Arabic version was corrected by Thabit Ibn Qurra.

And when the likeness of the form is seen
By eye direct, or on a mirror screen,
It is by means of something clear within
The eye, or placed beneath the mirror's skin:
Not because, from the colours' mass detached
To penetrate the eye, aught is despatched,
Nor is aught from the eye loosed, to invade
The spectrum with its own clear light, and raid
The form therein.[70] Nay, it is rather due
To the imagination, which makes new
The form of all things seen, within the eye's
[u] Cf. Ps. 17: 8 Own pupil,[u] or that in the mind's eye rise.
Conveyance of the visible occurs
When something, by the shortest route, transfers
The form thereof, to be by eye or mind
Observed—despatched correctly, and consigned.
And lustre is that agent—'tis a clerk
[v] Ps. 45: 2(1) Whose speed[v] in forwarding excites remark.
But if a concept is to reach its goal,
'Tis thanks to Him alone who gives the soul
Forms (limited in number) to retain:
And comprehension takes place, in the main,
Through metaphors of what is sensed direct
And then interpreted in retrospect,
A process with its own set rules and norm.
And one who comprehends, the concept's form
Conceives; which, flashing on the inward eye
Once, twice, bestirs the viewer to apply
That potency which the two veins embrace
Whose tubes back to the brain their hollows trace.
And thus the soul conceives the forms of things
Seen, and astonishment their likeness brings.
So, too, the visible (if reason tends
The spirit of his psyche) comprehends
The process which is in himself renewed.
Howbeit, when the object to be viewed
Is of a size a great imprint to press,
But, seen from far away, seems nonetheless
Minute, the moisture in the eye—as clear
[w] Ezek. 1: 22; cf. Gen. 31: 40 As frosty chrystals[w]—makes it thus appear
At the eye's centre, by a circle crowned

הַנִּשְׁתְּוָן.[t] וְכַאֲשֶׁר יִתְבּוֹנֵן דְּמוּת הַצּוּרָה הַנִּרְאָה בָּעַיִן אוֹ בְּמַרְאָה, הוּא בְּאֶמְצָעִית זַךְ וּבָהִיר, בְּתוֹךְ הָעַיִן אוֹ בְּתוֹךְ הַמַּרְאָה יַזְהִיר. לֹא שֶׁיִּתְפָּרֵק דָּבָר מִן הַגְּוָנִים וְיִפְשֹׁט אֶל הָעַיִן לִפְנַי וְלִפְנִים, וּכְמוֹ כֵן לֹא תִתְפָּרֵק מִן הָעַיִן בִּזְהִירוּת וְאוֹרָה וְתִתְפַּשֵּׁט אֶל נֶגֶד הַצּוּרָה.[70] אָמְנָם יִתְחַדֵּשׁ בַּדִּמְיוֹן צוּרַת הַנִּרְאֶה, בְּאִישׁוֹן בַּת עָיִן[u] אוֹ בְּמַרְאֶה, וְיִהְיֶה הַכְּנָסַת הַמַּרְאֶה וְהַגָּעָתוֹ, וְהִתְבּוֹנֵן בָּעַיִן אוֹ בְּמַרְאֶה צוּרָתוֹ, הוּא בַּעֲמֹד הַדָּבָר עַל דֶּרֶךְ יְשָׁרָה לִשְׁלֹחַ לוֹ וּלְמָסְרָהּ, בְּאֶמְצְעִית הַגּוּף הַזַּךְ הַבָּהִיר, סוֹפֵר מָהִיר.[v] אָמְנָם הֲכָנַת הַמֻּשָּׂג תַּגִּיעַ מִנּוּתֵן הַצּוּרוֹת אֲשֶׁר בְּעִנְיַן הַנֶּפֶשׁ סְפוּרוֹת, וְעַל דֶּרֶךְ כְּלָל כָּל־הַשָּׂגָה יְשָׁרָה הִיא פִּתְרוֹן וְהַעֲבָרָה כְּפִי הַדִּין וְהַשּׁוּרָה, לוֹקֵחַ הַמַּשִּׂיג מִן הַמֻּשָּׂג צוּרָה. וְכַאֲשֶׁר תַּגִּיעַ הַצּוּרָה אֶל בַּת הָעֵינַיִם פַּעַם אוֹ פַּעֲמַיִם, יִתְעוֹרֵר הַכֹּחַ הָרוֹאֶה אֲשֶׁר בִּשְׁנֵי הָעוֹרְקִים כְּלוּלִים, אֲשֶׁר הֵם אֶל מְקוֹם הַמֹּחַ חֲלוּלִים, וְתַשִּׂיג הַנֶּפֶשׁ צוּרַת הַנִּרְאֶה וְדִמְיוֹנוֹ תִּשְׁתָּאֶה. וְכֵן אִם הָיְתָה אֶל הַמַּרְאֶה רוּחַ וּנְשָׁמָה, תַּשִּׂיג הַמִּתְחַדֵּשׁ בְּתוֹכָהּ עַצְמָהּ. אָמְנָם הָרֹשֶׁם הַגָּדוֹל אֲשֶׁר הֵחָק, בְּהֵרָאוֹת צוּרָה גְּדוֹלָה כְּאִלּוּ הָיְתָה קְטַנָּה מִמֶּרְחָק, הוּא בִּהְיוֹת הָרְטִיבוּת הַבָּרָה אֲשֶׁר הִיא כְּעֵין הַקֶּרַח הַנּוֹרָא,[w] וְעִגּוּלָה סְבִיבָהּ, בְּאֶמְצַע הָעֵינַיִם, כַּדּוּר אֶל אֶרֶץ

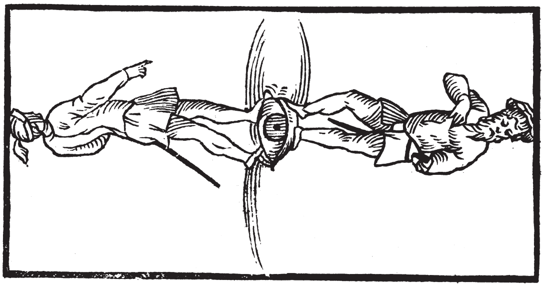
---

[70] This refutation is directed at (Pseudo-)Empedocles (likewise refuted by Aristotle, *De sensu*, 2. 437*b* (Hett, pp. 216 f.)), whose theory was presupposed by Ibn Gabirol in his *Kether malkhuth*, 9 (אתה חכם), ed. Jarden, *Shirey haqodesh*, i. 43; Loewe, *Ibn Gabirol*, 125, 180; Douglas and Yoder, *Philosophy of Ibn Masarra*, 53 f.

Or sphere, which looks on all that lies around
[x] Cf. Gen. 34: 21 In the wide world.[x] All things that chance to stand
Facing that circle, seem but points, when scanned
[y] Cf. Ezek. 40: 5 By it, like some surveyor, yard in hand.[y]

❧

Let this example furnish proof. To face
The eye, but at some distance from it, place
A disk, and let straight lines across the zone
Between them pass, to form thereby a cone,
[z] Cf. Gen. 34: 21 The disk its broad-spanned[z] base; the eyes impose
Its apex, since the lines, produced, must close
At the twin irides. Although in fact
Broad, yet the circle, viewed, seems to contract,
Its likeness squat, as it were sharp, though[71] wide
Its compass and the area inside.
The cone's point is the eye, or whom it please
To view the disk: the base, is what he sees.



Observer and observed on one line lie:
Things seen—circumference: centre—the eye

The further that the disk is moved away
[a] 1 Kgs. 8: 8 So that the lines are more extended,[a] they
Form an acuter angle at the point
In the eye's pupil, where they are conjoint,
And, as the eye's own central circle shrinks,
[b] Cf. Isa. 41: 12 The visible, too, into nothing[b] sinks

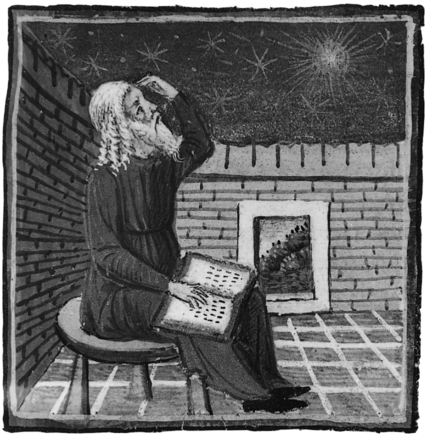
---

[71] The construction is somewhat forced. I understand the *waw* as circumstantial, with a concessive force, cf. examples cited by Brown et al., *Hebrew Lexicon*, 253, cols. i–ii, k, although these are noun-clauses and an introductory pronoun (והוא) might perhaps be wanting here. Possibly a verbal construction was preferred, since ו]רחבה ונסבה or והיא] (*niphʿal* participle) might seem abstruse following חדה ועבה.

רַחֲבַת יָדָיִם.[x] וְכָל־דָּבָר עוֹמֵד נֶגֶד הָעִגּוּלָה הוּא כִּנְקֻדָּה, וּבְיָדוֹ קְנֵה מִדָּה.[y]

◆

וְהַמָּשָׁל בָּזֶה: אִם תָּשִׂים שֶׁטַח עָגֹל נֶגֶד הָעַיִן דֶּרֶךְ קַוִּים יְשָׁרִים עַד מְקוֹם הַשֶּׁטַח עוֹבְרִים, וְיִהְיֶה תַּחְתּוֹנוֹ כָּל־אֲשֶׁר הוּא לְצַד הַשֶּׁטַח רַחֲבַת יָדָיִם,[z] וְיֵצֵא עֶלְיוֹנוֹ אֲשֶׁר לְצַד הָעֵינָיִם, כַּאֲשֶׁר יִכְלוּ הַקַּוִּים אֶל הַבָּבוֹת תָּשׁוּב הָעִגּוּלָה קְטַנָּה וְצָרָה בָּא מֵרְחוֹבוֹת, וְהִיא עוֹמֶדֶת עַל דִּמְיוֹן זֶה חַדָּה וְעָבָה, וְרָחֲבָה וְנָסַבָּה,[71] רֹאשָׁהּ נְקֻדַּת הָעַיִן, הָרוֹאֶה, וְתַחְתּוֹנָהּ הַשֶּׁטַח הֶעָגֹל הַנִּרְאֶה.



צורת הרואה והנראים שניהם במסילה
כאילו העין נקודה והנראה עגולה

וְכַאֲשֶׁר יִרְחַק הַשֶּׁטַח יוֹסִיפוּ הַקַּוִּים לִהְיוֹת חַדִּים, וַיַּאֲרִיכוּ הַבַּדִּים,[a] וְיֵצְאוּ צַעֲדֵי הַזָּוִיּוֹת אֲשֶׁר הֵם בְּבַת הָעַיִן מְצוּיוֹת, וְתִקְטַן הָעִגּוּלָה הַנִּרְאָה בְּאֶמְצַע הָעַיִן, עַד הֱיוֹת הַנִּרְאֶה לְאֶפֶס וּלְאָיִן.[b] כִּי כָּל־אֲשֶׁר תִּקְטַן

929 ירחק] GMO$_2$ יתרחק

931 העין] codd.; *edd.* עין

Because, the smaller that the iris shows,
Progressively the vision weaker grows,
[c] Isa. 10: 25 And so it is not very long[c] before
The visible, diminished more and more,
Must give out, at reduction's border checked:
The viewer's scan lacks power to detect,
[d] Cf. Gen. 31: 49 For each, from tother hid,[d] cannot connect.

❧

But all these senses yield, in precedence,
To one pervasive, called the *common sense*,[72]
Since this, as primary, includes all five
Which, being palpable, from it derive,
And thither must return, once more combined,
[e] Cf. Isa. 58: 2 Contentment in its company to find,[e]
As it were the foundation, whence, as heirs,
They draw strength, to be rightly used, as theirs.
[f] Cf. Ps. 147: 5 This common sense, whose power is passing great,[f]
Deep in the cerebrum is situate.
It can link sound and colour,[73] and between
Sensations—what is heard, and what is seen—
Justly assesses: we would otherwise
Lack all capacity to recognise
Meanings. To what the sound of "white" referred
[g] Exod. 32: 1 We could not understand,[g] having but heard;
What connects sound with colour does not lie
In what the ear perceives, nor in the eye,
But 'tis this sense, common to both, that knows
[h] Ps. 33: 15 Their functions, each in consort to dispose.[h]

❧

The second "sense"[74] (though 'tis an equivoque
To call it thus) is power that can evoke
Imagination—meaning that although
One's observation is engaged, to know
What to omit. This faculty will note
Things near and far, probable or remote,
Whatever on the common sense inlays
Its mark: imaginative force will raise
Itself, spontaneous, its print's intent
Descried, though it may be impermanent.

הָעִגּוּלָה הָרְאוּת תֶּחְסַר, כִּי עוֹד מְעַט מִזְעָר[c] וְיוֹסִיף הַנִּרְאֶה קַטְנוּת וָחֹסֶר, עַד אֲשֶׁר יִכְלֶה אֶל גְּבוּל הַמִּעוּט וְהַקֹּצֶר, וְלֹא יוּכַל כֹּחַ הָרוֹאֶה לְהַשִּׂיגֵהוּ, כִּי יִסָּתֵר אִישׁ מֵרֵעֵהוּ.[d]

❧

הַחוּשׁ הָרִאשׁוֹן הוּא הַנִּקְרָא חוּשׁ הַמִּשְׁתַּתֵּף,[72] הַשּׁוֹטֵף, כִּי מִמֶּנּוּ יִתְפַּשְּׁטוּ הַחֲמִשָּׁה חוּשִׁים הַנִּגְלִים וּבִמְצִיאוּתוֹ נִכְלָלִים, וְהֵם יְשׁוּבוּן אֵלָיו וּבוֹ יִתְקַבְּצוּן, וְקִרְבָתוֹ יֶחְפָּצוּן,[e] וּכְאִלּוּ הוּא מְקוֹם הַנָּחָתָם, נַחֲלַת עָצְמָם וְצִדְקָתָם. וְהַחוּשׁ הַזֶּה הוּא בִּמְקוֹם הַמֹּחַ, גָּדוֹל וְרַב כֹּחַ,[f] וְהוּא הַמְקַבֵּץ הַלָּבָן[73] וְהַקּוֹל, וּרְאִיַּת הַנִּשְׁמָע וְהַנִּרְאֶה בְּצֶדֶק יִשְׁקֹל. וְלוּלֵי זֶה הַחוּשׁ הָיִינוּ בְּעַצְמֵנוּ חֲסֵרִים, וְלֹא הָיִינוּ מַכִּירִים. כִּי הַלָּבָן אֲשֶׁר שָׁמַעְנוּ קוֹלוֹ, לֹא יָדַעְנוּ מֶה הָיָה לוֹ.[g] וְהַקִּבּוּץ הַזֶּה אֲשֶׁר בֵּין הַקּוֹל וְהַצֶּבַע אֵינוֹ בָּעַיִן וְלֹא בְּחוּשׁ הַשֵּׁמַע, אָמְנָם הַחוּשׁ הַזֶּה הוּא הַמִּשְׁתַּתֵּף בֵּינֵיהֶם, הַיֹּצֵר יַחַד לִבָּם הַמֵּבִין אֶל כָּל־מַעֲשֵׂיהֶם.[h]

❧

הַחוּשׁ[74] הַשֵּׁנִי הוּא כֹּחַ הַצִּיּוּר, וּפִתְרוֹנוֹ הַשְׁגָּחָה וְהַשִּׁיּוּר. כִּי הוּא מַשְׁגִּיחַ וְשׁוֹמֵר הַדָּבָר הַקָּרוֹב וְהַנִּרְחָק, כֹּל אֲשֶׁר בַּחוּשׁ

942 וכאלו] AGMO$_2$R*sz*; *v* ובאילו

953 ופתרונו] codd.; O$_2$ ופשרונו

954 השגחה] AGR *edd.*; M השגחו

והשיור] A(<ושיור) *sv*; codd. ושיור

---

[72] For Aristotle's 'common' (κοινή) sense (*sensus communis*)—to be distinguished from the meaning which the term has acquired in English—see *De somno et vigilia*, 2. 455*a* (Hett, pp. 320 f.); Steinschneider, *Hebräische Übersetzungen*, 158, 284; cf. Aristotle, *De anima*, 3. 1. 425*a* (Hett, pp. 142 f.); Isaac Israeli, *Book of Definitions*, cited by Altmann and Stern, *Israeli*, 48 f. Cf. I n. 38.

[73] Zamora vocalises [ה]לֹּבֶן, 'whiteness', as against לָבָן, 'white'; the former, albeit logically defensible, seems improbable. For the common sense, see Aristotle, *De memoria*, 1. 450*a* (Hett, p. 292); sense and colour, *De anima*, 3. 2. 425*b*, ll. 23 f. (Hett, p. 146).

[74] Aristotle, *De anima*, 3. 3. 427*a* (Hett, p. 153), is at pains, before discussing imagination, to controvert the fallacy of classing thought as a form of perception. Ibn Sahula apparently allows himself to use the word חוש ('sense') here homonymously, but he has no caveat corresponding to the bracketed words in the English that draw attention to this.

Just so may water transient form receive,
Unable to retain it, or retrieve,
Since one capacity alone from it
Is not withheld—the power to admit.
Quite otherwise, the hearing undergoes
The impact of two forces, which impose
[j] Judg. 5: 6 Themselves by tortuous paths;[j] for, whilst the course
Of what is fluid, it sustains, the force
Of what is solid, dry, it can retain
Enwrapping it, safeguarded to remain.
And consequently form abides, design
On hearing's tablet graved in sharp outline.
By this force, tiny tracks are left behind
Within the brain, so chrystal clear, the mind
[k] S. of S. 2: 9 Through windows looks, peeps from the lattice-blind.[k]

❧

The third "sense" is the potency to store
In *memory* what happened long before,
Now hidden—things of which to sense we owe
Original perception, but have no
Present experience: like sheep, aware
[l] Deut. 25: 2 Of enmity felt by the wicked[l] bear.[75]
Such faculty glory confers, and grace,
On beasts, like reason on the human race;
For nature will, fulfilled in beasts, congrue
[m] Ps. 146: 6 With act, by memory for what is true.[m]

❧

The fourth "sense" is the power to *recollect*,[76]
That is, adduce, interpret, and inspect
Recalling what the memory has won,
And seeing that what it commands is done.
To summon hidden secrets one has stacked
In memory is like one's strong room, packed
With treasures: private records, to unfold
[n] Cf. Mal. 3: 16 From the mind's book, long since therein enrolled.[n]

---

[75] Aristotle, *De memoria*, 1. 450*a*, ll. 15 f., 2. 453*a*, ll. 8 f. (Hett, pp. 286 f.), notes that some animals have a capacity for memory.

הַמִּשְׁתַּתֵּף הֶחָק. וְכֹחַ הַצִּיּוּר הוּא מִתְקוֹמֵם בְּעַצְמוֹ, וְזוּלַת הַקִּבּוּץ נִכָּר רִשּׁוּמוֹ. וּמִפְּנֵי זֶה יְקַבְּלוּ הַמַּיִם צוּרָה אֲבָל לֹא יוּכְלוּ לְשָׁמְרָהּ, כִּי אֵין בָּהֶם זוּלָתִי כֹּחַ אֶחָד, וְהוּא הַקִּבּוּל אֲשֶׁר מֵהֶם לֹא נִכְחָד. אָמְנָם הַשֵּׁמַע יִפְעֲלוּ בּוֹ שְׁתֵּי כֹּחוֹת, יֵלְכוּ אֳרָחוֹת,[j] יְקַבֵּל כֹּחַ הַלַּח וְיִשְׁמֹר כֹּחַ הַיֹּבֶשׁ, וְכֵן יִהְיֶה חוֹבֵשׁ, וְעַל כֵּן תִּשָּׁאֵר הַצּוּרָה חֲזָקָה בְּלוּחַ הַשֵּׁמַע חֲקוּקָה. וְיַשְׁאִיר הַכֹּחַ הַזֶּה בִּמְקוֹם הַמֹּחַ שְׁבִילִים דַּקִּים וְזַכִּים, מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים.[k]

❧

הַחוּשׁ הַשְּׁלִישִׁי הוּא כֹּחַ שׁוֹמֵר הַדְּבָרִים אַחַר שֶׁהֵם נֶעֱלָמִים וְנִסְתָּרִים. הוּא הַמַּשִּׂיג מִן הַמּוּחָשִׁים עִנְיָנִים אֲשֶׁר אֵינָם מֻרְגָּשִׁים, כַּאֲשֶׁר יַשִּׂיג הַשֶּׂה אֵיבַת הַדֹּב[75] וְשִׂנְאָתוֹ, כְּדֵי רִשְׁעָתוֹ.[l] וְהַכֹּחַ הַזֶּה כְּמוֹ הַשֵּׂכֶל לִבְנֵי אָדָם, תִּפְאֶרֶת הַבְּהֵמוֹת וְהוֹדָם, כִּי הוּא הַשְׁלָמַת תְּכוּנָתָם וּפָעֳלָם, הַשֹּׁמֵר אֱמֶת לְעוֹלָם.[m]

❧

הַחוּשׁ הָרְבִיעִי הוּא כֹּחַ הַזִּכָּרוֹן,[76] הַעֲבָרָה וּפִתְרוֹן, לִזְכֹּר הַדְּבָרִים אֲשֶׁר הִשִּׂיגָם הַכֹּחַ הַשּׁוֹמֵר, וּמַאֲמָרוֹ גּוֹמֵר. כִּי לִזְכִירַת סְתָרָיו וְרָזָיו כְּאִלּוּ הוּא בֵּית גְּנָזָיו, וּמַשִּׂיג בְּעַצְמוֹ

---

[76] The full Greek title of Aristotle's *De memoria* is περὶ μνήμης καὶ ἀναμνήσεως ('memory and recollection'); for the distinction between the two, see 2. 451*a* (Hett, pp. 298 f.). זכרון, here corresponding to 'recollection', is thus distinguished from memory, discussed in the previous paragraph and there styled כח שומר דברים (IV. 967). For שמירה (in the sense of 'uninterrupted memory'), see the passages assembled in Klatzkin and Zobel, *'Oṣar hamunaḥim*, iv. 131 f.

Memory, recollection—both these twain
Most stalwart[o] stays—lie rearmost in the brain.

[o] Ps. 103: 20

❧

And now the fifth "sense", which is power to *think*
And *calculate*, depends upon its link
With memory; it occupies a spot
At the brain's centre. To perceive, is not
Its role: rather, as mover, to suggest
Notions and topics, rummaging in quest
Of what lies in imagination's[77] hoard,
And whether anything is left, ignored
By memory and recollection. Thought
Is like stone, perfect from the quarry brought,[p]
Posted between these, on the middle ground,
Grossly to separate them, or compound
With nice discernment.[78] Fancy's[79] exercise
Can picture man and beasts as, through the skies,
They fly, their brows crammed with a myriad eyes,[q]
And suchlike things, that never were, nor could
Be, yet by thought are clearly understood.
For, sans imagination, thought could ne'er
The truth in form of parable declare,
Nor has yet faltered, seeking at some mine
For similes, diverse things to combine,
Things close, to rive; despatching spies, to go
And bring reports, here, there, above, below.[r]
Yet[80] one who marches forth, then back,[s] not drilled
By reason, will, of fancy, nonsense build,
Not thinking right.[t] Such potency is named
Deceitful thought, with scheming purpose aimed.[u]

[p] 1 Kgs. 6: 7
[q] Ezek. 1: 18
[r] Mishnah, *Rosh Hashanah* 2: 2
[s] Gen. 8: 3
[t] Cf. Isa. 10: 7
[u] Cf. Exod. 35: 33

❧

These senses, found in all that live and feel,
Although internal, nonetheless reveal
Themselves. But, of all life, the greatest, man,
Being exalted, *ipso facto* can
Achieve much more,[v] since his prerogative
Is reason, which, as is well known, will give
Him knowledge; using it, he separates

[v] Isa. 15: 7

תַּעֲלוּמַת עִנְיָנָיו וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו.[n] וּשְׁנַיִם אֵלֶּה נִמְצָאִים בְּאַחֲרִית הַמֹּחַ, גִּבּוֹרֵי כֹחַ.[o]

⁂

הַחוּשׁ הַחֲמִישִׁי הוּא כֹּחַ הַמְחַשֵּׁב, הַשּׁוֹמֵר, וּבְאֶמְצַע הַמֹּחַ יוֹשֵׁב, וְהַכֹּחַ הַזֶּה אֵינוֹ מַשִּׂיג, אֲבָל הוּא מֵנִיעַ, וּדְבָרִים יַצִּיעַ, וּמְחַפֵּשׂ בְּעַד הַנִּמְצָא בְּכֹחַ הַ⟨צִּ⟩יּוּר,[77] וְאִם נִשְׁאַר בְּיַד הַשּׁוֹמֵר וְהַזּוֹכֵר שִׁיּוּר, כִּי הוּא בֵּינֵיהֶם פְּקוּדָה בָּאֶמְצָע, אֶבֶן שְׁלֵמָה מַסָּע,[p] וְלִפְעֹל בָּהֶם הַפְרָדָה וְהַרְכָּבָה דַּקָּה אוֹ עָבָה.[78] וִיצַיֵּר[79] אָדָם וּבְהֵמָה יְעוּפוּן בַּשָּׁמַיִם, וְגַבֹּתָם מְלֵאוֹת עֵינַיִם,[q] וְהַדּוֹמֶה לָאֵלֶּה הַנִּמְנָעִים לַכֹּחַ נִשְׁמָעִים. וְלֹא יוּכַל לַחְשֹׁב בְּאֵין דִּמְיוֹן מָשָׁל, וְלָתוּר אַחֲרֵי הַדִּמְיוֹנִים לֹא כָשָׁל, אֲבָל יְקַבֵּץ הַנִּפְרָדִים וְנִקְבָּצִים יַפְרִיד, מוֹלִיךְ וּמֵבִיא מַעֲלֶה וּמוֹרִיד.[r] וְיֵלֵךְ[80] בְּלֹא שֵׂכֶל הָלוֹךְ וָשׁוֹב,[s] וְהוּא לֹא כֵן יְדַמֶּה וְלֹא כֵן יַחְשֹׁב,[t] וְהַכֹּחַ הַזֶּה נִקְרָא מַחֲשֶׁבֶת כּוֹזֶבֶת, לַעֲשׂוֹת כָּל־מְלֶאכֶת מַחֲשֶׁבֶת.[u]

⁂

אֵלֶּה הֵם הַחוּשִׁים הַנִּגְלִים וְהַפְּנִימִיִּים אֶל כָּל־חַי מַרְגִּישׁ מְצוּיִּים. וְהָאָדָם בָּהֶם גָּדוֹל וְנִשָּׂא, עַל כֵּן יִתְרָה עָשָׂה,[v] מִפְּנֵי שֶׁיֵּשׁ בְּכֹחוֹ הַשֵּׂכֶל הַנּוֹדָע, אֲשֶׁר לְהַבְדִּיל בֵּין הַשֶּׁקֶר

979 ספר] MT codd. *s*; *vz* בספר
983 אינו] A הוא
985 ה⟨צ⟩יור] em.; codd. *edd.* השיור
997 לעשות] A לעולם
כל] A*sv*; MT codd. בכל

---

[77] שיור (‘omission’: see critical note and cf. IV. 953) occurs also in the corresponding rhyme position. Since it has not sufficiently diverse nuances to admit of any play on words, it is to be presumed that the text is corrupt in one or other place. I consequently conjecture ציור, ‘imagination’, for the first position.

[78] The reference of these adjectives is discussed in Appendix 2.

[79] As the quotation (Ezek. 1: 18) shows, Ibn Sahula has in mind prophetic imagination. Cf. Maimonides, *Guide*, ii. 36 (Friedländer, pp. 225 f.; Pines and Strauss, p. 170).

[80] The contrast between correct and incorrect use of the faculty of thought seems to begin here, despite the absence of any clearly adversative particle such as אמנם. Although אבל = ‘but’ (IV. 993) introduces יקבץ הנפרדים וכו׳ (‘diverse things to combine’ etc.), such procedure is an entirely proper function of the imagination.

Sheer falsity from lies.[81] Reason relates
To thought, as no more than an instrument
Which is, though it works wonders,[w] different
In quality from thought itself, which plies
The intellect, lofty thereon to rise,[x]
Its content truth, that slips not[y] on its way
Because its rightness stands secure for aye.[z]
Howbeit, in some men moral defect
Makes them wise naught but evil to effect,[a]
Those driven of their foolish lusts to tell,
On artifices in their talk to dwell,
Their intellect's fruit; others, boastful, use
An ostentatious piety, yet choose
To bear false witness: yet more, make parade
Of their keen sense and faculties, arrayed
In vain pursuits and wanton aims,[b] and twist
Their devious devices.[c] These enlist
Perversity, by which to wheedle, then
To grind into the dust[d] their fellow men
Crushed on the crags, in crevices to quail;[e]
The three kinds of such villains to detail
Must make one sigh, sing dirges, and bewail.[f]

◆

The first (most deviously did his dam
Rebel[g]) will vaunt his piety[82]—a sham
By which on people's ignorance[83] he trades
When his religious merits he parades.
"I almost died", he says, "one day, when I
Went out, my citron and palm-branch to buy.[84]
Much labour did it cost me to erect
A booth,[85] and set my sabbath lamp correct,
To kindle lights, ranged in a row of eight,
The altar's cleansing to commemorate;[86]

[w] Cf. Judg. 13: 19
[x] Cf. Isa. 52: 13
[y] Cf. Ps. 37: 31
[z] Ps. 111: 3
[a] Jer. 4: 22
[b] Cf. Eccles. 4: 16
[c] Ps. 125: 5
[d] Cf. Amos 2: 7
[e] Job 30: 6
[f] Cf. Ezek. 2: 10
[g] 1 Sam. 20: 30

---

[81] שקר and כזב are virtually synonymous. One expects here the contrasting of falsehood and truth (אמת), but textual corruption can hardly be assumed. It is, however, worthy of note that in R מודע is omitted, a blank space being left.

[82] Cf. Baḥya Ibn Paquda, *Duties of the Heart*, section 'Shaʿar yiḥud hamaʿaseh' ('Devotion of all acts to God exclusively'), 4; Arabic text, ed. Yahuda, 230 (Eng. trans., Mansoor, p. 275). Compare also the characterisation of improperly motivated pharisees as distinguished from the only genuine type, viz. the pharisee motivated, as Abraham was, purely by the love of God, JT *Soṭah* 5: 5 (variant in BT *Soṭah* 22*b*, see Rashi ad loc.).

וְהַכָּזָב[81] מוּדָע. וְהַשֵּׂכֶל הַזֶּה הוּא בְּמַחֲשָׁבָה כְּלִי, וְלַעֲשׂוֹת מַפְלִא,[w] אֲבָל אֵינוֹ עֶצֶם הַמַּחֲשָׁבָה, הִנֵּה יַשְׂכִּיל מְאֹד יָרוּם וְגָבַהּ,[x] כִּי הוּא הָאֱמֶת אֲשֶׁר לֹא תִמְעַד,[y] וְצִדְקָתוֹ עֹמֶדֶת לָעַד.[z] אָמְנָם יֵשׁ בִּבְנֵי אָדָם חֹסֶר וּמִגְרָע, חֲכָמִים הֵמָּה לְהָרַע,[a] וְהֵם הָאוֹמְרִים עַל תַּאֲוַת כִּסְלָם וּמוֹצִיאִים בִּדְבָרִים תַּחְבּוּלוֹת שִׂכְלָם, וּמְשַׁבְּחִים עַצְמָם בַּחֲסִידוּת, וּמְעִידִים עַל כָּזָב וָשָׁוְא עֵדוּת, וּמְשַׁבְּחִים חוּשֵׁיהֶם וְכֹחוֹתָם, לְהֶבֶל וְרַעְיוֹן לָהֶם[b] תַּאֲוָתָם, הַמַּטִּים עֲקַלְקְלוֹתָם.[c] וְהֵם בְּתַהְפּוּכוֹת חֲנֵפִים, עֲפַר אֶרֶץ שׁוֹאֲפִים,[d] חֹרֵי עָפָר וְכֵפִים.[e] וְהַחוֹטְאִים הָאֵלֶּה שְׁלֹשָׁה מִינִים, נְהִי וָהֶגֶה וְקִינִים.[f]

❧

הַמִּין הָרִאשׁוֹן אִישׁ מִתְפָּאֵר בַּחֲסִידוּת,[82] בֶּן נַעֲוַת הַמַּרְדּוּת,[g] וְלִגְנֹב דַּעַת[83] הַבְּרִיּוֹת מוֹנֶה עַל עַצְמוֹ זָכִיּוֹת, בְּאָמְרוֹ, כִּמְעַט שֶׁלֹּא נֶהֱרַגְתִּי הָרוֹג בְּלֶכְתִּי לִקְנוֹת לוּלָב וְאֶתְרוֹג,[84] וְכַמָּה יָגַעְתִּי בַּעֲשִׂיַּת סֻכָּה,[85] וּבְנֵר שַׁבָּת וַחֲנֻכָּה לְהַדְלִיק נֵר וְלַעֲרֹךְ מַעֲרָכָה.[86] וּבְכָל־זֹאת לֹא נַחְתִּי, וּבִסְעֻדַּת פּוּרִים כַּמָּה

1002 מודע] *edd.*; ^codd. (space in R)

---

[83] גנבות דעת (‘stealing’, i.e. ‘exploiting [a person’s lack of] knowledge’), cf. the Homeric κλέπτειν νόον, *Iliad*, xiv. 217, is reckoned a prohibited act; see BT *Ḥullin 94a*, Maimonides, *Mishneh torah*, ‘Laws of Character Traits’, 2: 6.

[84] i.e. for the celebration of the festival of Tabernacles; see Lev. 23: 34, 40. Halakhic ordinance encourages the purchase of the finest palm branch (*lulab*) within one’s means (מצוה מן המובחר, ‘choice’, cf. below, n. 87); *Mekhilta*, ‘Shirta’, on Exod. 15: 2, ed. Weiss, fo. 44*a* (Eng. trans., Lauterbach, ii. 25); Maimonides, *Mishneh torah*, ‘Laws of Sukkah and Lulab’, 7: 6.

[85] See Lev. 23: 42, Maimonides, *Mishneh torah*, ‘Laws of Sukkah and Lulab’, 1: 1 f.

[86] i.e. the Maccabaean festival of Ḥanukkah (‘inauguration’), marking the restoration of the Temple and altar in 165 BCE after their pollution by the forces of Antiochus IV Epiphanes. For the term מערכה, ‘arrangement’, i.e. ‘trimming’ of lamps, cf. Exod. 39: 37, Lev. 24: 3.

I never gave myself a moment’s rest.
Lord! how I toiled, a banquet of the best
To make, for Esther’s feast, and, as I heard
Her scroll read, closely conned it, word by word.
Finest[87] unleavened bread did I secure
For Passover, kept[88] free, I can be sure,
Of fermentation. Yea, I heard proclaimed
On Pentecost the numbered precepts, named
In the Torah[89] which, on that day, God gave.
On the ninth day of Ab[90] I did behave
As one made sick by pain—throughout those nine
Most grievous days, I supped nor flesh nor wine.[91]
For ten full days, too, which from New Year last
Until Atonement’s closure, did I fast,[92]
Indeed, throughout that tenth day, in God’s hand
Amongst his congregation I did stand.”[h]
And all the purpose of his bragging tone
Is so to dumbfound noodles, that they own
“To such as you, how fitting to accord
Honour, aye, serve as our perpetual lord!”[j]
Poor fools they, whom his net drags off,[k] in stark
Ignorance, moving here, there, in the dark,[l]
For ’tis an evil hypocrite,[m] and these
Vain words of his are but an ill disease;[n]
Naught knows he of the precepts, but to speak
Their names, and all he does is havoc wreak.[o]

❧

The second swaggeringly would exude
Scholarship, but his soul sheer platitude
Muses, too simple: floods of foolishness
Flow from his tongue, his lips, quite reasonless,
Mouth movements. Exegesis he collects,
Straightforward or allusive use of texts,[93]
Despoiling Holy Writ alongside those
That show disdain.[p] His books are ranged in rows,
In splendid bindings. He stands near the door
So that the gullible may be the more

[h] Ps. 82:1
[j] Cf. Num. 24:20
[k] Cf. Ps. 10:9
[l] Ps. 82:5
[m] Isa. 9:16
[n] Eccles. 6:2
[o] Ps. 46:9
[p] Cf. Ezek. 28:26

---

[87] הדורה, ‘[made] beautiful’, glances at the notion of aesthetic enhancement (*ḫiddur miṣwah*) of the implementation of a positive precept (cf. the formula מן המובחר, referred to above in n. 84), BT *Baba Qamma* 9*b*, *Sabbath* 133*b*.

טָרַחְתִּי, וְהִתְבּוֹנַנְתִּי בְּמִקְרָא מְגִלָּה וְדִקְדַּקְתִּי בָּאוֹתִיּוֹת בְּכָל־מִלָּה וּמִלָּה. וְתִקַּנְתִּי לִי מַצָּה הֲדוּרָה,[87] עֲרוּכָה בַּכֹּל וּשְׁמוּרָה,[88] וְשָׁמַעְתִּי הָאַזְהָרוֹת[89] בְּיוֹם מַתַּן תּוֹרָה סְפוּרוֹת. וּבְיוֹם תִּשְׁעָה בְּאָב[90] הָיִיתִי נֶחֱלֶה וְנִכְאָב, וּבָשָׂר וָיַיִן לֹא שַׂמְתִּי אֶל פִּי בְּיוֹם חֲרוֹנִי וְאַכְפִּי.[91] וָאָצוּם עֲשֶׂרֶת יָמִים סְדוּרִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים,[92] וְכָל־יוֹם הֶעָשׂוֹר הָיִיתִי בְּכֹחַ וְאֵל אֱלֹהִים נִצָּב בַּעֲדַת אֵל.[h] וְתַכְלִית כַּוָּנָתוֹ לְהִתְהַלֵּל בֵּין הַפְּתָאִים, אֲשֶׁר הֵם לְמַאֲמָרוֹ מִשְׁתָּאִים, בְּאָמְרָם, כַּמָּה רָאוּי אִישׁ כָּמוֹךָ לְכַבֵּד, עֲדֵי עוֹבֵד.[j] וְהַסְּכָלִים אֲשֶׁר בְּרִשְׁתּוֹ נִמְשָׁכוּ[k] לֹא יָדְעוּ וְלֹא יָבִינוּ בַּחֲשֵׁכָה יִתְהַלָּכוּ,[l] כִּי כָל־דְּבָרָיו חָנֵף וּמֵרָע,[m] הֶבֶל וָחֳלִי רָע,[n] כִּי לֹא יָבִין מִן הַמִּצְוֹת זוּלַת הַשֵּׁמוֹת, אֲשֶׁר שָׂם שַׁמּוֹת.[o]

❧

הַמִּין הַשֵּׁנִי אִישׁ מִתְפָּאֵר בְּחָכְמָה, וְנֶפֶשׁ פְּתַיּוּת הוֹמָה, וְאִוֶּלֶת וּכְסִילוּת לְשׁוֹנוֹ נוֹבַעַת וּשְׂפָתָיו יָנוּעוּ בִּבְלִי דַּעַת, וּמְקַבֵּץ דְּרָשׁוֹת וּפְשָׁטִים,[93] אֵת כֹּל הַשָּׁאטִים,[p] וְשָׁם

1035 עובד] M (? corr. < אובד) *vz*; MT ARG*s* א(ו)בד (O_1O_2 unchecked)

---

[88] שמורה (‘safeguarded’) alludes to the halakhic prescriptions derived from Exod. 12: 11 (‘ye shall *keep* the unleavened bread’), BT *Pesaḥim* 38*b*, 40*a*; Maimonides, *Mishneh torah*, ‘Laws of Leavened and Unleavened Bread’, 6: 9 (continued in Appendix 2).

[89] Rabbinic tradition identifies 248 positive and 365 negative precepts (*miṣwoth*) as being either explicit or implicit in the Pentateuch (BT *Makkoth* 23*b*) (continued in Appendix 2).

[90] The date of the fast commemorating the destruction of the Temple of Jerusalem by the Romans in 70 CE. See ‘Av, The Ninth of’, *EJ* iii. 936 (M. Ydit).

[91] This period of semi-mourning leading up to 9 ’Ab is explained in Appendix 2.

[92] There is no halakhic provision for fasting throughout the ten days of penitence at the beginning of the Jewish year, on several of which a voluntary fast would, indeed, be impermissible. Ibn Sahula was certainly aware of this, and makes his ostentatious pietist betray his ignorance (cf. IV. 1037–8).

[93] For *derash* and *peshaṭ* as exegetical categories, see Appendix 2, IV n. 44.

Aware that he, *qua* sage, is truly great:
His acumen, his knowledge indicate
The very Lord High Executioner.[q]
Though doctrine he distils like rain[r] may stir
Them, lion-like he plots to tear[s]
Their own flesh, whilst purporting to declare
"This meat is carrion, that from a beast
The Law forbids"; in eagerness to feast
He snuffs[t] his prey's scent. When asked to decide
Some legal point, his guess has for its guide
Crass folly, that marks all his days as vain.[u]
Nor to give any reason will he deign
When he alone his colleagues' view resists.
All his sagacity in naught consists
Save guidance, little worth, being but based
Upon his lucubrations—utter waste.
And if one truly learned comes, and tries
To ask him his opinion, he replies,
Tearing himself to bits, "Though all agree
X is a great authority, and he
Forbade use of adhesions of this kind,
To follow his view I am disinclined",
Without considering[v] what view to take
Nor understanding what it is at stake,
Putting the public to expense, without
Warrant.[94] To rouse the rabble, he can spout
A homily, knowing not how one goes
To town.[w] Symbolic[x] parables he knows
That please the mob. Then someone cries,[y] "Behold
A true friend[z]—wise, what he knows is untold!
See how the latest scholarship he cites
On bible teaching *re* conjugal rights."[95]
His insight and his wisdom thus contex
Nothing, in short, except food, drink, and sex;
Neither has he a purpose, save to hear
The lusty cry when all the people cheer.[a]

* * *

The third kind, seeking credit and renown,
Out of an humble mien[96] would make a crown.

[q] Gen. 37: 36
[r] Cf. Deut. 32: 2
[s] Ps. 17: 12
[t] Jer. 2: 24
[u] Cf. Eccles. 6: 12
[v] Isa. 44: 19
[w] Jonah 3: 4; cf. Hos. 11: 9 [x] BT *Qiddushin 22b*
[y] Neh. 6: 6
[z] Mishnah, *'Aboth* 6: 1
[a] Exod. 32: 17

לוֹ סְפָרִים מוּכָנִים בְּתַכְלִית הַיֹּפִי מְתֻקָּנִים, וְעוֹמֵד פֶּתַח אָהֳלוֹ וּמַרְאֶה לַפְּתָאִים מַעֲלָתוֹ וְגָדְלוֹ, בִּהְיוֹתוֹ בְּדֵעוֹ וְשִׂכְלוֹ הַמְשֻׁבָּחִים שַׂר הַטַּבָּחִים.[q] וְלִקְחוֹ כַּמָּטָר עֲלֵיהֶם יַעֲרֹף,[r] כְּאַרְיֵה יִכְסוֹף לִטְרֹף,[s] בְּאָמְרוֹ לָהֶם, זוֹ נְבֵלָה וְזוֹ טְרֵפָה, בְּאַוַּת נַפְשׁוֹ שָׁאֲפָה.[t] וּמְשַׁעֵר כָּל־עִנְיָן עַל פִּי סִכְלוֹ, כָּל־יְמֵי הֶבְלוֹ,[u] וְאֵינוֹ נוֹתֵן טַעַם לִדְבָרָיו בְּסִתְרוֹ דִּבְרֵי חֲבֵרָיו, וְכָל־חָכְמָתוֹ וּבִינָתוֹ בְּתַחְבּוּלוֹת, סְבָרוֹת מְזֻלְזָלוֹת. וְכַאֲשֶׁר יָבֹא מַשְׂכִּיל לְדָרְשׁוֹ טוֹרֵף נַפְשׁוֹ, בְּאָמְרוֹ, פְּלוֹנִי הַגָּאוֹן אָסַר זוֹ הַסִּרְכָה, וְאַחֲרֵי דַּעְתּוֹ אֵין נַפְשִׁי מְשׁוּכָה. וְלֹא יָשִׁיב אֶל לִבּוֹ[v] וְלֹא יָבִין, וּמְאַבֵּד מָמוֹנוֹ שֶׁל יִשְׂרָאֵל שֶׁלֹּא כַּדִּין.[94] וְיִדְרֹשׁ לִפְתָאִים וְיָעִיר, וְהוּא לֹא יָדַע לָלֶכֶת אֶל הָעִיר,[w] וַיַּמְשִׁיל לֶהָמוֹן מִשְׁלֵי חֹמֶר,[x] וְגַשְׁמוּ אֹמֶר[y] כִּי הוּא חָכָם וְיוֹדֵעַ, אָהוּב וָרֵעַ,[z] וּמוֹדִיעַ חִדּוּשׁ וַהֲלָכָה הוֹרָה בָּעוֹנָה הָאֲמוּרָה בַּתּוֹרָה.[95] וְחָכְמָתוֹ וּתְבוּנָתוֹ עַל דֶּרֶךְ כְּלָל עִנְיַן הַמַּאֲכָל וְהַמִּשְׁתֶּה וְהַמִּשְׁגָּל, וְתַכְלִית כַּוָּנָתוֹ וְדֵעוֹ קוֹל הָעָם בְּרֵעֹ⟨ה⟩.[a]

❧

1064 **⟨ברע⟨ה]** MT; GMR*z* ברעו, AO$_2$*sv* בריעו

הַמִּין הַשְּׁלִישִׁי, אִישׁ מִתְפָּאֵר בַּעֲנָוָה,[96] אֲיֻמָּה כַּנִּדְגָּלוֹת[b] וְנָאוָה. וְאֶל בֵּית הַתְּפִלָּה

---

[94] For the formulation, cf. BT *Ḥullin 49b*; Mishnah, *Negaʿim* 12: 5 (Danby, p. 692).

[95] For women's conjugal rights (עונה) see Exod. 21: 10, as particularised in Mishnah, *Kethubboth* 5: 6 (Danby, p. 252); Maimonides, *Mishneh torah*, 'Laws of Marriage', 14: 1.

[96] For the instances of Pecksniffian self-advertisement here listed, cf. the catalogue of reprehensible pharisee-types in BT *Soṭah 22b* (cf. above, IV n. 82).

Though true humility may fearsome seem,
Fair as an host whose arms and banners gleam,[b]
This man, who to the house of prayer his feet
Turns morn and night, goes there but to compete
In pious show, which may stir up a brawl[c]
As he displays the fringes of his shawl
And his phylacteries,[d,97] chanting out loud
Too many psalms, as raucous as a crowd
His voice[e] in supplication raised, and prayer
(A medley, linking texts from here and there).
His soul chooses to bow, and fall prostrate
So often, piety to demonstrate,
That in whichever corner he may sit
At first, he ends up in the opposite.[f]
His purpose with his antics is to make
Dupes of his fellow men, and spoil to take
From widows,[g] cramming riches he protests
Are treasure-trove, into his money chests,
Though from the poor extorted by his greed
And violence, midst groans of those in need.[h]
His pose of true devotion[j] is intent
To snatch, sweeping his net, the indigent.[k]

❧

These, then, are hypocrites—warlocks the lot
And exorcists,[l] whose purpose is to plot
Evil profanities, and in their speech
Of God most heinous heresies to teach:[m]
Therefore the Lord cries out, the prophet's word
His voice, *Woe unto them, for they have erred,*
Straying from Me: cry, havoc—they contrive
Against Me mutiny.[n] So men must strive
To shun their message, lest they be ensnared,[o]
Yea, have the sacrilege in public bared,[p]
Lest any, uninformed, find himself soiled
By guilt;[q] should anyone become entoiled
In one such miscreant's net, his crew to swell
Of sinners, falling victim to his spell
Of forceful[r] urgency, no cunning ruse
In order to get free should he refuse,
Being, in such a case,[98] in duty bound

[b] S. of S. 6: 10
[c] Prov. 26: 21
[d] Num. 15: 38 f.; Deut. 6: 8
[e] Ezek. 1: 24
[f] BT *Berakhoth* 31*a*
[g] Cf. Isa. 10: 2
[h] Ps. 12: 6(5)
[j] Gen. 24: 27
[k] Ps. 10: 9
[l] Cf. Dan. 1: 20
[m] Isa. 32: 6
[n] Hos. 7: 13
[o] Cf. Deut. 12: 30
[p] BT *Yoma* 86*b*
[q] Lev. 5: 17
[r] Cf. Pss. 9: 16(15), 10: 10

מַשְׁכִּים וּמַעֲרִיב כִּי בִּקֵּשׁ לְחַרְחַר רִיב,[c] וּמַרְאֶה לַכֹּל צִיצִיּוֹת הֲדָרוֹ וּתְפִלִּין[d,97] אֲשֶׁר עַל בְּשָׂרוֹ, וּמַרְבֶּה זְמִירוֹת וּתְהִלָּה, קוֹל הֲמֻלָּה,[e] וּמְבַקֵּשׁ בַּקָּשׁוֹת וּתְחִנּוֹת, וּתְפִלּוֹת מְשֻׁנּוֹת, וּמֵרֹב קִדּוֹת וּכְרִיעוֹת אֲשֶׁר נַפְשׁוֹ בּוֹחֶרֶת אָדָם מַנִּיחוֹ בְּזָוִית זוֹ וּמוֹצְאוֹ בְּזָוִית אַחֶרֶת.[f] וְכַוָּנָתוֹ לְרַמּוֹת בְּנֵי אָדָם בְּמַעֲלָלוֹ, וְלִהְיוֹת אַלְמָנוֹת שְׁלָלוֹ,[g] וּלְמַלֵּא בֵּית גְּנָזָיו מַטְמוֹנִים מִשֹּׁד עֲנִיִּים [ו]מֵאֶנְקַת אֶבְיוֹנִים.[h] וְתַכְלִית חַסְדּוֹ וַאֲמִתּוֹ[j] יַחֲטֹף עָנִי בְּמָשְׁכוֹ בְּרִשְׁתּוֹ.[k]

* * *

אֵלֶּה הֵם הַחֲנֵפִים, הַחַרְטֻמִּים וְהָאַשָּׁפִים,[l] אֲשֶׁר כָּל־כַּוָּנָתָם לְרָעָה, לַעֲשׂוֹת חֹנֶף וּלְדַבֵּר אֶל הַשֵּׁם תּוֹעָה.[m] וְהָאֵל צוֹוֵחַ עַל יְדֵי נָבִיא, אוֹי לָהֶם כִּי נָדְדוּ מִמֶּנִּי שֹׁד לָהֶם כִּי פָשְׁעוּ בִי.[n] עַל כֵּן צָרִיךְ אָדָם לְהִזָּהֵר מִדִּבְרֵיהֶם פֶּן יִנָּקֵשׁ אַחֲרֵיהֶם,[o] וּלְפַרְסֵם אוֹתָם מִפְּנֵי חִלּוּל הַשֵּׁם,[p] וּמִפְּנֵי אָדָם אֲשֶׁר לֹא יָדַע וְאָשֵׁם.[q] וְאִם נִלְכַּד בְּרֶשֶׁת אַחַד מֵהֶם לַאֲשָׁמָיו וְנָפָל בַּעֲצוּמָיו,[r] יַעֲרִים לְהִמָּלֵט מִמֶּנּוּ בְּכָל־מִינֵי הָעֲרָמָה, כִּי הִיא מִצְוַת עֲשֵׂה שֶׁהַזְּמָן גְּרָמָהּ.[98] כַּאֲשֶׁר הֶעֱרִים הַסּוֹחֵר הַיָּדוּעַ וְהִצִּיל

1075 [ו]מאנקת] AMR
מאנקת MT GO$_2$ *edd.*;

---

[97] For this specific criticism, cf. the diatribe against the pharisees attributed to Jesus, Matt. 23: 5.

[98] A twist is here given to the formula (e.g. BT *Berakhoth* 20*b*) which declares Jewish women not to be obligated by any positive precept the implementation of which is controlled by time parameters (*miṣwath ʿaseh shehazeman geramah*).

To use them. That is just what the renowned
Merchant did, saving thus a noble man
When, made a pauper by a charlatan,
[s] Cf. Job 6: 10 He cringed, poor fellow, made by anguish sick,[s]
But got way, thanks to the other's trick,
[t] Cf. Job 29: 12 Saved like an orphan left with none to aid.'[t]
'How', asked the two fish, 'came that escapade
About? How did that poor man, close confined,
[u] Ps. 124: 7 Get out, and leave a broken snare[u] behind?'

❧

'Somewhere near Sidon once', the Fish replied,
[v] Jer. 15: 10 'There lived an old man. Strife[v] he fructified,
For through his humbleness he sought to gain
Glory, and likewise staunchly used maintain
[w] Ps. 119: 164 Religious practice; seven times each day[w]
Looking to find redemption he would pray,
Appearing affable to all, to hint
[x] BT *Pesaḥim* 83*a* His time was free[x] for each one without stint.
Nathless his heart with defects brimmed: for it
[y] Isa. 9: 16(17) Was set within an evil hypocrite.[y]
One day, a merchant came—early he rose
[z] Cf. Prov. 11: 27 To court good will, and on fair deals to close.[z]
Coming to town, as was his wont on trade
Intent, he brought a large purse, he had weighed
When stuffed with silver. Entering an inn[99]
And fearful for his purse, because within
[a] Isa. 2: 6 Were foreign youngsters[a] and strange men, his mind
He made up: "Outside will I go, to find
Some good man, upon whom I may depend
To guard the purse I to his care commend
Against mishap, till I, tomorrow, rise
Betimes, and finish off my enterprise."
So off he went. He passed a house of prayer
[b] Ezek. 1: 24 And, hearing a great hubbub,[b] went in there
[c] Cf. Zech. 4: 7 To see them, bawling, God's grace[c] supplicate.
An old man, deep in prayer, whilst crying *Wait*
[d] Ps. 37: 7 *On God in silence*,[d] yelled e'er louder, hoarse
[e] Cf. Jonah 3: 8 To call upon the Lord with all his force,[e]
[f] Esther 3: 5 With bows and genuflexions[f] that should speak
[g] Ps. 51: 19(17); cf. Lam. 5: 17 Of a crushed heart,[g] for all his sins to seek

מִיַּד הֶחָנֵף אֶבְיוֹן וָשׁוֹעַ, וְנִמְלַט בְּעָרְמָתוֹ עָנִי מְסַלֵּד בְּחִילוֹ[s] וְיָתוֹם וְאֵין עֹזֵר לוֹ.[t] וַיֹּאמְרוּ הַדָּגִים, אֵיכָה הָיָה הַדָּבָר, וְאֵיךְ נִמְלַט הֶעָנִי וְהַפַּח נִשְׁבָּר.[u]

◆

וַיֹּאמֶר, הָיָה זָקֵן אֶחָד בְּאֶרֶץ צִידוֹן, אִישׁ מָדוֹן,[v] וְהָיָה מִתְפָּאֵר בַּעֲנָוָה וּבְדֶרֶךְ מִצְוָה. וְהָיָה מִתְפַּלֵּל לִמְצֹא פִּדְיוֹם שֶׁבַע בְּיוֹם,[w] וּמַרְאֶה לַכֹּל נֹעַם וָיֹשֶׁר, וְשָׁעַת הַכֹּשֶׁר,[x] וְלִבּוֹ הָיָה מָלֵא חֹסֶר וּמִגְרָע, כִּי כֻלּוֹ חָנֵף וּמֵרָע.[y] וַיְהִי הַיּוֹם וְהִנֵּה אִישׁ סוֹחֵר, יְבַקֵּשׁ רָצוֹן וְטוֹב שֹׁחֵר,[z] וַיָּבֹא אֶל הָעִיר לַעֲשׂוֹת סְחוֹרָתוֹ כְּפִי מִנְהָגוֹ וְדָתוֹ, וַיָּבֵא בְּיָדוֹ כִּיס גָּדוֹל וּמְסֻלָּא, בְּכֶסֶף מְלָא, וַיִּכָּנֵס בְּפֻנְדָּק[99] אֶחָד וַיִּירָא עַל כִּיסוֹ וַיִּפְחָד, כִּי הָיָה בֵּין אֲנָשִׁים זָרִים, וּבְיַלְדֵי נָכְרִים.[a] וַיֹּאמֶר בְּלִבּוֹ, אֵלֵךְ וְאַפְקִיד כִּיסִי בְּיַד אִישׁ טוֹב וְנֶאֱמָן, וְנֶאֱצָל מִמִּקְרֵה הַזְּמָן עַד שֶׁאַשְׁכִּים לְמָחֳרָתִי לְהַשְׁלִים סְחוֹרָתִי. וַיְהִי הוּא הוֹלֵךְ וַיִּשְׁמַע קוֹל הֲמֻלָּה[b] בְּבֵית הַתְּפִלָּה, וַיִּכָּנֵס בְּתוֹכוֹ לִרְאוֹת חֵן חֵן תְּשֻׁאוֹת.[c] וַיַּרְא אֶת־הַזָּקֵן מִתְפַּלֵּל דּוֹם לַה׳ וְהִתְחוֹלֵל,[d] וַיַּרְבֶּה צְעָקָה וּנְאָקָה וַיִּקְרָא אֶל ה׳ בְּחָזְקָה,[e] כֹּרֵעַ וּמִשְׁתַּחֲוֶה[f] בְּלֵב נִשְׁבָּר וְדָוֶה,[g] וַיְבַקֵּשׁ אֶל עֲוֹנוֹ סְלִיחָה וְלֹא יִגְרַע שִׂיחָה.[h] וְהָאִישׁ מִשְׁתָּאֵה,[j] וַיִּשְׁתּוֹמֵם עַל הַמַּרְאֶה,[k] בִּרְאוֹתוֹ חֲסִידוּת וְזִקְנָה וּתְפִלָּה נְכוֹנָה. וַיִּשְׁאַל אֶל

1090 ואין] codd. *edd.*; MT ולא

1110 ה׳] *v*; MT codd. אלהים, *s* השם

1111–2 ויבקש . . . סליחה] O_2 ועל עונו סליחה ובקשה יחוה

אל] AGMR*sv* על

---

[99] פונדק, i.e. Greek πανδοκεῖον, ‘[place of] reception for all [comers]’, ‘inn’, a common loan-word in rabbinic Hebrew, as in Arabic (*funduq*, the equivalent of *khan*, ‘caravanserai’; see Ibn Sahula’s Preface, n. 16). In a similar story, a dishonest bailee is exposed not by the ruse of a merchant prince, but by a sign communicated to his victim in a dream by Elijah the Prophet: *Pesiqta rabbathi*, §22 (on the Ten Commandments), ed. Friedmann, fo. 111*b* (Eng. trans., Braude, i. 459), summarised by Gaster, *Exempla of the Rabbis*, 82, no. 123.

Forgiveness, nor his plaint did e'er relent.[h]
The fellow marvelled,[j] lost in wonderment
At such a vision[k]—manifestly eld
Could, to the proper prayers, devotion weld.
He greeted the old man,[l] who answered, "What
Errand is it, that brings thee to this spot?"[m]
"I am", quoth he, "a merchant, here a while
From such-and-such a place,[n] my domicile.
For one whom I can trust I search, and, lo!
Before my very eyes,[o] psalmody so
Sustained I see, hands raised aloft, to send
Prayers heavenward[100]—and therefore, I commend
My wealth into thine hand: support wilt thou
Lend to my chance."[p] He answered, "Wait but now
A trice for me,[q] till I confess my whole
Sin of deception, pouring out my soul."[r]
So he went on confessing more, and poured
Out his complaints, contrite, before the Lord.[s]
His ordered orisons complete, at last
He ceased,[t] and what to him the merchant passed
For keeping, he accepted: he made speed
Homeward, with much self-praise, happy indeed
That he, thus foraging, himself could feed.[u]

[h] Cf. Job 15: 4
[j] Gen. 24: 21
[k] Cf. Dan. 8: 27
[l] Cf. Gen. 43: 27
[m] Judg. 18: 3
[n] 1 Sam. 21: 3
[o] Cf. Deut. 7: 19
[p] Ps. 16: 5
[q] Job 36: 2
[r] Cf. Ps. 42: 5(4)
[s] Ps. 102: 2; cf. 51: 19(17)
[t] Num. 16: 31
[u] Cf. Gen. 45: 23

❧

For a whole week[v] the merchant plied his trade,
Both sales and purchase, after which he made
Request, where lived the old man, to retrieve
What he, entrusted to his care, did leave.
Said he: "Of what deposit dost purport
To ask? These words of thine amount to naught."[w]
"My purse", he answered, "which, marking[x] how just
Thy prayers bespoke thee, I to thee did trust."
"No such thing e'er occurred",[y] the old man cried,
Hurrying him, crestfallen, shamed, outside.[z]

[v] Exod. 7: 25
[w] Cf. Job 24: 25
[x] Cf. Job 32: 2
[y] BT *Baba Meṣiaʿ* 17a
[z] Gen. 15: 5

---

[100] המפות (see critical note) seems to me impossible; מפה means 'cloth, drapery, flag'. The allusion is to Deut. 7: 19, המסת הגדלת, the great 'testings' (Targum נסין, 'miracles'). המשאות, the reading of O_2, is probably original, משאת meaning 'raising', here presumably of hands in prayer (cf. Ps. 28: 2, בנשאי ידי), punning on מסות in Deut. 7: 19.

1115 הַזָּקֵן לְשָׁלוֹם,[l] וַיֹּאמֶר. מִי הֱבִיאֲךָ הֲלֹם.[m]
וַיֹּאמֶר, אֲנִי סוֹחֵר מִמְּקוֹם פְּלֹנִי,[n] לְבַקֵּשׁ
אִישׁ נֶאֱמָן רְצוֹנִי, וְאַחֲרֵי אֲשֶׁר רָאוּ עֵינַי[o]
אֵלּוּ הַתְּהִלּוֹת, ⟨הַמַּשְׂאוֹת⟩[100] הַגְּדוֹלוֹת,
הִנְנִי מַפְקִיד בְּיָדְךָ מָמוֹנִי וְחֵילִי, אַתָּה
1120 תּוֹמִ⟨י⟩ךְ גּוֹרָלִי.[p] וַיֹּאמֶר, כַּתַּר לִי זְעֵיר[q]
וְאֶתְוַדֶּה עַל כַּחֲשִׁי וְאֶשְׁפֹּךְ אֶת־נַפְשִׁי.[r] וַיּוֹסֶף
לְהִתְוַדּוֹת בְּשְׁבִירַת רוּחוֹ, וְלִפְנֵי אֵל יִשְׁפֹּךְ
שִׂיחוֹ.[s] וַיְהִי כְּכַלּוֹתוֹ לְדַבֵּר[t] וּבַקָּשָׁתוֹ לְחַבֵּר,
וַיְקַבֵּל מִן הַסּוֹחֵר פִּקְדוֹנוֹ, וַיָּקָם וַיֵּלֶךְ
1125 בְּשִׂמְחָה אֶל מְעוֹנוֹ, מִתְהַלֵּל וּמִשְׁתַּבֵּחַ
לַנּוֹתֵן לַחְמוֹ וּמְזוֹנוֹ.[u]

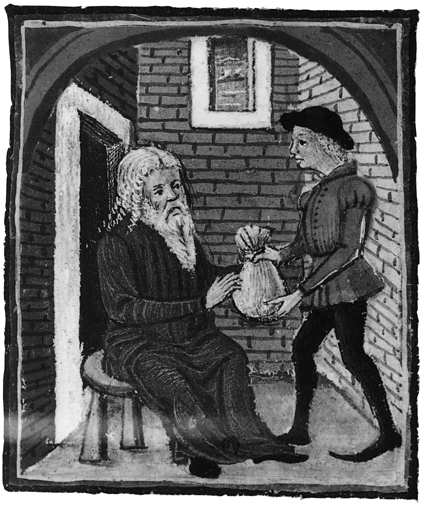
1118 ⟨המשאות⟩] O_2 המש״אות, GMR*sv* המסות, *z* המפות

1120 תומ⟨י⟩ך] MT; codd. *edd.* תומך

1122 אל] MT יהוה; codd. reg.

1125 אל מעונו] GO_2 לביתו **מתהלל**] GO_2 ויתהלל, AG + וישתבח

1126 לנותן] A(?) ברוחתו ובישועתו, G(M) ברוח״ת(ו) בקול, O_2 ושועתו רוח״תו ושועתו **לחמו ומזונו**] ^AGMO_2



צורת הזקן מסתכל בחיל הסופר ומטמונו
כי יתן בכיס עינו†

See the old man the merchant's wealth descry,
Upon his purse setting a greedy eye†

† Cf. Prov. 23:31

וַיִּמָּלֵא שִׁבְעַת יָמִים[v] וַיָּכִין הַסּוֹחֵר סְחוֹרָתוֹ
וְקִנְיָנוֹ, וַיִּפֶן בֵּית הַזָּקֵן לְבַקֵּשׁ פִּקְדוֹנוֹ.

Returning to his lodging, galled, the man
Poured out his bitterness.[a] Next morn, he ran
Back early to the old man's house—he might
Perchance, he thought, put his affairs to right.
"My lord, my refuge and my rock",[b] quoth he,
"Command your minions to restore to me
My purse." He answered, "Fool, of all most spurned,
Out, out, thou man of blood,[c] whose tongue has learned
But slander,[d] a deposit wouldst thou dare
Reclaim, forsooth entrusted to my care?
Thou man of strife and quarrels,[e] go, I say!"
And so he chased him from his house away
Despairing,[f] in despond's slough sunk.[g] A seat
He chose, far off,[h] aghast at his deceit.
He saw a man approach; brisk was his pace
Newly arriving from another place.
It was the merchant prince of Tarshish: age
And grey hair[j] dignified his personage.
Noting the other one seemed so depressed
He looked close, recognised him, and addressed
Some words into his ears, designed to wake
Response: "What is the cause, thou dost so quake,
And, smitten by disaster, tears dost shed?"
"Because an old man cheated me", he said,
"And left me desolate, in ruin's hold."
And he his whole adventure duly told,[k]
What the old man had done to him, and what
Answer he gave. The merchant said, "Fear not
For what befell thee, nor, in words too rash,
Condemn thy progeny to want for cash.[l]
I shall, by legal nicety, contrive
(As from afar) thy fortunes to revive;[m]
I'll get thee free from this old hypocrite,
A signal deed tomorrow makes thee quit."[n]

◆

Next day, the merchant a large purse did pick
Which he with gold and silver coin stuffed thick,
Telling the victim, "I shall go from here
To where the old man lives, thy path to clear.
To worst him, I will use a subtle scheme—

[a] Cf. Job 16: 13
[b] Cf. Ps. 91: 2
[c] 2 Sam. 16: 7
[d] Cf. Ps. 15: 3; Lev. 19: 16
[e] Jer. 15: 10
[f] Mishnah, *Rosh Hashanah* 2: 6
[g] Cf. Jer. 8: 6; Isa. 57: 20
[h] Cf. Gen. 21: 16
[j] Job 15: 10
[k] Cf. Esther 4: 7
[l] Eccles. 5: 5(6)
[m] Jer. 30: 10
[n] Exod. 8: 19(23)

וַיֹּאמֶר, מָה הַפִּקָּדוֹן אֲשֶׁר תִּשְׁאַל, וּמִלָּתְךָ תָּשִׂים לְאַל.[w] וַיֹּאמֶר לוֹ, כִּיסִי אֲשֶׁר הִפְקַדְתִּי בְּיָדֶךָ בְּהִתְבּוֹנְנִי עָדֶיךָ.[x] וַיֹּאמֶר הַזָּקֵן, לֹא הָיוּ דְּבָרִים מֵעוֹלָם,[y] וַיּוֹצֵא אֹתוֹ הַחוּצָה[z] בּוֹשׁ וְנִכְלָם, וַיָּשָׁב הָאִישׁ הַסּוֹחֵר לְבֵית תַּחֲנוּתוֹ, וַיִּשְׁפֹּךְ לָאָרֶץ מְרֵרָתוֹ.[a]

וַיַּשְׁכֵּם בַּיּוֹם הַשֵּׁנִי וַיָּבֹא בֵּית הַזָּקֵן, אוּלַי יוּכַל עִנְיָנוֹ לְתַקֵּן, וַיֹּאמֶר לוֹ, אֲדוֹנִי סַלְעִי וּמַחְסִי,[b] צַוֵּה לָתֵת לִי כִּיסִי. וַיֹּאמֶר, צֵא צֵא אִישׁ הַדָּמִים[c] נִבְזֶה וְסָכָל, אֲשֶׁר עַל לְשׁוֹנוֹ רָכָל,[d] אֵיךְ תְּבַקֵּשׁ מִמֶּנִּי פִּקָּדוֹן אִישׁ רִיב וְאִישׁ מָדוֹן.[e] וַיּוֹצִיאֵהוּ מִבֵּיתוֹ בְּפַחֵי נֶפֶשׁ,[f] וַיִּטְבַּע בַּטִּיט וָרֶפֶשׁ.[g] וַיֵּלֶךְ וַיֵּשֶׁב לוֹ מִנֶּגֶד,[h] מִשְׁתּוֹמֵם עַל הַבֶּגֶד. וַיַּרְא וְהִנֵּה אִישׁ נָחוּץ בָּא מִן הַחוּץ, וְהוּא הַסּוֹחֵר הַגָּדוֹל אֲשֶׁר בְּתַרְשִׁישׁ, גַּם שָׂב גַּם יָשִׁישׁ.[j] וַיִּתְבּוֹנֵן אֶל הֶעָשׁוּק וַיַּכִּירֵהוּ, וַיְדַבֵּר בְּאָזְנָיו וַיְעִירֵהוּ, וַיֹּאמֶר, מַה לְּךָ מַרְעִיד אֲשֶׁר עַל שִׁבְרְךָ דִּמְעֲךָ תּוֹרִיד. וַיֹּאמֶר, זָקֵן אֶחָד רִמַּנִי, לְמַשֻּׁאוֹת שָׂמַנִי, וַיַּגֵּד לוֹ אֵת כָּל־אֲשֶׁר קָרָהוּ,[k] וְאֶת־אֲשֶׁר עָשָׂה הַזָּקֵן וְאֶת־אֲשֶׁר עָנָהוּ. וַיֹּאמֶר לוֹ, אַל תִּירָא מִמִּקְרֶךָ, וְאַל תִּתֵּן אֶת־פִּיךָ לַחֲטִ⟨י⟩א אֶת בְּשָׂרֶךָ.[l] וְעַל פִּי הַדִּין וְהַחֹק הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק,[m] וַאֲחַלְּצֶךָ מִיַּד הַזָּקֵן הֶחָנֵף וְהַנִּבְזֶה, לְמָחָר יִהְיֶה הָאוֹת הַזֶּה.[n]

◆

וַיְהִי מִמָּחֳרָת וַיִּקַּח הַסּוֹחֵר כִּיס רָחָב וְאָרֹךְ, וְהַכֶּסֶף וְהַזָּהָב תּוֹכוֹ עָר⟨וֹ⟩ךְ. וַיֹּאמֶר אֶל

1135 וישכם . . . ויבא] O_2 גם המתין למחרת לבוא לבית

1136–7 ויאמר . . . כיסי] ^O_2

1140 מדון] A + תואנה אתה מבקש חי י׳ לא כן אנכי עמדי ולא הוחזקתי בשכיני לשלוח יד בפקדון חלילה לי לכל רוחי כזאת מדון

1151 לחט⟨י⟩א] MT AMO_2R; (G) *edd.* לחט(ו)א

1156 ער⟨ו⟩ך] codd; *edd.* ערך

Sublime, profound—expanding on the theme
Of his fair fame; he shall restore what he
Accepted on deposit as bailee.[o]
Come thou, when I have made my speech, to test
What I now promise, and from him request
The sum thou didst deposit. This perverse
Device will make him give thee back thy purse."
The old man's victim answered, "Come I will,
After thee, and what thou hast said fulfil."[p]
And so the aged merchant turned and went
Briskly towards the old man's tenement;
He found him in, enwrapped, as if for prayer,
In a fine stole,[q] surrounded by an air
Of pious modesty, at first sight like
The awe that features of an angel strike.[r]
The noonday heat brought him to sit beside
His door,[s] whence he some words of welcome cried
And asked the merchant prince what business brought
Him there—plotting forthwith to have him caught
Within his net.[t] The merchant's bow conveyed
Acknowledgement of words so fair arrayed:
"Tarshish", said he, "is my home town, and since
My youth have I dealt as a merchant prince.
I have a married daughter, who resides
In Egypt; from her table she provides
Bread for the hungry,[u] and I journey now
Thither, to visit her, and find out how
She fares: and thus far on my way I come
Bearing dyed textiles, silver, gold—in sum,
Treasures best kept concealed. Now, news have I
Received today, that brigands occupy[v]
The road which I must take; I likewise know,
From hearsay, of the praises folk bestow
On thee—amongst thy virtues, they acclaim
Thine honesty: an old man with a name
For faithfulness art thou, nicknamed therefore
Merciful Father. So do I, the more
Confident, trust thee with my treasure-train,
My purse, and all the wealth[w] it may contain."

* * *

[o] Lev. 5: 23(6: 4)
[p] Cf. 1 Kgs. 1: 14
[q] Cf. BT *Shabbath* 133*b*
[r] Judg. 13: 6
[s] Gen. 18: 1
[t] Cf. Ps. 10: 9
[u] Cf. Isa. 58: 7
[v] Num. 16: 27
[w] Cf. Jer. 17: 3

הֶעָשׁוּק, הִנְנִי הוֹלֵךְ אֶל בֵּית הַזָּקֵן לְיַשֵּׁר מַהֲלָכְךָ וּלְתַקֵּן, וְאַעֲרִים עִמּוֹ עָרְמָה עֲמֻקָּה וְרָמָה, וְאַרְבֶּה דְּבָרִים בְּמַהֲלָלוֹ וְתִפְאַרְתּוֹ, וְהֵשִׁיב אֶת־הַפִּקָּדוֹן אֲשֶׁר הָפְקַד אִתּוֹ.[o] וְאַתָּה תָּבֹא לְנַסּוֹת מַאֲמָרֵי אַחֲרֵי דַּבְּרִי, וְתִשְׁאַל מִמֶּנּוּ פִּקְדוֹנְךָ וְחֵילְךָ, וּבְעָרְמָה זוֹ יְשִׁיבֶנָּה לָּךְ. וַיֹּאמֶר הֶעָשׁוּק, אֲנִי אָבוֹא אַחֲרֶיךָ וּמִלֵּאתִי אֶת־דְּבָרֶיךָ.[p] וַיִּפֶן הַסּוֹחֵר הַיָּשִׁישׁ וַיָּבֹא בֵּית הַזָּקֵן בִּמְרוּצָה, וְאוֹתוֹ עַל מְכוֹנוֹ מָצָא, מִתְעַטֵּף בְּטַלִּית נָאָה,[q] בַּעֲנָוָה וּבַחֲסִידוּת נִרְאָה, כְּמַרְאֵה מַלְאַךְ ⟨הָ⟩אֱלֹהִים נוֹרָא[r] וְאָיֹם, וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל כְּחֹם הַיּוֹם.[s] וַיִּשְׁאַל לִשְׁלוֹם הַסּוֹחֵר וּמְלַאכְתּוֹ, כִּי חָשַׁב לְמָשְׁכוֹ בְּרִשְׁתּוֹ.[t] וַיִּשְׁתַּחוּ הַסּוֹחֵר לְעֻמָּתוֹ וַיּוֹדֵהוּ עַל מֵיטַב אִמְרָתוֹ. וַיֹּאמֶר, הִנֵּה תַּרְשִׁישׁ עִיר מְגוּרַי, וַאֲנִי סוֹחֵר גָּדוֹל מִימֵי נְעוּרַי, וְיֵשׁ לִי בַּת נְשׂוּאָה בְּאֶרֶץ פַּתְרוֹס אֲשֶׁר לַחְמָהּ לָרָעֵב תִּפְרֹס,[u] וַאֲנִי הוֹלֵךְ לְשַׁחֵר פָּנֶיהָ וְלָדַעַת עִנְיָנֶיהָ. וְהָיִיתִי הוֹלֵךְ בְּבִגְדֵי צִבְעוֹנִים, זָהָב וָכֶסֶף וּמַטְמוֹנִים, וְהוֹדִיעוּנִי הַיּוֹם כִּי בַּדֶּרֶךְ הַזֶּה גַּנָּבִים יָצְאוּ נִצָּבִים,[v] וַאֲנִי שָׁמַעְתִּי עָלֶיךָ שֶׁבַח וּמַהֲלָל אֲשֶׁר בָּהֶם אֱמוּנָתְךָ נִכְלָל, כִּי אַתָּה הַזָּקֵן הַנֶּאֱמָן, אָב הָרַחֲמָן, בָּאתִי לְהַפְקִיד אֶצְלְךָ כִּיסִי וּמָעוֹתַי, חֵילִי וְכָל־אוֹצְרוֹתַי.[w]

* * *

1168 ⟨ה⟩אלהים] MT GMR; O_2 *edd.* אלהים

1173 מימי נעורי] O_2 מנעורי

1177 וכסף ומטמונים] O_2 ובכסף נעים

והודיעוני] G והודיענו, O_2 והודיעו לי

“I shall”, the old man said, “with much concern
Do as you ask. Leave them, on your return
I will myself restore[x] them.” “Write this sign
To mark the purse”, the merchant said, “as mine,
My own name, and my forebears’,[y] too: all round
Cheats, knaves, ill-wishers of all kinds[z] abound.”
“According to your wish will I inscribe”,
Replied the old man, “name, your fathers’ tribe,
Your land, yea, on your purse will I depict
An aged gentleman, his outlines pricked
And filled with tinsel[a,101]—all this, to ensure
We are not cheated by some foreign boor,[b]
High-handed and hot-tempered.”[c] While talk ran
Smoothly, and they in confidence[d] began
Devising abstruse signs, who should appear
But victim number one. He came quite near
The old man, and in wheedling tones[e] implored
Him, “Of your mercy, aged sire, my lord,
Bid them restore me what, in trust, I chose
To leave with you; for I have reached the close
Of my commercial dealings.” He replied,
“Come close, my son, so that I may decide
By touching, if indeed ’tis thou[f] didst set
Thy purse in this my right hand.” Closer yet
He came; the old man, feeling,[g] had no choice,
Thinking, “Should I deny him, and his voice
Is heard[h] in protest raised, this other will
Revoke, cured[j] in advance of any ill,
For he would never leave this greater sum
On trust with me, but straightway will become
A trap, my doom.” Said he, “Thou didst indeed
Entrust to me thy purse, thy fortune’s meed
And cup of joy.[k] Howbeit, one whose face
Is much like thine, was here; within an ace
Mine assets saw he, ere they could be hid,
Whilst he, using thy very accents, did
Marshal his words against me, in his plot
To thrust thee out.[l] But the response he got
From me, was brusque and harsh. And so, receive
Thy property, my son; yea, brother, cleave
To what is thine.”[m] He rose, took up the pack

[x] Gen. 42:37
[y] Gen. 48:16
[z] Cf. Ezek. 2:6
[a] S. of S. 5:14
[b] Deut. 17:15
[c] Cf. Deut. 29:23(24)
[d] Cf. Ps. 55:15(14)
[e] Cf. Prov. 26:25
[f] Gen. 27:21
[g] Cf. Gen. 27:22
[h] Job 37:4
[j] Isa. 6:10
[k] Cf. Ps. 16:5
[l] Deut. 13:11(10)
[m] Gen. 33:9

וַיֹּאמֶר הַזָּקֵן, הִנְנִי מַטְרִיחַ עַצְמִי לַעֲשׂוֹת מִשְׁאָלֶיךָ, תַּנַּח אוֹתוֹ עַל יָדִי וַאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ.[x] וַיֹּאמֶר הַסּוֹחֵר, רְצוֹנִי שֶׁתִּכְתֹּב עַל הַכִּיס אוֹתוֹתַי וּשְׁמִי וְשֵׁם אֲבוֹתַי,[y] כִּי הָרַמָּאִים רַבִּים, סַלּוֹנִים וְסָרָבִים.[z] וַיֹּאמֶר, הִנְנִי כּוֹתֵב כְּפִי חֶפְצְךָ שִׁמְךָ וְשֵׁם אֲבוֹתֶיךָ וְשֵׁם אַרְצֶךָ, וַאֲצַיֵּר עַל כִּיסְךָ צוּרַת זָקֵן וְיָשִׁישׁ מְמֻלָּאִים בְּתַרְשִׁישׁ,[a,101] לְמַעַן לֹא יָבֹא לְרַמּוֹתֵנוּ אִישׁ נָכְרִי[b] בְּאַף וָחֳרִי.[c] וַיִּהְיוּ הֵם אוֹתוֹתָם מַעֲמִיקִים וְסוֹדוֹתָם מַמְתִּיקִים,[d] וְהִנֵּה הֶעָשׁוּק קָרַב לְמוּלוֹ, וַיְחַנֵּן קוֹלוֹ,[e] וַיֹּאמֶר, בְּחַסְדְּךָ הַזָּקֵן אֲדֹנִי צַוֵּה לָתֵת לִי פִּקְדוֹנִי, כִּי כְּבָר שִׁלַּמְתִּי מְכִירָתִי וְעָשִׂיתִי סְחוֹרָתִי. וַיֹּאמֶר, גְּשָׁה־נָּא אֵלַי וַאֲמֻשְּׁךָ בְּנִי, הַאַתָּה זֶה[f] אֲשֶׁר נָתַן הַכִּיס בְּיַד יְמִינִי. וַיִּגַּשׁ הָאִישׁ וַיְמַשְּׁשׁוֹ,[g] וְלֹא יָכוֹל לְהַכְחִישׁוֹ, כִּי אָמַר פֶּן יִשָּׁמַע קוֹלוֹ[h] וְשָׁב וְרָפָא לוֹ,[j] וְלֹא יַפְקִיד אֶצְלִי הַמָּמוֹן הָרָב, וְהָיָה לִי כְּהַיּוֹם הַזֶּה לְמַאֲרָב. וַיֹּאמֶר לוֹ, בֶּאֱמֶת אַתָּה הִפְקַדְתָּ בְּיָדִי כִּיסֶךָ, מְנָת חֶלְקְךָ וְכוֹסֶךָ.[k] וְאָמְנָם בָּא בְּצוּרָתְךָ רַמַּאי אֶחָד, וְכִמְעַט הוֹנִי לֹא נִכְחָד, וַיִּשְׁאַל הַמָּמוֹן וְעָרַךְ לְנֶגְדִּי שִׂיחֶךָ, כִּי בִקֵּשׁ לְהַדִּיחֶךָ,[l] וַאֲנִי עֲנִיתִיהוּ עַל זֹאת קָשׁוֹת וְעַזּוּת. וְעַתָּה בְּנִי

1183 הזקן] O$_2$ + שמעתי לקולך ורעה לא תאונה אליך **מטריח**] O$_2$ אטריח **עצמי**] ^G

1188 ושם (שמך) **אבותיך**] ^(G)O$_2$ **1189 ואציר**] O$_2$ ומצייר **1191 ויהיו**] GO$_2$ ויהי

1198 יכול] O$_2$ רצה **1199 להכחישו**] G להכחישהו **1200 ורפא**] O$_2$ ורפ״ה

1201 למארב] O$_2$ + טוב לאחוז בזה ולהניח ידי מהלזה **1202 אתה**] ^AO$_2$

---

[101] S. of S. 5: 14, ממלאים בתרשיש, is rendered in the NEB '[rods] set in topaz'. For תרשיש possibly meaning 'ore', see IV n. 20. In some contexts, e.g. Exod. 28: 20 and S. of S. 5: 14, it apparently indicates a (semi-) precious stone rather than ore. By the citation, the old man deftly alludes to the merchant's origin from one or other of the places called Tarshish, cf. IV. 1144—a play on words that cannot be reproduced in English.

He had deposited, and gave it back
To him: no single item did it lack.

* * *

The merchant prince, whose eyes by now had told
Him tother in his hands did firmly hold
[n] 1 Sam. 10: 27 His property, silent,[n] his own purse slipped
[o] Jer. 20: 3 Out of the old man's clutch,[o,102] ere it had gripped,
And made as if to leave. "Give it me, pray",
The old man said, "in trust, and night and day
[p] Isa. 27: 3 Guard it I will."[p] The merchant answered, pat,
"Nay, sir, not this; another, yet more fat,
[q] Exod. 18: 21 I fain would leave, as thou shalt see,[q] I trow:
Forthwith to fetch it hither I will go,
[r] Cf. Ps. 31: 6(5) To thy hand to commend it."[r] "Haste thee, then",
The old man said, "and straight come here again;
[s] Cf. Exod. 5: 9 Regard not vanity, nor think on lies,[s]
And loiter not returning; otherwise
[t] Cf. Exod. 33: 20 Thou wilt not see me more[t]—I shall be hence,
To make confession, full of penitence
For sins intentional: my daily round
Of prayer, in praise of Him who from the ground
[u] Ps. 146: 8 Raises those prostrate,[u] calls me to recite
The daily office, plus each feast-day's rite."[103]

* * *

"Thou hast indulged thyself enough with prayer",
Declared the merchant. "By God, I would ne'er
Put my purse in thy power! God's mutineer
Art thou, who, tyrant-wise, inspirest fear
[v] Ps. 37: 35 All unabashed.[v] But God, in Holy Writ,
Long since established that no hypocrite
[w] Job 13: 16 May come before Him;[w] therefore, I employed
Oblique means to compel thy hands to void
The wealth that thou from this my friend didst wrest,
[x] Cf. Gen. 42: 21 When I observed his soul so sore distressed.[x]

---

[102] מהפכת (Jer. 20: 2; the stem הפך = 'turn') is the word for the punitive installation in which Jeremiah was placed (AV, NEB 'stocks'). David Qimḥi quotes his father Joseph's description; Rashi gives the Old French equivalent *arvolud* (< Latin *arcum volutum*), modern *voûte*, English *vault*.

קַח נָא רְכוּשְׁךָ וְחֵילְךָ, אָחִי יְהִי לְךָ אֲשֶׁר לָךְ.[m] וַיָּקָם וַיִּתֵּן לוֹ פִּקְדוֹנוֹ, וְלֹא חָסַר דָּבָר מִמַּטְמוֹנוֹ.

* * *

וַיְהִי בִּרְאוֹת הַסּוֹחֵר אֶת־הַפִּקָּדוֹן בְּיַד הָאִישׁ וַיְהִי כְּמַחֲרִישׁ,[n] וַיּוֹצֵא גַּם הוּא כִּיסוֹ מִן הַמַּהְפֶּכֶת,[o,102] וַיּוֹאֶל לָלֶכֶת. וַיֹּאמֶר הַזָּקֵן, תְּנָה אֶת־הַפִּקָּדוֹן הַזֶּה וְאֶשְׁמְרֶנָּה, לַיְלָה וָיוֹם אֶצְּרֶנָּה.[p] וַיֹּאמֶר הַסּוֹחֵר, אַל נָא אֲדוֹנִי, כִּי אֵין זֶה הַכִּיס אֲשֶׁר בְּיָדְךָ רְצוֹנִי, וְהַכִּיס הַהוּא גָּדוֹל מִזֶּה, וְאַתָּה תֶּחֱזֶה,[q] כִּי עַתָּה אֵלֵךְ וַאֲבִיאֶנּוּ וּבְיָדְךָ אַפְקִידֶנּוּ.[r] וַיֹּאמֶר לוֹ, מַהֵר, לֵךְ וְתָשֹׁב, וְאַל תִּשְׁעֶה בְּדִבְרֵי שֶׁקֶר[s] וְאַל תַּחְשֹׁב, כִּי אִם תִּתְעַכֵּב לֹא תוּכַל לִרְאוֹת פָּנָי[t] עַד אֲשֶׁר אֶתְוַדֶּה עַל זְדוֹנָי, וְאֶתְפַּלֵּל בְּחֻקֵּי לִפְנֵי זֹקֵף כְּפוּפִים[u] תְּמִידִים כְּסִדְרָם וּמוּסָפִים.[103]

* * *

וַיֹּאמֶר לוֹ, הִתְפַּלַּלְתָּ כְּתַאֲוָתֶךָ, חַי ה׳ לֹא יִנָּתֵן כִּיסִי בִּרְשׁוּתֶךָ, כִּי אַתָּה רָשָׁע מַמְרֶה, רָשָׁע עָרִיץ וּמִתְעָרֶה.[v] וּכְבָר חָקַק הַשֵּׁם מַאֲמָר וַחֲצָבוֹ, כִּי לֹא לְפָנָיו חָנֵף יָבוֹא.[w] וְעַל זֶה סַבּוֹתִי וָאוֹצִיא מִיָּדְךָ חֵיל חֲבֵרִי וּרְכוּשׁוֹ כַּאֲשֶׁר רָאִיתִי [ב]צָרַת נַפְשׁוֹ.[x] וְעַל זֶה אוֹדֶה

1220 פני] MT pref. את

1221 בחקי] *edd.*; AGMR כחקי

1223 התפללת] M התפלל **כתאותך**] ^A; O$_2$ לך לדראון **חי**] והתפלל תועבתך ^*s*

1224 ינתן] GMO$_2$; *s* יתן

1228 [ב]צרת] GMR *edd.*; MT AO$_2$ צרת

---

[103] *Musaph* (‘additional’) is the rabbinic term for statutory sacrifices, other than the daily sacrifice (*tamid*, ‘regular’), offered on sabbaths and other special days according to the calendars set forth in Lev. 23 and Num. 28: 9–29: 39. The sacrificial cult being in desuetude in post-Temple times, an additional service, likewise styled *musaph*, was ordained to be recited in place of the offerings; see ‘Musaf’, *EJ* xii. 532 (A. Rothkoff). The phrase is itself taken from the *musaph* liturgy, e.g. for New Moon, Singer, *Prayer Book*, 225*b*.

Thanks be to God: I praise Him, who sets free
The poor man from a foe more strong than he."[y]
The hypocrite, seeing his plan had failed[z]
And all his honeyed talk had naught availed,
Shrieked, furious: he made his will, then tied
A rope around his neck,[a] a suicide.
His victim, by the merchant's wily plan
Delivered (for the merchant was a man
Who chose faith's path), returned home, full of joy,
Praising the aged merchant's astute ploy,
And told all his acquaintance of his fame
Lighting, like incense, in each town, a flame
Of panegyric offered to his name.[b]

❧

Such is the moral story that I wish
To ask you to consider (said the Fish)
Since therein is hypocrisy displayed
And ostentation's[104] meaning patent made:
That ye may be convinced, when ye perceive
The truth in what I say, and thus believe
That this man, bearing down on you aboard
His boat, and brandishing a two-edged sword,[c]
Is of the genus *trickster*—what is more,
Survives from the dread giant race of yore;[d]
Who growls and hisses, shows his teeth[e]—his will
O'er fish his outpoured arrogance to spill
Makes sly his tongue. He baits so many snares,
Their number with the very fish compares.'[f,105]
'How, then', the fish replied, 'may we slip by
Tricksters who reel in lust to make all wry,
Plans of these fishermen to stultify?'

❧

The great Fish answered, 'Make meekness the aim
Of one and all: if each will share the same
Humility,[g] his merits will secure
A life serene. Let him abide, demure,
Both privately and publicly in fear
Of heaven:[106] he ought never swim too near

[y] Ps. 35: 10
[z] 2 Sam. 17: 23
[a] 2 Sam. 17: 23
[b] Cf. Mal. 1: 11
[c] Ps. 149: 6
[d] Deut. 3: 11
[e] Cf. Lam. 2: 16
[f] Gen. 48: 16
[g] Cf. Mishnah, *ʾAboth* 4: 4

אֶת־ה׳ וַאֲהַלְלֶנּוּ, מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ.[y] וַיַּרְא הֶחָנֵף כִּי לֹא נֶעֶשְׂתָה עֲצָתוֹ[z] וְנִבְעֲרָה מְלִיצָתוֹ, וַיְצַו לְבֵיתוֹ וַיֵּחָנַק.[a] וְהֶעָשׁוּק נִמְלַט בְּתַחְבּוּלוֹת הַסּוֹחֵר אֲשֶׁר דֶּרֶךְ אֱמוּנָה בּוֹחֵר, וַיָּשָׁב לְבֵיתוֹ שָׂמֵחַ וְעָרְמַת הַסּוֹחֵר הַיָּשִׁישׁ מְשַׁבֵּחַ, וַיַּגֵּד מַהֲלָלוֹ לְכָל־אַנְשֵׁי שְׁלוֹמוֹ, וּבְכָל־מָקוֹם מֻקְטָר [וּ]מֻגָּשׁ לִשְׁמוֹ.[b]

❧

וְנָשָׂאתִי לָכֶם הַחִידָה אֲשֶׁר עִנְיַן הַחֹנֵף וְהַמַּרְאוּת[104] מַגִּידָה, לְמַעַן תֵּדְעוּ וְתָבִינוּ וּמַאֲמָרַי וְנִיבַי תַּאֲמִינוּ, וְתֵדְעוּ כִּי הָאָדָם הַבָּא בָּאֳנִיּוֹת, חֶרֶב פִּיפִיּוֹת,[c] וְהוּא מִמִּין הָרַמָּאִים, הִנֵּה הוּא נִשְׁאַר מִיֶּתֶר הָרְפָאִים,[d] צוֹוֵחַ וְשׁוֹרֵק וְשֵׁן חוֹרֵק,[e] וְלִשְׁפֹּךְ עַל הַדָּגִים זְדוֹנוֹ מַעֲרִים בִּלְשׁוֹנוֹ, וּלְהַשְׁלִיךְ פַּחִים יֶאֱרֹב וְיִדְגּוּ לָרֹב.[f,105] וַיֹּאמְרוּ לוֹ הַדָּגִים, וְאֵיךְ נוּכַל לְהִמָּלֵט מִן הָרַמָּאִים הַשּׁוֹגִים וַעֲצַת הַדַּיָּגִים.

❧

וַיֹּאמֶר, בִּהְיוֹת כָּל־אֶחָד עָנָו וּשְׁפַל רוּחַ,[g] וְיִזְכֶּה וְיָנוּחַ, וִיהִי בַּסֵּתֶר וּבַגָּלוּי יְרֵא שָׁמַיִם,[106] וְאַל יִגְבַּהּ לָשׁוּט עַל פְּנֵי הַמָּיִם.

1229 ממנו] MT O$_2$ + ועתה אגלה לעיני העמים ממך קלונות לפרשם זדונות
1230 ונבערה] O$_2$ ונכחד
1231 ויצו] O$_2$ ויצוח **לביתו**] AGMR ויהמה *edd.*, ^O$_2$; MT אל ביתו **ויחנק**] O$_2$ ויאנק ועצמו מחנק
1235 [ו]מגש] codd. *edd.*; MT M מגש
1236–7 החנף והמראות] O$_2$ החנפים **והמראות**] והרמאים R(?)*v*; A והימאות(?), והרמאות GM*s* **מגידה**] GO$_2$, M(< מעידה)
1244 ועצת] AGMR ומפעולת, O$_2$ ואט

---

[104] מראות (see critical note) is an unattested word (in the singular), and is presumably a misprint for מראית, ‘appearance’ (cf. מראית עין); but any semantic development of this to mean ‘ostentation’ may be a solecism. The scribal variant רמאות (‘deceitfulness’) could reflect failure to recognise this.

[105] The verb דגה, derived from *dag* = ‘fish’, used at Gen. 48: 16 to mean ‘swarm, become [as] mul-titudinous [as fish]’, is here applied—whether unthinkingly or with deliberate irony—to the plethora of fishing-tackle.

[106] The source of this phrase is discussed in Appendix 2.

The water’s surface, haughty, but should feel
Constrained, by self-effacement, to conceal
Himself amongst the rocks, or in the sand.[h]
For one all arrogance, who acts the grand
Seigneur, his character perverse, his way
Evil, deserves no blessings. On the day
Of resurrection,[j] none puffed up with pride
Will bring his soul[k] safe to the other side.
Whereas one crushed, of contrite heart,[l] will earn
His immortality; for we may learn
From Scripture praise on humble folk bestowed,
In words whose meaning time will ne’er erode:
Awake and sing for joy, all ye who dwell
In dust.[m] Note how God’s word takes care to spell
Out *dwellers*—they that make their home in dust,
Praiseworthy; not those who, because they must,
Till doomsday *lie*,[107] but whoso, having placed
Level with dust his dwelling, self-abased
In life,[n] for resurrection qualifies
And all the signs and wonders[o] that implies,
When falls the proud, in ill case, his entire
Being quakes, shakes,[p] as, through the noisome mire
He sinks down, down, to horrors that appal
Deep in the pit: pride goes before a fall.[q]
See, then, how virtue doubles the rewards
Which it to dwellers in the dust accords;
Eminence in this life, is interest:
Capital—for hereafter they invest.’[r]

[h] Isa. 2: 10
[j] Cf. BT *Soṭah* 5a
[k] Ps. 22: 30(29)
[l] Ps. 51: 19(17)
[m] Isa. 26: 19
[n] Cf. BT *Soṭah* 5a
[o] Isa. 8: 18
[p] Cf. Deut. 28: 25
[q] Prov. 16: 18
[r] Mishnah, *Pe’ah* 1: 1

❧

Your moralising’, said the Fish, ‘is fair,
Its burden—all that you therein declare—
Wondrous indeed:[108] your allegory[109] shows
How we may be delivered from our foes,
For, in this way, their triumph you prevent.[s]
For our part, eagerly we implement
All that you bid, to read your lips[t] intent.’
And so the Fish, through their domain, had cried
A proclamation[u] published nation-wide
By order of the king,[v] all should reflect

[s] Ps. 44: 8(7)
[t] Deut. 23: 24(23)
[u] Cf. Exod. 36: 6
[v] Jonah 3: 7

וְיֵבוֹשׁ מֵעַצְמוֹ וְיֶחְפַּר, וּבוֹא בַצּוּר וְהִטָּמֵן בֶּעָפָר.[h] כִּי לֹא יִזְכֶּה לְקַבֵּל הַבְּרָכוֹת גֵּאֶה וְגָאוֹן וְדֶרֶךְ רַע וְאִישׁ תַּהְפּוּכוֹת, וְהַמִּתְגָּאֶה לֹא יָקוּם בְּעֵת הַתְּחִיָּה,[j] וְנַפְשׁוֹ לֹא חִיָּה.[k] וְלֵב נִשְׁבָּר וְנִדְכֶּ⟨ה⟩[l] יִחְיֶה וְיִזְכֶּה, וּכְבָר נִזְכַּר בְּשֶׁבַח הָעֲנָוִים כְּתָב אֲשֶׁר לֹא יוּפַר, הָקִיצוּ וְרַנְּנוּ שֹׁכְנֵי עָפָר.[m] שׁוֹכְבֵי[107] לֹא נֶאֱמַר אֶלָּא שֹׁכְנֵי, לִתְהִלָּה וּלְמַעֲנֶה, כִּי כָּל־מִי שֶׁנַּעֲשָׂה לֶעָפָר שָׁכֵן וְחַיָּיו[n] בַּשֵּׁפֶל יִשְׁכֵּן יִזְכֶּה לִתְחִיַּת הַמֵּתִים, וּלְאֹתוֹת וּלְמוֹפְתִים.[o] וְהַגֵּאֶה יִפֹּל בְּרָעָה וְהָיָה רַק זְוָעָה,[p] וְיִטְבַּע בְּטִיט הַיָּוֵן וּבְבוֹר שָׁאוֹן, לִפְנֵי שֶׁבֶר גָּאוֹן.[q] רְאוּ כַּמָּה מַעֲלוֹת בְּשׁוֹכְנֵי עָפָר כְּפוּלוֹת, יִזְכּוּ וְיִחְיוּ בְּמַעֲלָה רַבָּה, וְהַקֶּרֶן קַיֶּמֶת לָעוֹלָם הַבָּא.[r]

⁂

וַיֹּאמְרוּ הַדָּגִים, צָדַקְתָּ בַּמּוֹסֵרָה וְנִפְלָאוֹת מְאֹד נָשָׂאתָ,[108] וּבַמָּשָׁל[109] הַזֶּה אֲשֶׁר הֵבֵאתָ, הוֹשַׁעְתָּנוּ מִצָּרֵינוּ וְשׂוֹנְאֵינוּ הֶבִישׁוֹתָ,[s] וַאֲנַחְנוּ חֲפֵצִים לְקַיֵּם מִצְוֹתֶיךָ, כָּל־מוֹצָא שְׂפָתֶיךָ.[t] וַיְצַוּוּ הַדָּגִים וַיַּעֲבִירוּ קוֹל בְּכָל־הַמַּחֲנֶה[u] וּגְבוּלָם, מִטַּעַם הַמֶּלֶךְ[v]

1253 ⟨ונדכ⟨ה] MT codd.; *edd.* ונדכא

1263 הדגים צדקת] ~M **במוסרה**] *sv*; A(G)MO$_2$ במוסר(י)ך

1265 ושונאינו] A *edd.*; MT codd. ומשנא(י)נו

---

[107] The phrase is explained in Appendix 2.

[108] The meaning of this phrase is discussed in Appendix 2.

[109] The attribution of the *mashal* ('simile, allegory, moral fable') to the Fish is perhaps a dramatic slip on the part of Ibn Sahula, who appears to have forgotten that the story about the Fish is related by the Dove (see IV. 771, 1286). If such is not the case, then *mashal* must be here understood to refer to the inverted circumstances in which an allegorical story about humankind (the merchant and the aged hypocrite, IV. 1093 f.) is rehearsed by a member of the piscine kingdom.

Contriteness in their manner, and affect
A disposition, resting, for support,
On trust[w] in God: not one amongst them ought
Swim haughtily, displaying himself clear
Beneath the limpid surface of the mere,
Nor in full view of fishermen appear.
But if misjudgement's warped mood[x] should attack
Them, then let each one straightway find some crack
Or crevice in the rocks,[y] and a retreat
Construct there—gravel, earth, and sand, concrete:
So would all be writ in a book, to live.[z]
Their diet should be clean,[110] and nutritive,
Fruit of the tree of life,[a] and thus would each
The rank, and the renown, of sainthood reach,
Their immortality through food conferred.[b]
Now, when the piscine citizens had heard,
Gathered in formal session, they agreed
On their behalf, and for their future seed,
To carry out[c] advice by sages pressed,
On their opinion content to rest.
This resolution taken, joy spread through
Them all, thinking of what they had to do.[d]
Their homes mid dust did king and nobles find
Where fissures in the rocks to caves[e] did wind.
In tranquil penitence[f] their days they spent[g]
As aliens, in outland resident.[h]
The fishermen, frustrated, having seen
Their tricks, spread nets, to haul in but chagrin."[j]

* * *

The Dove pursued her discourse, to decry
Pride and hypocrisy, and glorify
Humility, all eloquence in praise
Of those who, self-checked, walk in modest ways,
And loosing bands[111] which fools in bondage hold.[k]
Quoth she, "These moral stories I have told
To wipe out hypocrites and shame the proud,
These tales' rebuke leaving the haughty cowed,
Abashed, dismayed to sense their loss of power.[l]
Turn, then, thy mind to that on which I shower
My praise; to me, my son, thy heart incline,[m]

[w] Cf. Ps. 112: 7–8
[x] Isa. 19: 14
[y] Isa. 2: 21
[z] Dan. 12: 1
[a] Cf. Gen. 3: 22
[b] Cf. Gen. 3: 22
[c] Esther 9: 21, 27
[d] Esther 9: 21, 27
[e] Isa. 2: 19
[f] Isa. 30: 15
[g] Cf. Job 36: 11
[h] Exod. 6: 4
[j] Isa 19: 8
[k] Cf. Job 38: 31
[l] Cf. Ezek. 32: 30; Mic. 7: 15(16)
[m] Prov. 23: 26

וּגְדוֹלָם, לְהִתְנַהֵג כָּל־אֶחָד בְּשִׁפְלוּת רוּחַ,
יֵצֶר סָמוּךְ וּבָטוּחַ,[w] וְלָשׁוּט עַל פְּנֵי הַמַּיִם
אִישׁ בַּל יִתְגָּאֶה, וּבִפְנֵי הַדַּיָּגִים אַל יִתְרָאֶה.
וְאִם יָבֹא עֲלֵיהֶם רוּחַ עִוְעִים,[x] יָבֹאוּ
בְּנִקְר⟨וֹ⟩ת הַצֻּרִים וּבִנְקִיקֵי הַסְּלָעִים,[y] וְיָכִין
לְשִׁבְתּוֹ עָפָר וָאֵפֶר כָּל־הַנִּמְצָא כָּתוּב בַּסֵּפֶר.[z]
וְיִבְחַר לִמְזוֹנוֹ דְּבָרִים נְקִיִּים,[110] פְּרִי עֵץ
חַיִּים,[a] וְיִזְכֶּה לְמַעֲלַת הַחֲסִידִים וּמַהֲלָלָם,
וְאָכַל וָחַי לְעֹלָם.[b] וַיִּתְקַבְּצוּ יוֹשְׁבֵי הָעִיר
בְּשָׁמְעָם, וְקִבְּלוּ עֲלֵיהֶם וְעַל זַרְעָם לְקַיֵּם[c]
אֶת־דִּבְרֵי הַנְּבוֹנִים, וְלִהְיוֹת עַל דַּעְתָּם
נִשְׁעָנִים, וְכֻלָּם שְׂמֵחִים וְשָׂשִׂים לִהְיוֹת
עֹשִׂים.[d] וַיִּשְׁכְּנוּ בֶּעָפָר מֶלֶךְ וְשָׂרִים וּבָאוּ
בִּמְעָרוֹת צֻרִים,[e] וַיְכַלּוּ יְמֵיהֶם[g] בְּנַחַת
וְשׁוּבָה[f] בְּאֶרֶץ מְגֻרֵיהֶם אֲשֶׁר גָּרוּ בָהּ.[h]
וְהַדַּיָּגִים בִּרְאוֹת מַעֲשֵׂיהֶם נִבְהָלוּ, וּפֹרְשֵׂי
מִכְמֹרֶת עַל פְּנֵי מַיִם אֻמְלָלוּ.[j]

* * *

וַתּוֹסֶף עוֹד הַיּוֹנָה לְקַלֵּל הַחֹנֶף וְהַגַּאֲוָה
וּלְפָאֵר הַשִּׁפְלוּת וְהָעֲנָוָה, וְדֶרֶךְ הַצְּנִיעוּת
לְהַלֵּל וּלְשַׁבֵּחַ, וּמוֹסְרוֹת[111] כְּסִיל לְפַתֵּחַ,[k]
וַתֹּאמֶר, הִנֵּה נָשָׂאתִי אֵלֶּה הַמְּשָׁלִים
לְהַכְחִיד בָּם הַחֲנֵפִים וְהַגֵּאִים לְהַכְלִים,
וּלְמַעַן יִכָּלְמוּ הָרָמִים מִגַּעֲרָתָם, יֵבוֹשׁוּ
וְיֵחַתּוּ מִגְּבוּרָתָם.[l] וְעַתָּה, שִׂים לְבָבְךָ אֶל
מַהֲלָלִי, תְּנָה בְנִי לִבְּךָ לִי,[m] וּרְאֵה עֹנֶשׁ

1272 רוח] ^O$_1$ **יבאו**] codd.; O$_2$ (?) ובאו

1273 בנקר⟨ו⟩ת] MT; codd. *edd.* בנקרת **ובנקיקי**] codd. *edd.*; MT ובסעפי

1282 במערות] MT AM(?); codd. *edd.* במערת

1288 ומוסרות] AGMO$_2$; MT מושכות, O$_1$R ומו״סרו׳, *sv* ומוסרת **לפתח**] O$_2$ לנבע

1289 נשאתי] A + לך

1290 להכחיד . . . להכלים] ^O$_1$; **להכחיד**] *sv* להכחיד׳(ם), A להבאיש, codd. להכחיש **בם**] *z*, ^codd. *sv*

---

[110] This is probably a rabbinic commonplace, but I have not succeeded in tracing it in any source. It is not listed amongst the *leʿolam*-adages assembled by Israel Al-naqawa (*ʾOr ʿolam*) in his *Menorath hamaʾor*, ed. Enelow, iv. 493 f.

[111] The differencing (see critical note) of ומוס״רות by the inserted ״ draws attention to the pun between מוסרות = '[leading-]bands' (a near-synonym of מושכות in Job 38: 31) and מוסר = 'moralising'.

See how the arrogant sustain condign
Punishment, sinners by their panic chased.
Observe what emphasis the Sages placed,
In their old age,[n] upon the need to shun
Arrogance, when they said, ‘For any one
Whose coarse-grained pride his every action steeps
In wantonness, God’s holy Presence weeps.’[o]
Another said, ‘In whomsoe’er we see
This sin ingrained, as though he were a tree
Idolaters hold sacred, should be lopped
And felled, his timber into firewood chopped.’[p,112]
Again, ‘In any instance of offence,[q]
Three things[r] may give an indication whence
Comes the wrongdoer: if his look would blight,
His spirit haughty, and his appetite
Insatiate, those qualities and rule
We so deplore,[s] he learned in Balaam’s school.
Whereas three other qualities we find
In Abraham’s disciples,[t] if combined
With dread—inspired by sheer astonishment—
Of sin. Such with their portion are content,
Subdued their mien, their lowly soul demands
No lustful pleasures: on these, God commands
His blessing rest.[u] Balaam’s disciples all
Into the pit[v] descend, to dust they fall;[w]
The text says, *Men of blood, those who deceive,*
Not half the days they looked to shall achieve.[x]
But those whom Abraham did teach, attain
The merit a great heritage to gain
In paradise, heirs of the next world made:
Of whom, what Scripture says, cannot be weighed
Against fine gold:[y] *To my friends, my bequests*
Have substance, yea, I fill their treasure-chests.’”[z]

* * *

The Crow responded, “Fair thou art, how fair,
My love, delightful,[a] pure thy speech,[b] of rare
Import! ’Tis meet, to keep before one’s eyes
And cultivate[c] that which thou dost advise,
Since honour for the meek’s grasp has to wait.[d]
But though the Sages, with elaborate

[n] Cf. Gen. 24: 1
[o] BT *Soṭah* 5*a*
[p] BT *Soṭah* 5*a*
[q] Cf. Exod. 22: 8(9)
[r] Mishnah, *’Aboth* 5: 19
[s] Cf. Mic. 2: 4
[t] Mishnah, *’Aboth* 5: 19
[u] Ps. 133: 3
[v] Cf. Ps. 55: 24
[w] Job 17: 16
[x] Cf. Ps. 55: 24
[y] Cf. Job 28: 19; Lam. 4: 2
[z] Prov. 8: 21
[a] S. of S. 7: 7(6)
[b] Ps. 119: 140
[c] Cf. Gen. 2: 15
[d] Prov. 29: 23

הַגֵּאִים, מְחִתַּת הַחַטָּאִים, וְכַמָּה דִּקְדְּקוּ
נְבוֹנִים וַחֲכָמִים בַּיָּמִים בָּאִים,[n] וְאָמְרוּ, כָּל־
מִי שֶׁהוּא גַּס רוּחַ בְּמַעֲלָלָיו שְׁכִינָה מְיַלֶּלֶת
עָלָיו.[o] וְאָמְרוּ, כִּי הָרָגִיל בְּזֹאת הָעֲבֵרָה רָאוּי
לְגַדְּעוֹ כַּאֲשֵׁרָה.[p,112] אָמְרוּ, כָּל־מִי שֶׁיֵּשׁ בּוֹ
ג׳ דְּבָרִים[r] הַלָּלוּ בְּכָל־דְּבַר פֶּשַׁע,[q] הֲרֵי הוּא
מִתַּלְמִידָיו שֶׁל בִּלְעָם הָרָשָׁע, וְהֵם, עַיִן הָרָע
וְנֶפֶשׁ רְחָבָה וְרוּחַ גְּבוֹהָה, נְהִי נִהְיָה וְנָהָה.[s]
וְכָל־מִי שֶׁיֵּשׁ בּוֹ שְׁלֹשָׁה דְּבָרִים הַלָּלוּ וְהוּא
עַל עֲוֹנוֹ חָרֵד וְנִדְהָם, הוּא מִתַּלְמִידָיו שֶׁל
אַבְרָהָם,[t] וְהֵם, עַיִן טוֹבָה וְנֶפֶשׁ שְׁפָלָה וְרוּחַ
נְמוּכָה, כִּי שָׁם צִוָּה ה׳ אֶת־הַבְּרָכָה.[u]
תַּלְמִידָיו שֶׁל בִּלְעָם יוֹרְדִים לִבְאֵר שַׁחַת,[v]
יַחַד עַל עָפָר נָחַת,[w] וְכֵן כָּתוּב עֲלֵיהֶם, אַנְשֵׁי
דָמִים וּמִרְמָה לֹא יֶחֱצוּ יְמֵיהֶם.[x] אֲבָל
תַּלְמִידָיו שֶׁל אַבְרָהָם זוֹכִין בְּגַן עֵדֶן נַחֲלָה
רַבָּה, וְנוֹחֲלִים חַיֵּי הָעוֹלָם הַבָּא. וַעֲלֵיהֶם
נִכְתָּב דָּבָר אֲשֶׁר בְּכֶתֶם פָּז לֹא יְסֻלֶּה,[y]
לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא.[z]

❧

וַיֹּאמֶר הָעוֹרֵב, מַה יָּפִית וּמַה נָּעַמְתְּ אַהֲבָה,[a]
צְרוּפָה אִמְרָתֵךְ[b] מְאֹד וַחֲשׁוּבָה, וּמַה מְּאֹד
נָאָה עֲצָתֵךְ לִשְׁמֹר וְלַעֲבֹד,[c] כִּי עָנָו וּשְׁפַל
רוּחַ יִתְמֹךְ כָּבוֹד.[d] אָמְנָם הַחֲכָמִים דִּקְדְּקוּ
בְּעִנְיַן הָעֲנָוָה, אֲשֶׁר הִיא לַיְשָׁרִים נָאוָה,[e]
וְהֶאֱרִיכוּ הָעִנְיָן וּבָנוּ עָלָיו בִּנְיָן, וְנָתְנוּ
לִשְׁעוּרִים דִּבְרֵיהֶם[f] כַּאֲשֶׁר כָּתוּב בְּסִפְרֵיהֶם.

1311 פז] codd. *edd.*; טהור MT

1313 מה] ^O_1

1319 לשעורים דבריהם] AGMR *edd.*

---

[112] Cf. Deut. 7: 5.

Detail, discussed humility, as best
Becoming of the upright,[e] they addressed
The theme at length, upon it to erect
Categories, proportion to effect
And limit rulings,[f] as is clarified
By what they wrote: ‘The sage who nurtures pride
No less than one that lacks it, we should brand,
For thirty days from scholars’ sessions banned.’[g,113]
Ergo, they held a mite of self-esteem
Essential, which as due[h] must surely seem.
And so, as rank entitles me, will I,
Behaving in a lordly manner, fly
Off to my craggy fastness.[j] Didst agree,
Daughter, to soar, in company with me
Aloft, triumphant, to my rock, within
The giant’s staircase, it were not a sin
E’en of omission, O my Dove, whose own
Chink a loft-ladder screens, deep in the stone.[k]
Say, then, ‘This Crow my friend is, and my prized
Projects I might, through him, see realized.[l]
A noble brother, of a noble band
Of brothers born[m,114] the highest in the land,
All officers of state.’[n] Aye, chief envoy
Was my first forebear, first with oil of joy
To be commissioned[o]—roving twice each day
Out, homeward, till flood waters drained away.[p]
It was mine ancestors, in time of drought
And dearth, sustained Elijah, when, throughout
The famine, every morn and eve they fed
The prophet, bringing him both flesh and bread.[q]
And now, to mine own folk must I return,[r]
That they to tell of my renown[s] may learn;
However high demon or angel wing
Their flight,[t] I, too, at speed fly, following,

[e] Ps. 33: 1
[f] Mishnah, *Pe'ah* 1: 1; cf. JT *ad loc.*, Maimonides, *Hilkhoth mattenoth ʿaniyyim*, 1: 1
[g] BT *Soṭah* 5a
[h] Jer. 10: 7
[j] Ps. 18: 3
[k] S. of S. 2: 14
[l] Cf. Ps. 140: 9(8)
[m] Cf. Num. 26: 38
[n] 2 Chr. 8: 10
[o] Cf. Ps. 45: 8(7)
[p] Gen. 8: 7
[q] 1 Kgs. 17: 6
[r] Num. 24: 14
[s] Exod. 9: 16
[t] Job 5: 7

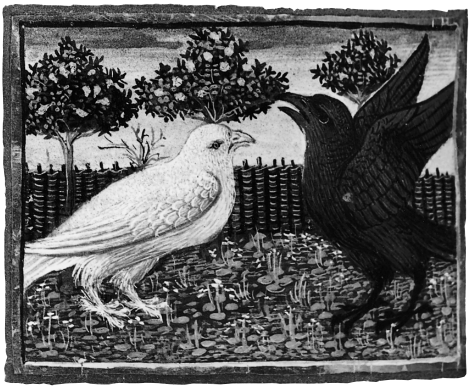
---

[113] BT *Soṭah* 5a, whilst firmly disapproving of all manifestations of arrogance, stresses the necessity for every sage (*qua* potential member of a rabbinical court) to maintain some degree of dignity conducive to respect. The Aramaic adage here quoted states the paradox. Maimonides, *Mishneh torah*, ‘Laws of Character Traits’, 2: 3, discusses, on Aristotelian lines, the appropriate mean. שמתא means thirty-day suspension from academic business and social contact, as a mark of disapproval, comparable to short-term suspension from the British House of Commons.

[114] The name אֲחִירָם, which appears in a genealogy at Num. 26: 28, means ‘brother of the lofty one’ (or, if vocalised אָחִירָם—contrary to the Masorah—‘my brother is lofty’). Stern, ‘Rationalists and Kabbalists’, 80, noted the importance attached by the Crow(/Raven) to noble ancestry. See my Introduction, Section 6.2.

1336 ואם] codd. *edd.* **בני**] ^M

אָמְרוּ, בְּשַׁמַּתָּא מָאן דְּאִית בֵּהּ וּבְשַׁמַּתָּא מָאן דְּלֵית לֵהּ.[g,113] הִנֵּה חִיְּבוּ לְהִשְׁתַּמֵּשׁ בְּמִקְצָתָהּ, וְכֵן יָאָתָה.[h] וְעַל כֵּן אֶתְיַחֵס וְאֶתְגָּאֶה בְּמַעֲלָתִי, סַלְעִי וּמְצוּדָתִי.[j] וְאַתְּ, בִּתִּי, בְּחֶבְרָתִי אִם תִּתְנַשְּׂאִי וּבְסֶלַע מַדְרֵגָתִי אִם תִּתְגְּאִי, אֵין עָוֹן וְאֵין שְׁגָגָה, יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה,[k] בְּאָמְרֵךְ, הֲלֹא הָעוֹרֵב הַלָּזֶה רֵעִי וּמֵפִיק[l] זְמָמִי, אֲחִירָם מִמִּשְׁפַּחַת הָאֲחִירָמִי,[m,114] וְהוּא מִבְּנֵי הַנְּדִיבִים, שָׂרֵי הַנִּצָּבִים,[n] הֲלֹא זְקֵנִי הָיָה רֹאשׁ הַשְּׁלוּחִים אֲשֶׁר בְּשֶׁמֶן שָׂשׂוֹן מְשׁוּחִים,[o] וְיָצָא בְּכָל־יוֹם פַּעֲמַיִם יָצוֹא וָשׁוֹב עַד יְבֹשֶׁת הַמַּיִם.[p] וְהוֹרַי כִּלְכְּלוּ אֶת־הַנָּבִיא בִּימֵי הָרָעָב וְהַחֹרֶב, וְהָעֹרְבִים מְבִיאִים לוֹ לֶחֶם וּבָשָׂר בַּבֹּקֶר וְלֶחֶם וּבָשָׂר בָּעֶרֶב.[q] וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי,[r] לְמַעַן סַפֵּר שְׁמִי,[s] וְאִם בְּנֵי רֶשֶׁף יַגְבִּיהוּ עוּף,[t] אָרוּץ אַחֲרֵיהֶם וְאָעוּף, וְאֵשֵׁב מוֹשַׁב יְשָׁרִים



צורת העורב מתפרד מן היונה ופורש כנפיים[†]
כנשר יעוף השמים[‡]

The Crow here leaves the Dove, wings spread[†] *to fly*
As soars the eagle, borne across the sky[‡]

[†] Cf. Exod. 25: 20

[‡] Prov. 23: 5

To take my seat amongst the upright, there
Claiming the eagle's precedence to share,
Since, breach on breach,[u] beneficent, I mend,[v]
As kings and emperors[w] their lands defend."
The Dove, when she perceived his pride increase
So far, could naught reply save, "Go in peace."[x]

[u] Job 16:14 [v] Isa. 58:12
[w] Job 3:14
[x] Exod. 4:18

❧

The wind bore him[y] above the clouds, to build
Mid stars his nest:[z] haughty ambition filled
His heart, to rise up to the eagle's seat—
Lese-majesty most bold, treason's conceit.[a]
His minions hurled[b] him earthward,[c] all aghast,
Then, from their tranquil residence outcast,
Trampled on him:[d] "A caitiff,[115] this", they said,
"Who, by his own presumption, was misled
To venture near the king's seat." Not a word
He said they credited[e]—they scarcely heard.
Naught recked they of his forebears' rank and name,
But drove him whence no access he could claim[f]
To court: he fell, and needs must hobble, lame.[g]

[y] Cf. Ezek. 3:12
[z] Cf. Obad. 1:4
[a] Cf. 2 Sam. 15:12
[b] Cf. 2 Kgs. 9:33
[c] Cf. Ezek. 28:17
[d] Judg. 20:43
[e] Cf. Ps. 106:24
[f] 1 Sam. 26:19
[g] 2 Sam. 4:4

❧

The Crow came back, that selfsame day, to stroll
About his haunts: afflicted was his soul,
Contrite his heart,[h] as he his wounds explained
And told his friend the Dove he had sustained
A blow impairing rank, carried away[j]
By a perverse spirit[k] misled to stray,
And all the troubles met with on his jaunt.[l]
"Mere slaves", said he, "authority did flaunt
O'er me,[m] no care for me did pastors show
Save to affront,[n] and from the palace throw
Me forth, all right of entry there[o] denied.
Dullards, beneath contempt, forced me outside,
Banished this day into an alien land,[p]
My dignity ignored in their offhand
Manner; so, here I come, with limping gait."[q]
"I did", the Dove replied, "concatenate
Maxims for thee, in triplets,[r,116] to beware

[h] Cf. Ps. 51:19(17)
[j] Cf. Ezek. 3:14
[k] Isa. 19:14
[l] Cf. Exod. 18:8
[m] Cf. Lam. 5:8
[n] Jer. 2:8
[o] Cf. Zech. 3:7
[p] Deut. 29:27
[q] Cf. 1 Kgs. 18:21
[r] Prov. 22:20

בְּמַעֲלוֹת הַנְּשָׁרִים, גֹּדֵר פֶּרֶץ[v] עַל פְּנֵי פֶּרֶץ[u] עִם מְלָכִים וְרוֹזְנֵי אֶרֶץ.[w] וַתֵּרֶא הַיּוֹנָה כִּי הִתְגָּאָה לָבֹא עַד הֲלֹם, וַתֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם.[x]

❧

וַתִּשָּׂאֵהוּ רוּחַ[y] לַעֲלוֹת אֶל הֶעָבִים, לָתֵת קִנּוֹ בֵּין כּוֹכָבִים,[z] וַיִּגְבַּהּ לְבָבוֹ לַעֲלוֹת בְּמוֹשַׁב הַנֶּשֶׁר, וַיְהִי הַפֶּשַׁע אַמִּיץ וְהַקֶּשֶׁר.[a] וַיִּשְׁמְטוּהוּ[b] עֲבָדִים וְאֶל אֶרֶץ הִשְׁלִיכוּהוּ,[c] מְנוּחָה הִדְרִיכוּהוּ,[d] כִּי אָמְרוּ, נִפְתָּה מִסְכֵּן וָחֵלֶךְ[115] לַעֲלוֹת אֶל מוֹשַׁב הַמֶּלֶךְ. וְלֹא שָׁמְעוּ וְלֹא הֶאֱמִינוּ דְּבָרָיו[e] וְלֹא נָתְנוּ לֵב לְמַעֲלַת הוֹרָיו, וַיְגָרְשׁוּ אוֹתוֹ מֵהִסְתַּפֵּחַ,[f] וַיִּפֹּל וַיִּפָּסֵחַ.[g]

❧

וַיָּשָׁב בַּיּוֹם הַהוּא הָעוֹרֵב לִנְתִיבוֹ, וַיֵּלֶךְ וַיָּבֹא, וַיִּקְרָא אֶל רַעְיָתוֹ הַיּוֹנָה בְּלֵב נִדְכֶּה[h] וְנֶפֶשׁ נַעֲוָה. וַיַּגֶּד לָהּ מַחֲלָתוֹ וְרִפְיוֹן מַעֲלָתוֹ, וְרוּחַ עִוְעִים[k] אֲשֶׁר נְשָׂאַתְהוּ,[j] וְאֵת כָּל־הַתְּלָאָה אֲשֶׁר מְצָאַתְהוּ.[l] וַיֹּאמֶר, עֲבָדִים מָשְׁלוּ בִי,[m] וְהָרֹעִים פָּשְׁעוּ בִי,[n] וַיַּשְׁלִיכוּנִי מִבֵּית הַמְּלָכִים וְלֹא נָתְנוּ לִי מַהְלָכִים, וַיִּטְּשׁוּנִי כָּל־אִישׁ סָכָל וְנִבְזֶה אֶל אֶרֶץ אַחֶרֶת כַּיּוֹם הַזֶּה,[p] וַיִּהְיוּ בִּכְבוֹדִי מִתְרַפִּים, וְהִנְנִי פִּסֵּחַ עַל שְׁתֵּי הַסְּעִפִּים.[q] וַתֹּאמֶר הַיּוֹנָה, הֲלֹא כָתַבְתִּי לְךָ שָׁלִשִׁים[r,116] לְהַצִּיל נַפְשְׁךָ מִפַּח

1339 ורוזני] *sv*; MT AGMR(O_1)O_2 וי(ו)עצי(ם)

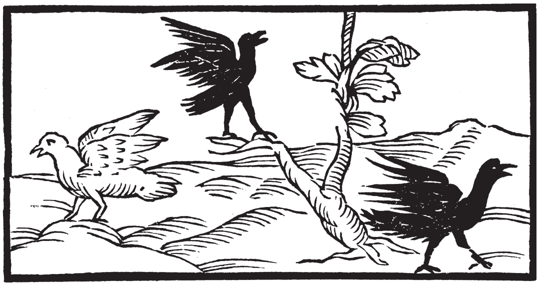
---

[115] חלכה (Ps. 10: 8) ? = 'hapless' (NEB 'poor wretch') is rendered by the Targum מסכניא ('poor').

[116] This word is discussed in Appendix 2.

And keep thy soul safe from the fowlers’ snare,[s]
Acquainting thee of praise that must redound
To all wherein humility is found,
Because the holy spirit is the cause
From which humility its essence draws.[117]
Far better ’tis for thee, a noble lord
Should send and summon thee to his own board
On which thine eye was set, than they require
Thou, humbled, must below the salt retire.[t]
But thou, to moralising disinclined,
Hast hitherto kept closed thine ears and mind.”[u]

[s] Ps. 124: 7
[t] Prov. 25: 7
[u] Exod. 7: 16



Disconsolate, the Crow must hobble by,
His limp due to a dislocated thigh[†]

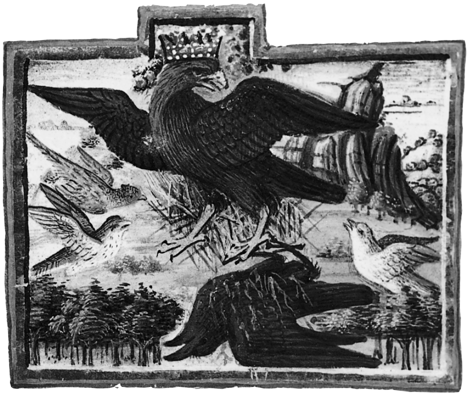
[†] Gen. 32: 32(31)

“Nay”, quoth the Crow, “this day do I repent
Covered in shame,[v] and am henceforth content
To make humility my garb:[w] whene’er
I change my suit,[x] the colour I shall wear
Must match, in blackness, mine own feathers’ sheen.[y]
Harshness of temper from my heart I mean
To keep away, that tranquil I may live.[z]
No haughty spirit, nor acquisitive
Ambition—of such, not the merest trace.”[a]
The Dove rejoined, “Since it is now the case
That arrogance thou dost repudiate
And disavow, thy punishment must rate
As profit: sick and lame, thou dost thereby
God’s loving chastisements[b,118] exemplify,
A freely offered gift. The Sages, who
Meditate on God’s law all day, and through
The night,[c] explain that ne’er a man can bruise

[v] Cf. Ps. 35: 26
[w] Cf. Ps. 35: 26
[x] Gen. 45: 22
[y] S. of S. 5: 11
[z] Cf. Deut. 5: 14
[a] Cf. Mishnah *Nedarim* 9: 6
[b] BT *Berakhoth* 5a
[c] Cf. Josh. 1: 8; Ps. 1: 2

1364 אצ⟨י⟩לות] M*sv*; A(?) codd. *z* אצולות

יוֹקְשִׁים,[s] וְהוֹדַעְתִּיךָ מַהֲלַל הָעֲנָוָה וְהַשִּׁפְלוּת אֲשֶׁר הֵם מֵרוּחַ הַקֹּדֶשׁ אֲצִ⟨י⟩לוּת,[117] כִּי טוֹב אֱמָר־לְךָ עֲלֵה אֶל מְכוֹנִים מֵהַשְׁפִּילֶךָ לִפְנֵי נָדִיב אֲשֶׁר רָאוּ עֵינֶיךָ.[t] וְאַתָּה לֹא חָשַׁשְׁתָּ לְהוֹד הַמּוּסָר וְעֶרְכּוֹ, וְהִנֵּה לֹא שָׁמַעְתָּ עַד כֹּה.[u]



צורת העורב מתנחם על מהלכו   והוא צולע על ירכו†

וַיֹּאמֶר הָעוֹרֵב, הִנֵּה שַׁבְתִּי הַיּוֹם בִּכְלִמָּה וָבֹשֶׁת,[v] וּלְעוֹלָם בִּגְדֵי עֲנָוָה אֶלְבַּשׁ[w] תִּלְבֹּשֶׁת, וְאֶבְחַר לְנַפְשִׁי חֲלִפוֹת שְׂמָלוֹת[x] לְהִתְקָרֵב, שְׁחֹרוֹת כָּעוֹרֵב,[y] וְאֶמְנַע מִלִּבִּי גַּסּוּת רוּחַ לְמַעַן אָנוּחַ,[z] וְאַל תִּגַּע בִּי רוּחַ גַּאֲוָה וְתַאֲוָתָהּ, לֹא כֻּלָּהּ וְלֹא מִקְצָתָהּ.[a]

וַתֹּאמֶר הַיּוֹנָה, אַחַר אֲשֶׁר אֶל הַגַּאֲוָה כִּחַשְׁתָּ לְטוֹבָתְךָ נֶעֱנַשְׁתָּ, כִּי נָטַשְׁתָּ, וְצַלְעֲךָ וְחָלְיְךָ הֵם יִסּוּרִים שֶׁל אַהֲבָה,[b,118] מִנְחַת

---

[117] אצולות, ‘derived’ (see critical note), constitutes a poor rhyme for שפלות, and one that Ibn Sahula is unlikely to have tolerated. The abstract noun *ʾaṣiluth*, in the Neoplatonic sense of emanation (and semantic extensions thereof), is attested as early as Judah Ibn Tibbon’s Hebrew translation of Judah Halevi’s *Sepher hakuzari* (1: 1, Arabic *fiḍ*ᵘⁿ *faḍa*). Cf. Ibn Sahula’s Preface, n. 6.

[118] For the notion of affliction as the mark of divine love (יסורין של אהבה) see BT *Berakhoth* 5*a*, and the references in *EJ* i, index, 293, s.v. ‘afflictions of love’.

His foot[119] on earth below, without the news
Being proclaimed on high.[d] Therefore, retain
Thy grasp of moral teaching, and for gain
Thou shalt not lack.[e] Let thine heart ever bar
All jealousy of sinners;[f] better, far,
As one of lowly spirit to reside
Midst meek folk, than with proud the spoil divide.[g]
Thus may thy soul attain in heaven's height
Her place, and, by her prudence in the sight
Of God, win grace:[h] beneath her governance,
Protected by her stature, thus advance
To merit life, confident that her seed,
In holy soil implanted, shall succeed."[j]

❧

"Sister, how sweet each word thou sayest slips[k]
Forth!" the Crow answered. "Honey from thy lips
Distils,[l] delightful is thy speech, thy theme
Mellifluous, beneath thy tongue flows cream.[m]
Therefore have I retracted thoughts that I
Once cherished, and make compact with mine eye[n]
That it rove not. Beneath thy pinions' sweep
Henceforth concealed, will I God's threshold keep;[o]
'Tis thou, with thy clean hands,[p] shalt be my stay.
Now therefore, sister, lead me on the way
Of reason, to Dove's City,[q,120] whither thou
Goest, that I, too, go, do I avow,
As thy companion, yea, and wheresoe'er
Thou diest, I die, to be buried there."[r]

❧

The Dove, perceiving clearly that his heart's
Interior, now cleansed, lacked not good parts,[s]
Joyously flapped her wings,[t] as if to show
She smiled on him[u] and his profession. So
They recommenced discussion, as before,
About divine philosophy and lore
Seeking the stairway to the highest plane,
Rejection of the lust for all things vain
Being corollary to resolute
Devotion to humility's[v] pursuit.

[d] BT *Ḥullin* 7*b*
[e] Cf. Prov. 31: 11
[f] Prov. 23: 17
[g] Prov. 16: 19
[h] Cf. Prov. 3: 4
[j] Isa. 6: 13
[k] Cf. Ps. 119: 103
[l] S. of S. 4: 11
[m] S. of S. 4: 11
[n] Job 31: 1
[o] Cf. Pss. 61: 5, 84: 11(10)
[p] Cf. Ps. 24: 4
[q] Zeph. 3: 1
[r] Ruth 1: 16–17
[s] Cf. Ps. 34: 10(9); Deut. 2: 7
[t] Job 39: 13
[u] Mishnah, *ʾAboth* 1: 15
[v] Prov. 22: 4

נְדָבָה. וְכַאֲשֶׁר בֵּאֲרוּ הוֹגֵי הַתּוֹרָה יוֹמָם
וָלָיְלָה,[c] אֵין אָדָם נוֹקֵף רַגְלוֹ[119] מִלְּמַטָּה
אֶלָּא אִם כֵּן מַכְרִיזִין עָלָיו מִלְּמַעְלָה.[d] וְעַתָּה
1380 הַחֲזֵק בְּמוּסָר וְשָׁלָל אַל תֶּחְסָר,[e] וְלֹא יְקַנֵּא
לִבְּךָ בַּחַטָּאִים,[f] טוֹב שְׁפַל רוּחַ אֶת־עֲנָוִים
מֵחַלֵּק שָׁלָל אֶת־גֵּאִים.[g] וְתִזְכֶּה נַפְשְׁךָ אֶל
רוּם גְּבוֹהִים, וְתִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי
אֱלֹהִים,[h] וְתִזְכֶּה וְתִחְיֶה בְּמַעֲלָתָהּ
1385 וּמֶמְשַׁלְתָּהּ, זֶרַע קֹדֶשׁ מַצַּבְתָּהּ.[j]

* * *

וַיֹּאמֶר הָעוֹרֵב, מַה נִּמְלְצוּ אֲחוֹתִי
אִמְרוֹתַיִךְ,[k] נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ,[l] וּמַה
נֶּחְמָד דִּבּוּרֵךְ וְעִנְיָנֵךְ, דְּבַשׁ וְחָלָב תַּחַת
לְשׁוֹנֵךְ.[m] וְעַל זֶה שַׁבְתִּי מֵרַעְיוֹנָי, בְּרִית
1390 כָּרַתִּי לְעֵינָי,[n] לְהִסְתּוֹפֵף בְּסֵתֶר כְּנָפַיִךְ[o]
וְאֶשָּׁעֵן עַל נְקִיּוּת כַּפַּיִךְ.[p] וְעַתָּה אֲחוֹתִי לְכִי
בְּדַרְכֵי שֵׂכֶל וּתְבוּנָה, הָעִיר הַיּוֹנָה,[q,120] כִּי
בַּאֲשֶׁר תֵּלְכִי אֵלֵךְ וְאֶתְחַבֵּר, וּבַאֲשֶׁר תָּמוּתִי
אָמוּת וְשָׁם אֶקָּבֵר.[r]

* * *

1395 וַתֵּרֶא הַיּוֹנָה כִּי בְלִבּוֹ הַנָּבָר אֵין מַחְסוֹר
דָּבָר,[s] וַתְּקַבְּלֵהוּ בְּסֵבֶר פָּנִים[u] וּבִכְנַף רְנָנִים,[t]
וַיְחַדְּשׁוּ דִּבְרֵי חָכְמָתָם כְּבָרִאשׁוֹנָה לְהַשִּׂיג
הַמַּעֲלָה הָעֶלְיוֹנָה, וַיִּטְּשׁוּ דִּבְרֵי הֶבֶל וְתַאֲוָה
עֵקֶב עֲנָוָה,[v] וַיִּרְבּוּ בְּדִבְרֵי חָכְמוֹת, מִשַּׁעֲרֵי

1380 אל] O$_2$ *edd.*; MT AGR לא **ולא**] AGO$_1$R*sv*; MT O$_2$ ואל **יקנא**] GM יקנה, O$_2$ יתקנא

1386 העורב] ^G

---

[119] The *textus receptus* at BT *Ḥullin 7b* reads אצבעו, 'his finger', but the Munich MS has רגליו ('feet'). Ibn Sahula may have selected the latter as apposite to the case of the Crow.

[120] היונה [העיר] at Zeph. 3: 1 means 'oppressive' (NEB 'tyrant city'), but Rashi (cf. also Ibn Ezra, second comment) recognises 'dove' in היונה and construes it in apposition, 'the city, that [foolish] dove' (cf. Hos. 7: 11).

Much did they speak of wisdom, loud did praise
Her powers, which from death's very door[w] can raise. [w] Ps. 107: 18
One would quote Scripture, tother would expound,
One cite a legal topic, then, around
It, tother commented on all implied;[121]
Then turned to worship, one in praise, beside
The other's lauds, as if they sang in choir
Between the Temple's porch and altar's fire:[x] [x] Mishnah, *Yoma* 3: 8
One of them decked in robes of righteousness[y] [y] Cf. Isa. 61: 10
Befitting such as would their sins confess,[z,122] [z] Isa. 59: 20
One to the seven heavens'[123] heights ascends,
Whilst one his way to the Lord's mountain[a] wends: [a] Ps. 24: 3
One, who in thought to mystic spheres could rise,
Might upon Israel's Holy One set eyes,[b] [b] Isa. 17: 7
Whilst tother's strides towards the saints' camp aim
To sign God's roll, proud to bear Israel's name.[c] [c] Isa. 44: 5
Thus 'twas, in goodly deeds their years they spent[d] [d] Job. 21: 13
And dwelt serene, each day more confident,[e] [e] Isa. 32: 18
From trouble free, sans terror, curse, or gale
Of indignation,[f] free from dearth, or rail [f] Cf. Ps. 78: 49
By Satan, their demeanour to indict,
Ne'er did mishap disaster expedite;
Of delicacies they their fill might eat,
Flourishing, and with luxury replete.[g] [g] Ps. 92: 15(14)

* * *

A poet, prompted by their state of bliss
To rouse the heart of slumberers, wrote this:

Ye sleepers in a darkened world that lie,[h] [h] Isa. 18: 3
A city to man-caused disaster prone
And in a passing moment overthrown,[j] [j] Cf. Lam. 4: 6
Vicissitudes which surely signify
That this world, and all those who occupy
Their spot thereon, are dreams—the joys they own
By sorrows counterbalanced,[124] *and grief's tone:*
Observe humility's degree, how high
Esteemed[125] *their stature, who make lowliness*
Their guiding light. See how his humbled soul

---

[121] See Ibn Sahula's Introduction, nn. 24, 25, and Appendix 2, IV n. 44.

מָוֶת[w] מְרוֹמְמוֹת. זֶה קוֹרֵא וְזֶה דּוֹרֵשׁ, זֶה שׁוֹנֶה וְזֶה מְפָרֵשׁ,[121] זֶה מוֹדֶה וְזֶה מְשַׁבֵּחַ, בֵּין הָאוּלָם וְהַמִּזְבֵּחַ,[x] זֶה מַעֲדֶה צְדָקָה וּבִגְדֵי יֶשַׁע[y] לְשָׁבֵי פֶּשַׁע,[z,122] זֶה יַעֲלֶה אֶל רוּם מְעוֹנָי,[123] וְזֶה יַעֲלֶה אֶל הַר ה׳,[a] זֶה מַחְשְׁבוֹתָיו מַעֲלוֹת עֶלְיוֹנוֹת תִּשְׁעֶינָה וְעֵינָיו אֶל קְדוֹשׁ יִשְׂרָאֵל תִּרְאֶינָה,[b] זֶה יַרְבֶּה לַעֲלוֹת וּבִקְהַל קְדוֹשִׁים יַחֲנֶה, זֶה יִכְתֹּב יָדוֹ לַה׳ וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה.[c] וַיְבַלּוּ בַּטּוֹב[d] שְׁנוֹתָם וּבְמִשְׁכְּנוֹת מִבְטָחִים[e] יְמוֹתָם, אֵין פַּחַד וְאֵין צָרָה, אֵין זַעַם וְאֵין עֶבְרָה,[f] אֵין חֹסֶר וְאֵין מִגְרָע, אֵין שָׂטָן וְאֵין פֶּגַע רָע, וַיִּשְׂבְּעוּ מַעֲדַנִּים, דְּשֵׁנִים וְרַעֲנַנִּים.[g]

❧

וְעַל זֶה אָמַר הַמְשׁוֹרֵר לְהָקִיץ לֵב יָשֵׁן לְעוֹרֵר:

יְשֵׁנִים שֹׁכְנֵי אֶרֶץ[h] חֲשׁוּכָה
וְעִיר פֶּגַע כְּמוֹ רֶגַע הֲפוּכָה,[J]

הֲלֹא תֵּבֵל וְיוֹשְׁבֶיהָ חֲלוֹמוֹת
וְשִׂמְחָתָהּ בְּתוּגָתָהּ מְשׁוּכָה.[124]

רְאוּ מַעֲלוֹת אֲצוּלוֹת בַּעֲנָוָה
וּבַשִּׁפְלוּת עֲלִיָּתָהּ עֲרוּכָה,[125]

1403 אל] A על

1404 אל הר] GO$_1$R *edd.*, MT Mic. 4: 2 (Ps. 24: 3 בהר); A על

1408 לה׳] codd. reg.; *sv* לשם **ויבלו**] codd. *edd.*, MT *kethib*; *qere* ויכלו

1414 לעורר] G ולעורר, O$_2$ + וישא משלו

1415 חשוכה] O$_1$(?< חשובה) *vz*; M(?) חשיכה

1416 תבל] O$_2$ תאבל **ושמחתה**] O$_1$O$_2$ שמחתה **בתוגתה**] O$_1$ בתוגה **משוכה**] *edd.*; codd. מסוכה

1417 אצולות] O$_1$ הצולות(?) **עליתה**] codd. עלייתם **ערוכה**] O$_2$ ארוכה

---

[122] Conceivably Ibn Sahula is here describing contemporary Christian penitential practice. The white garb of the penitent (the 'white sheet' of English idiom) was no doubt a familiar sight in Castile, even before the Inquisition imposed the wearing of a yellow garment bearing a white cross on heretics reconciled to the church—a dress known, from its similarity to the Benedictine *scapula*, as a *sambenito*.

[123] מעון ('resort') is the name of the fifth of the seven heavens listed in BT *Ḥagigah* 12*b*. See Ginzberg, *Legends*, i. 9 f., v. 9 f. nn. 20 f.

[124] משוכה (stem משך = 'pull, draw out') is here used in the sense of 'valued [against]', doubtless under the influence of Job 28: 18, 'the value (משך) of wisdom is [more] than [that of] corals'. In rabbinic Hebrew משיכה, the act of 'drawing' an article towards oneself in the course of a commercial transaction with a view to taking possession, is one method of completing purchase: BT *Baba Meṣiaʿ* 47*b*. מסוכה (with *samekh* in place of *shin*: see critical note) means 'mingled'.

[125] The passive participle *qal* of ערך (= 'arrange') is here used, in order to fit metre and rhyme, as the equivalent of the *hophʿal*, this stem in the *hiphʿil* meaning to 'assess, compare'.

Did a mere bird's[126] *nobility enhance:*
Should any man intelligence possess
To comprehend, his reason we extol;
For such can but to sovereignty advance.'[k]

The Cynic marked how smoothly ran the rhyme
In tales whereof the telling was sublime,
Likewise the fence, raised to so great a height,
Of firm distinction between wrong and right.
He understood the poems' point, to quail
In anguish at the archers' deadly hail.[l]
'Who dares', quoth he, 'this Moralist to face?
What could he say, to justify his case,[m]
How vanquish thoughts to which his verse lent charm,
With what rejoinder his reproof disarm?[n]
Each word he speaks is clear of dross, direct,
Upright, as seen by men of intellect.[o]
If worsted, naught will I repeat: beyond
What I have said once, will I not respond.'[p]

* * *

A fifth approached, to challenge, blazing rage,[q]
Eager as ever slave gasped to assuage
In shade his sweated toil.[r] 'Who is he, then',[s]
Said he, 'this Moralist, to whom all men
Appeal, forsooth, who has no less than four
Critics refuted?[127] I'll assemble more
Troops to repel his verse, yea, I shall turn
The clock back[t]—for his fables, nor concern
Nor will I have regard: the strength I wield
Is that of rock, in brazen flesh[u] concealed.'
He took his stand to face him: striding straight
Ahead, alone,[v] he ploughed, to elongate
A furrow fraught with ill,[w] loud tones to use,
Hectoring, in the language of the Jews.[x]

[k] Cf. 1 Sam. 18: 8
[l] 1 Sam. 31: 3
[m] Cf. Gen. 44: 16
[n] Cf. Hab. 2: 1
[o] Prov. 8: 9
[p] Job 40: 4–5
[q] Exod. 11: 8
[r] Cf. Job 7: 2
[s] Gen. 27: 33
[t] Isa. 38: 8
[u] Cf. Job 6: 12
[v] Cf. Exod. 24: 2
[w] Cf. Ps. 129: 3; Job 4: 8
[x] 2 Kgs. 18: 28

---

[126] For עפאים meaning 'birds', cf. Appendix 2, II n. 131.

תְּנוּ לֵב אֶל עֳפָאִים[126] מַחֲזִיקִים
בְּמַעֲלָתָם וְנִשְׁמָתָם נְמוּכָה.

⟨וְ⟩שׁוֹמֵעַ וְאִישׁ מַשְׂכִּיל יְהֻלָּל
לְפִי שִׂכְלוֹ, וְעוֹד לוֹ אַךְ מְלוּכָה.[k]

וַיְהִי כִּרְאוֹת הַמַּקְשֶׁה מַעֲלַת מְלִיצוֹת וְגֹבַהּ הַמְּחִצּוֹת, וּכְשָׁמְעוֹ הוֹרָאַת הַשִּׁירִים, וַיָּחֶל מְאֹד מִן הַמּוֹרִים.[l] וַיֹּאמֶר, אִם יַעֲמֹד אִישׁ נֶגֶד הַמְחַבֵּר מַה יִּצְטַדָּק וּמַה יְּדַבֵּר,[m] וּמַה יַּעֲלֶה עַל מְלִיצָתוֹ וְדַעְתּוֹ וּמַה יָּשִׁיב עַל תּוֹכַחְתּוֹ.[n] הֲלֹא דְּבָרָיו מִכָּל־סִיג נִשְׁמָרִים, כֻּלָּם נְכֹחִים לַמֵּבִין וִישָׁרִים.[o] וְעַתָּה, אִם קַלּוֹתִי לֹא אֲשַׁנֶּה, אַחַת דִּבַּרְתִּי וְלֹא אֶעֱנֶה.[p]

❧

וַיִּגַּשׁ הַחֲמִישִׁי בָּחֳרִי אָף,[q] כְּעֶבֶד צֵל יִשְׁאַף,[r] וַיֹּאמֶר, מִי אֵפוֹא[s] הַמְחַבֵּר הַנִּתְבָּע, מַמְרֵא קִרְיַת אַרְבָּע.[127] אֲנִי אַרְבֶּה עַל מְלִיצָתוֹ חֲיָלוֹת, הִנְנִי מֵשִׁיב אֶת־צֵל הַמַּעֲלוֹת,[t] וְלֹא אַבִּיט לִמְשָׁלָיו וְלֹא אָחוּשׁ, כֹּחַ אֲבָנִים כֹּחִי וּבְשָׂרִי נָחוּשׁ.[u] וַיָּקָם וַיַּעֲמֹד נֶגְדּוֹ, וַיִּגַּשׁ הוּא לְבַדּוֹ,[v] וַיַּחֲרֹשׁ אָוֶן וַיַּאֲרִיךְ מַעֲנִית,[w] וַיִּקְרָא בְקוֹל גָּדוֹל יְהוּדִית.[x]

1418 במעלתם] O_2 במעגלותם
1419 ⟨ו⟩שומע] codd.; *s* שומע pref. *shewa*, *vz* שומע **משכיל**] M משכים **אך מלוכה**] A המלוכה
1426 אם] codd. *v;* MT הן, *s* עם
1427 לא] codd. *edd.;* MT מה
1428 ויגש] O_2 ויקם
1435 גדול יהודית] O_2 צווחנית

---

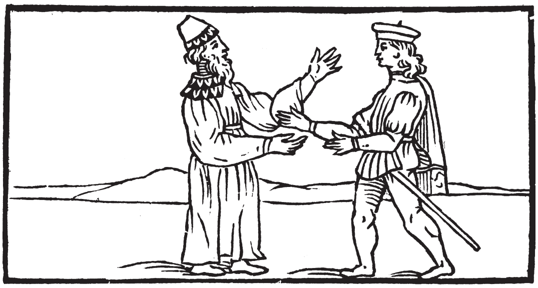
[127] The combination ממרא קרית ארבע may be explained thus. The alternative name for Hebron, where Abraham purchased a sepulchre, was קרית ארבע ('city of four'), Gen. 23: 2; and since in verse 17 the sepulchre is stated to be 'before Mamre', the latter must have been near, if not identical with, Qiryath ʾArbaʿ = Hebron. Four is here applied to the four challengers refuted up to this point by the Moralist; ממרא, the place-name, is also allusively identified with ממרה (מרה = 'rebel'), meaning one who is 'contumacious', as in the title of Maimonides' הלכ׳ ממרים ('Laws of Rebellious Elders') (*Mishneh torah*, 'Book of Judges', treatise iii).

THE
FIFTH PART

השער החמישי

The Fifth Part

Now be true reverence extolled:
Naught else remains,[a] for all is told



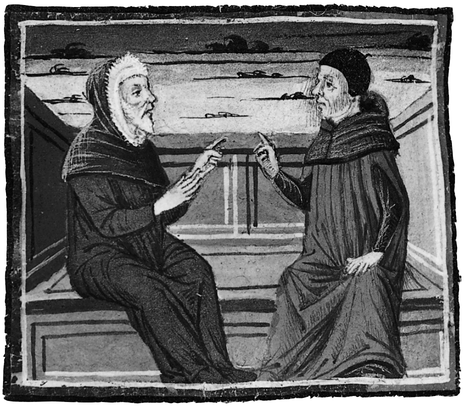
Cynic and Author here are seen
Discussing: their debate is keen

‘WHO’, SAID THE CYNIC, ‘though one of avowed
Reverence,[b] can of knowledge yet be proud?
Why in thy fables’ drift dost so rejoice
That like a trumpet thou must raise thy voice,[c]
Nor art, here in my presence, overawed,
Fearing instead the word of God, thy Lord?[d]
Whom would thy thoughts, uttered in such intense
Tone challenge?[e] Nay, thou hast fond confidence
In Him thou fearest:[f] fear no profit brings,
Just as from zeal for God no damage springs.
All must spell weariness, all things must end
As was decreed, and man cannot forfend
Nor tear his sentence up:[1] prayer has no power
Nor fear of God to save, in evil’s hour.[g]
For all things from necessity proceed:
None may escape the lot of each decreed
In his nativity, his destined date
To meet; and whatsoever be his fate,
God prospers the event.[h] Men’s deeds do not,
Be they good, be they ill, alter a jot.[j]
How should the stars, set in their course,[k] elect
To swerve, each from his house? Men genuflect

[a] 2 Kgs. 19: 4
[b] Deut. 20: 8
[c] Isa. 58: 1
[d] Cf. Exod. 9: 20
[e] 2 Kgs. 19: 22
[f] Job 4: 6
[g] Cf. Jonah 4: 6
[h] Gen. 39: 3
[j] Lev. 27: 10
[k] Cf. Judg. 5: 20

השער החמישי

בְּמַהֲלַל הַיִּרְאָה הַנּוֹרָאָה הַשְּׁאֵרִית הַנִּמְצָאָה[a]



צורת המקשה והמחבר   זה אל זה ידבר

וַיֹּאמֶר הַמַּקְשֶׁה, מִי הָאִישׁ הַיָּרֵא[b] וּבְדֵעָה מִתְגָּאֶה, וְלָמָּה תִּשְׂמַח בְּרוּחַ מְשָׁלֶיךָ, כַּשּׁוֹפָר הָרֵם קוֹלֶךָ,[c] וְאֵיךְ לֹא תֵבוֹשׁ מִפָּנַי, הַיָּרֵא דְּבַר ה׳,[d] וְעַל מִי הֲרִימוֹתָ קוֹל[e] מַעֲלוֹתֶיךָ, הֲלֹא יִרְאָתְךָ כִּסְלָתֶךָ.[f] כִּי לֹא תוֹעִיל יִרְאָה, וְלֹא תַזִּיק קִנְאָה, כִּי כָל־הַדְּבָרִים יְגֵעִים וּבִגְזֵרָה מַגִּיעִים, וְלֹא יוּכַל אָדָם לִמְנֹעַ וּגְזַר דִּין לִקְרֹעַ,[1] וְלֹא יוֹעִיל יִרְאָתוֹ וְשַׁוְעָתוֹ לְהַצִּילוֹ מֵרָעָתוֹ.[g] כִּי עַל הַכֹּל מֻכְרָח, וְאֵין מָנוֹס וְאֵין מִבְרָח, וַאֲשֶׁר יְחַיֵּב עָלָיו מוֹלָדוֹ הַכֹּל יַגִּיעַ אֶל הַמּוֹעֵד אֲשֶׁר יְעָדוֹ, וַאֲשֶׁר הוּא עֹשֶׂה הַשֵּׁם מַצְלִיחַ בְּיָדוֹ,[h] בֵּין טוֹב וּבֵין רַע בַּעֲשׂוֹתוֹ לֹא

1 ויאמר] *vz*; codd. *s.* אמר

4 דבר] MT codd. pref. את; *sv* דברי

9 להצילו] *vz*; MT codd. להציל לו *s*

11 יחיב] AGM(?); O_1O_2R חייב אדם   **עליו**] A על   **מולדו**] M מלידו

12 יעדו] codd.; *sv* יעידו   **ואשר**] codd. *edd.*; MT כל אשר

---

[1] The phrase echoes the penitential litany *ʾabinu malkenu*; see e.g. Singer, *Prayer Book*, 56.

Or supine lie, e’en as the stars direct.
No one can raise his head, or can incline,
Save as his predetermined luck design.[l]
As for thee, ne’er again thy soul would quail
If thou wert made acquainted with the tale
About the stork and frog; whom heretofore
Thou hast revered, would hold no terrors[m] more.’[2]

* * *

‘How’, quoth the Moralist, ‘came this affair,
Whereat thy reason basks in such an air
Of splendid triumph?’ ‘On a time’, said he,
‘A stork did build her nest high in a tree—
Some pine, or fir[n]—near Egypt’s eastern shore.
Wise was she,[o] and endowed with secret lore;[p]
Attending scholars’ words, she had addressed
Their constant service,[q] on a mountain crest.[r]
Joy at her rank spread blooms of happiness
Rose-like[s] midst all the birds;[3] princes, no less,
Rejoiced, and saints exulted[t] that in her
Such quality was found. Her provender
Came from a swamp—hard by her nest she found
Frogs in their multitudes did there abound.
Thence daily she her appetite would slake
And for her household, too, enough would take.
Now, as it chanced, within that selfsame bog
Quiet and inoffensive, dwelt[u] a frog:
A perfect specimen, her[4] soul brought low
By meekness before all. Much did she know,
And, caring for her safety, lay confined
In some fast hide,[v] whene’er the Stork would find
Her prey. The Stork, marking her manner, knew
That for each action her resolve was cue,
So planned by guile to trap her. She came near
Her house door, to attack her in the rear,
Where stragglers lag,[w] parables to indite
And catch the other’s ear. “Who thinks it right”,
Said she, “to hide on trouble’s day, and skulk
Beneath a tree-trunk’s weight, its thickest bulk?[x]

[l] Cf. BT *Shabbath* 156a
[m] Deut. 31: 8
[n] Isa. 41: 19
[o] 2 Sam. 14: 2
[p] Cf. Job 11: 6
[q] Cf. Mishnah, *ʾAboth* 6: 6
[r] Deut. 12: 2
[s] Hos. 14: 6(5)
[t] Ps. 149: 5
[u] Ps. 94: 17
[v] Josh. 6: 1
[w] Cf. Deut. 25: 18
[x] Cf. BT *Berakhoth* 64a

---

[2] The Hebrew clause-endings (תחת . . . נבהלת) are unrhymed, perhaps through lack of revision.
[3] For עפאים = ‘birds’ see Appendix 2, II n. 131.

יַחֲלִיפֶנּוּ וְלֹא יָמִיר אֹתוֹ.[j] כִּי אֵיךְ יִתְחַלְּפוּ
וְיִשְׁתַּנּוּ מִמַּזְּלוֹתָם הַכּוֹכָבִים מִמְּסִלּוֹתָם,[k]
וְאִם כָּרַע אָדָם אוֹ שָׁכַב הַכֹּל עַל פִּי הַכּוֹכָב.
וְאִם יַשְׁפִּיל רֹאשׁוֹ אִם יָרִים מַזָּלֵהּ גָּרִים.[l]
וְאַתָּה אִם הָיִיתָ יוֹדֵעַ מְשַׁל הַחֲסִידָה
וְהַצְּפַרְדֵּעַ לֹא תִהְיֶה נַפְשְׁךָ נִבְהֶלֶת, וּמוֹרַאֲךָ
לֹא תִירָא וְלֹא תֵחָת.[m,2]

❧

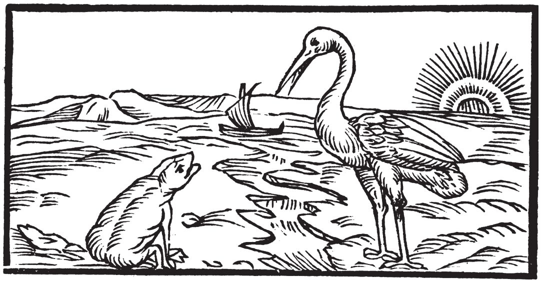
וַיֹּאמֶר הַמְחַבֵּר, אֵיכָה הָיָה הַדָּבָר אֲשֶׁר שִׁכְלְךָ בְּהוֹדוֹ גָּבָר. וַיֹּאמֶר, כִּי קִנְּנָה חֲסִידָה בְּדֶרֶךְ שׁוּר, בְּרֹאשׁ תִּדְהָר וּתְאַשּׁוּר,[n] וְהִיא אִשָּׁה חֲכָמָה[o] בְּכָל־חָכְמָה נַעֲלָמָה,[p] כִּי שִׁמְשָׁהּ[q] נְבוֹנִים וַחֲכָמִים עַל־הֶהָרִים הָרָמִים.[r] וּבְמַעֲלָתָהּ כָּל־הָעֳפָאִים[3] יִשְׂמָחוּ, וְכַשּׁוֹשַׁנָּה יִפְרָחוּ,[s] וְיָשִׂישׂוּ בְּטוּבָהּ נְדִיבִים וּנְגִידִים, יַעַלְזוּ חֲסִידִים.[t] וַתְּהִי מִתְפַּרְנֶסֶת מֵאֲגַם מַיִם לְקִנָּהּ קָרוֹב, אֲשֶׁר שָׁם צְפַרְדְּעִים לָרֹב, וַתִּקַּח בְּכָל־יוֹם כְּתַאֲוָתָהּ, מַאֲכָל לְבֵיתָהּ. וְשָׁם הָיְתָה[4] צְפַרְדֵּעַ אַחַת תַּמָּה, שָׁכְנָה דוּמָה,[u] וְנַפְשָׁהּ לְכָל־אָדָם נִכְנַעַת, מַכֶּרֶת וְיוֹדַעַת. וַתְּהִי בְּעַצְמָהּ מִשְׁתַּמֶּרֶת, וּבְבֹא הַחֲסִידָה לְצוּדָהּ מִסְתַּתֶּרֶת, סֹגֶרֶת וּמְסֻגֶּרֶת.[v] וַיְהִי בְּהִתְבּוֹנֵן הַחֲסִידָה חֲרִיצוּת מִפְעָלֶיהָ בִּדְרָכֶיהָ וּבִשְׁבִילֶיהָ, וַתַּחְשֹׁב לְצוּדָהּ בְּעָרְמָתָהּ, וַתִּקְרַב אֶל פֶּתַח בֵּיתָהּ, וַתְּדַבֵּר בְּאָזְנֶיהָ מְשָׁלִים לְזַנֵּב הַנֶּחֱשָׁלִים.[w] וַתֹּאמֶר, מִי הוּא זֶה הַמִּסְתַּתֵּר בְּיוֹם צָרָה וְנִכְנָס בֶּעָבִי

19 ומוראך] G מראך
21 ויאמר] O$_2$ + אליו
22 ויאמר] G + אמרו

---

[4] צפרדע ('frog') is presumably masculine in Hebrew (plural צפרדעים). Ibn Sahula's treatment of it as feminine is probably due to Exod. 8: 2(6), where the feminine verb indicates that the singular is used in a collective sense; cf. Gesenius, *Hebrew Grammar*, 440, §135*p*, 464, §145*k* n. 1. Pressing the feminine, R. ʿAqiba drew exegetical conclusions; see *Exodus Rabbah* 10: 4, ed. Vilna, fo. 22a, col. ii; Ginzberg, *Legends*, ii. 349 f., v. 428 n. 179. Ibn Sahula may have been influenced by this.

Time points, to summon each created thing,
Round all that live, at its due time,[y] to fling
His net: on tribe or land[z] his purpose, willed
As was decreed, is utterly fulfilled,
And no device, or nicely balanced thought,
Or hiding of the face[a] avails one aught."

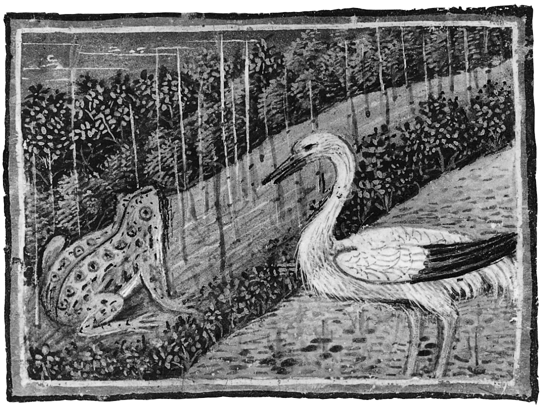


The Frog lurks in her pond. The Stork
Into her ear pours forth her talk

Her voice brought shudders to the Frog, who chose
Her words with care, an answer to compose.[b]
"Has not", she said, "the God of Israel made
Known His commandment, on all mankind laid,
'*With all thy might from evil keep aloof*',[c]
Ordaining, too, that each protect his roof
Building a battlement,[d] that God may call
Him free of sin[e] should any, nathless, fall?
Likewise He ordered those of craven heart
Dismissed ere battle, homeward to depart,[f]
Him also, who must for his vineyard wait
New planted, nor yet cropped, or dedicate
A new house.[g] Any such must be released[h]
Lest, by their death in war,[j] should be increased
Dumbfounded anguish. Homicide, likewise,
The Law defines,[k] and punishment applies
To those that crush the poor, whether they stand
In court, or at the gate[l] with outstretched hand.
Yea, God's Law knows four major groups of tort:[m]
All these are there to warn men what they ought
Alertly shun. And now, if fate's decree
Were truth, moral alertness would but be

[y] Cf. Eccles. 9: 12
[z] Job 37: 13
[a] Job 24: 15
[b] Judg. 5: 29
[c] Deut. 23: 10(9)
[d] Deut. 22: 8
[e] Cf. Exod. 34: 7
[f] Cf. Deut. 20: 8
[g] Cf. Deut. 20: 5–6
[h] Num. 8: 25
[j] Deut. 20: 5–6
[k] Cf. Num. 35: 11
[l] Cf. Prov. 22: 22
[m] Mishnah, *Baba Qamma* 1: 1

הַקּוֹרָה.[x] הֲלֹא הַזְּמָן מוֹרֶה, לְכָל־נוֹצָר קוֹרֵא, וּפוֹרֵשׂ עַל חַי רִשְׁתּוֹ בְּבֹא עִתּוֹ,[y] וּמַשְׁלִים עַל פִּי הַגְּזֵרָה חֶפְצוֹ, אִם־לְשֵׁבֶט אִם־לְאַרְצוֹ.[z] לֹא יוֹעִילוּ תַּחְבּוּלוֹת וְעִנְיָנִים, וְסֵתֶר פָּנִים.[a]



צורת הצפרדע באגם מסתתרת
והחסידה באזנה מדברת

וַתֶּחֱרַד הַצְּפַרְדֵּעַ לִשְׁמֹעַ קוֹלָהּ, אַף הִיא תָּשִׁיב אֲמָרֶיהָ לָּהּ.[b] וַתֹּאמֶר, הֲלֹא צִוָּה הַשֵּׁם אֱלֹהֵי יִשְׂרָאֵל לְהִשָּׁמֵר הָאָדָם בְּכֹחַ וָאֵל, וְכָתַב לְהַצִּילוֹ מֵחֹסֶר וּמִגְרָע, וְנִשְׁמַרְתָּ מִכֹּל דָּבָר רָע.[c] וְצִוָּה לַעֲשׂוֹת מַעֲקֶה[d] פֶּשַׁע וָחֵטְא יְנַקֶּה,[e] וְכָל־אִישׁ יָרֵא וְרַךְ הַלֵּבָב בְּיִרְאָתוֹ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ.[f] וְכֵן אִם נָטַע כֶּרֶם וּבָנָה בֵּית[g] מִדָּה יָשׁוּב מִצְּבָא הָעֲבֹדָה,[h] פֶּן יָמוּת בַּמִּלְחָמָה[j] וְתִרְבֶּה עַגְמוּת נֶפֶשׁ נִדְהָמָה, וְדִין רוֹצֵחַ מַכֶּה,[k] וְאֶבְיוֹן בַּשַּׁעַר יְדַכֵּא,[l] וְדִין אַרְבַּע אֲבוֹת נְזִיקִין,[m] תּוֹרָה וְחֻקִּים. הֲלֹא כָּל־אֵלּוּ לְהַזְהִיר אָדָם עַל שְׁמִירָתוֹ, וּלְהִמָּלֵט בַּחֲרִיצוּתוֹ. וְאִם הַגְּזֵרָה אֱמֶת, עִנְיַן

52 וישב] MT; codd. *vz* וישוב, ^*s*

52–3 לביתו . . . ישוב] ^A

A false delusion—great feats, which transcend
Search[n] for inherent value in their end;
And plethora of precepts would prove vain
In the fulfilment, seeing fate would reign.
Nay, man was granted free will, that he should
Seek serene bliss,[o] pursuing what is good,
Avoiding stumbling-blocks, those sick to heal
Who falter. But, should he suggestions feel
Stir which to hazard point, himself must bear
The risk:[p] which is why Scripture did declare
Beside each charge, the warning, to beware."[5]

[n] Cf. Job 5: 9
[o] Cf. Ruth 3: 1
[p] Ezek. 33: 4–5

❧

The Stork replied, "Nor knowledge, counsel, wit,
Nor flowered speech avail a man one bit
To circumvent, by action, any end
For him decreed;[q] fate will frustration send,
Though with raised voice he to the skies[r] has cried
The stars and signs of heaven will decide:
Regarding all affairs on earth, 'tis these
Command, despite an intercessor's[s] pleas.
And as their watches' ordered progress swings
Round, and the predetermined season brings,
Men between morning's dawn and dusk are crushed[t]
And in a trice down into hell are rushed:[u]
No man escapes, when his allotted[v] day
Comes, and disaster's hour. Such was the way
Of a great king in trouble—'twas indeed
Trouble befell[w] him, by no action freed
From that fate which his native sign decreed."

[q] Cf. Esther 2: 1
[r] Cf. Job 20: 6
[s] Cf. Job 36: 32
[t] Job 4: 20
[u] Job 21: 13
[v] Cf. Ruth 2: 3
[w] Cf. Ezek. 21: 12(7)

❧

"What", said the Frog, "befell this king, who planned
So cunningly?"[6] "Once", said she, "in the land
Of the Chaldeans[x] lived a king—in all
Respects his charm[y] was such, it must enthral:
Great his majestic splendour, high was stacked
His treasure, to his court did he attract
Great scholars, men of eminence. From those
Reckoned the top professors there, he chose

[x] Jer. 50: 25
[y] Cf. S. of S. 5: 16

הַחֲרִיצוּת שֶׁקֶר, עֹשֶׂה גְדֹלוֹת אֵין חֵקֶר,[n] וְרֹב
הַמִּצְוָה תִּהְיֶה לְבַטָּלָה, וּבְיַד הַגְּזֵרָה הִיא
הַמֶּמְשָׁלָה. אַךְ אָמְנָם בְּיַד אָדָם רְשׁוּת וָכֹחַ
לְבַקֵּשׁ מָנוֹחַ,[o] וּלְהִשָּׁמֵר מִן הַמִּכְשׁוֹלִים
וּלְרַפֵּא הַחוֹלִים, וְאִם יִסְתַּכֵּן בְּרַחֲשׁוֹ דָּמוֹ
בְּרֹאשׁוֹ.[p] עַל כֵּן כָּתוּב בַּתּוֹרָה אַזְהָרוֹת[5]
הַשְּׁמִירָה.

❧

וַתֹּאמֶר הַחֲסִידָה, אֵין חָכְמָה וְאֵין עֵצָה
וָדַעַת וּמְלִיצָה, לְהִמָּלֵט אָדָם בְּמִפְעָלָיו מִכֹּל
אֲשֶׁר נִגְזַר עָלָיו.[q] וּרְצוֹן הַגְּזֵרָה יְנִיאוֹ אִם
יַעֲלֶה שָׁמַיִם שִׂיאוֹ,[r] וְכֹכָבִים וּמַזָּלוֹת בָּרָקִיעַ
יְצַוּוּ עַל פְּנֵי תֵבֵל כְּמַפְגִּיעַ.[s] וּבְהַגִּיעַ עֵת
גְּזֵרוֹתֵיהֶם כְּסֵדֶר מִשְׁמְרוֹתֵיהֶם מִבֹּקֶר לָעֶרֶב
יֻכַּתּוּ,[t] וּבְרֶגַע שְׁאוֹל יֵחַתּוּ,[u] וְאִישׁ לֹא יִמָּלֵט
בְּעֵת שִׁבְרֵהוּ וַיִּקֶר מִקְרֵהוּ.[v] כַּאֲשֶׁר קָרָה
לְמֶלֶךְ גָּדוֹל תְּלָאָה, נִהְיָתָה וּבָאָה,[w] וְלֹא
הוֹעִיל מִפְעָלוֹ לְהַצִּיל מִגְּזֵרָה מַזָּלוֹ.

❧

וַתֹּאמֶר הַצְּפַרְדֵּעַ, אֵיכָה הָיָה הַדָּבָר אֲשֶׁר
קָרָה לַמֶּלֶךְ הַנָּבָר.[6] וַתֹּאמֶר, הָיָה מֶלֶךְ אֶחָד
בְּאֶרֶץ כַּשְׂדִּים,[x] כֻּלּוֹ מַחֲמַדִּים,[y] וַיְהִי גָּדוֹל
בְּהוֹדוֹ וַהֲדָרוֹ, וַיִּגְבַּהּ בְּעָשְׁרוֹ, וַיְקָרֵב
לְמִשְׁמָעוֹ הַחֲכָמִים הַגְּדוֹלִים וְהָרָמִים, וַיִּבְחַר

59 אין] A *edd.*; MT ואין, codd. עד אין

76 היה הדבר] ~R

---

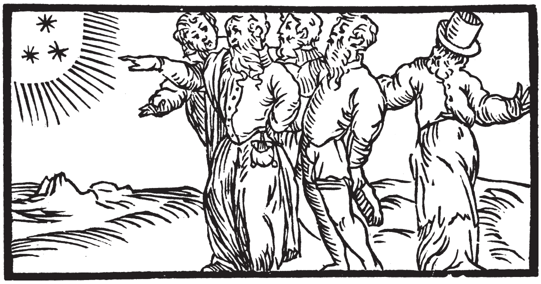
[5] This glances at the rabbinic principle in jurisprudence that penalties for offences are not to be imposed unless they have already been formally enunciated: *Siphrey*, 'Shopheṭim', 173, on Deut. 18: 12, ed. Finkelstein, 220. Cf. BT *Sanhedrin* 56*b*. See II n. 136.

[6] See IV n. 54. 'Pure' being hardly an apposite epithet here, Ibn Sahula may, through an unconscious Arabism (*nabr*), have used נבר in the sense of 'cunning', even if he did not so understand it at 2 Sam. 22: 27 = Ps. 18: 27(26).

Astrologers—the team was composite;
One was from Moab, one an Ammonite,
The third an Amorite, whilst one man more,
A Hittite, timely joined,[z] made up the four.
Each one knew well how heaven's signs are seen
To hint, and could interpret what they mean,[a]
Expert in esoteric lore.[b] The king,
For love, advanced their state, entitling
With ever higher rank,[c] and never stirred
Forth, nor from war returned,[d] save at their word,
Nor anger nor appeasement showed, unless
They, in the course of practice, said him yes,
Whether he should grant audience, or withhold
Access from suitors. They it was who told
Him when the time would demolition suit
Or building;[e] they pronounced on each dispute.[f]

❧

Whilst the king reigned[g] all glorious, relieved
By God of frontier wars,[h] his wife conceived.
Her time was full to be delivered:[j,k] pain
Seemed to increase, but ere her pangs could gain
Intensity, she had brought forth a son.[l]
His majesty lost no time, but did run
To summon the astrologers, who each
Could read, from pointers, what the times would teach.[m]
'Haste!' cried his minions, 'con the pattern drawn
In his nativity, instruct us, warn
What we must do for this boy newly born.'[n]
What brains each magus had, he straight applied
To learn what fortune did his future hide.[o]



Star-gazers[4] *rave as, astrolabe in hand,*[†]
On arrogated dignity they stand

---

[z] Lev. 16:21
[a] Cf. Eccles. 8:1
[b] Cf. BT *Berakhoth* 58*a*
[c] Isa. 63:9
[d] Cf. Num. 27:17
[e] Cf. Eccles. 3:3
[f] Deut. 21:5
[g] Cf. Esther 1:2
[h] 2 Sam. 7:1
[j] Cf. Hos. 13:13
[k] Gen. 38:28
[l] Isa. 66:7
[m] Cf. Esther 1:13
[n] Judg. 13:8
[†] Ezek. 9:1

מֵהֶם אֲנָשִׁים נֶחְשָׁבִים, הַחוֹזִים בַּכֹּכָבִים. הָאֶחָד מוֹאָבִי וְהַשֵּׁנִי עַמּוֹנִי וְהַשְּׁלִישִׁי אֱמוֹרִי וְהָרְבִיעִי חִתִּי, אִישׁ עִתִּי,[z] וְכָל־אֶחָד יוֹדֵעַ פֵּשֶׁר דְּבָרִים[a] וּרְמָזִים, חַכְמֵי הָרָזִים.[b] וַיֹּאהֲבֵם הַמֶּלֶךְ וַיְגַדְּלֵם, וַיְנַשְּׂאֵם וַיְנַטְּלֵם,[c] וְעַל פִּיהֶם יָבֹא וְעַל פִּיהֶם יֵצֵא,[d] יִקְצֹף וְיִתְרַצֶּה, עַל פִּי מְרוּצָתָם יַרְחִיק וְיַקְרִיב, וְעַל מַאֲמָרָם יִבְנֶה וְיַחֲרִיב,[e] וְעַל פִּיהֶם יִהְיֶה כָּל־רִיב.[f]

❧

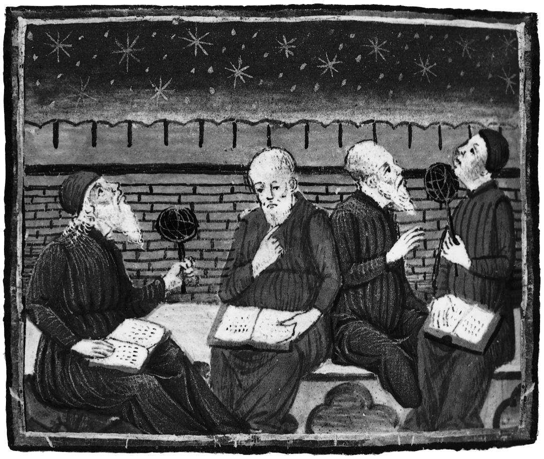
בַּיָּמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ עַל כִּסֵּא[g] מַהֲלָלוֹ, וְהַשֵּׁם הֵנִיחַ־לוֹ,[h] וְהִנֵּה אִשְׁתּוֹ מְעֻבֶּרֶת וְעַל הַמַּשְׁבֵּר עוֹמֶדֶת,[j] הָרָה לָלֶדֶת, וַיְהִי בְלִדְתָּהּ[k] וַיֶּחֱזַק צִירָהּ וּכְאֵבָהּ נֶעְכָּר, בְּטֶרֶם יָבוֹא חֵבֶל לָהּ וְהִמְלִיטָה זָכָר.[l] וַיְמַהֵר הַמֶּלֶךְ לִקְרֹא לַחוֹזִים וְיוֹדֵעַ עִתִּים[m] וּרְמָזִים, וַיֹּאמֶר[וּ], מַהֲרוּ לֵידַע צִיּוּר הַמּוֹלָד, וְיוֹרֵנוּ מַה־נַּעֲשֶׂה לַנַּעַר הַיּוֹלָד.[n] וַיְמַהֵר כָּל־אֶחָד כְּפִי שִׂכְלוֹ, לְדֵעָ⟨ה⟩ מַה יֵּעָשֶׂה לוֹ.[o]

85 וינשאם וינטלם] codd. *edd.*; ~MT

95 לחוזים] GO$_1$ את החוזים **ויודע**] *edd.*; MT GMO$_1$O$_2$ י(ו)דעי, A ויודעי **ורמזים**] A *edd.*; GO$_2$R נרמזים, MO$_1$ נמרזים

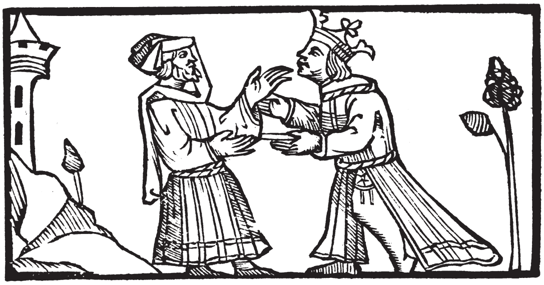
96 ויאמר[וּ]] *edd.*; GMR ויאמר, A ויא׳

98 לדע⟨ה⟩] MT O$_2$; codd. *edd.* לדעת



צורת החוזים[4] כל אחד בהודו וכלי משחיתו[†] בידו

When the astrologers finished[p] at last
Studying horoscopes that they had cast,
The king gave orders to bring each, alone,
To where his retinue stood round[q] the throne,
To see what forecast would by each be made[r]
As to the child's fate, and how each essayed
Opinion of the form he claimed to see:
Thus of his colleagues' verdicts none should be
Apprised, in order that each might declare
His own view, based on judgement none did share.
The Moabite spoke first, taking full note
Of hour and moment—words on words he wrote;
Conjoined to idols,[s] he could merely draw
On far-fetched rules he claimed were nature's law.[t]

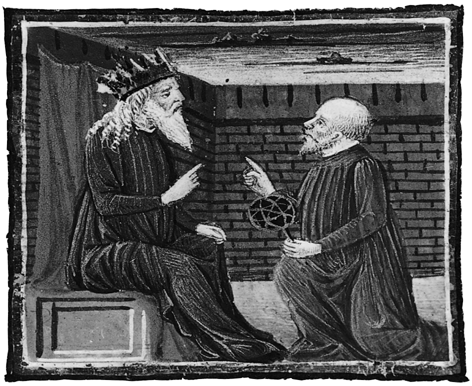


The magus, sick with terror, makes
Obeisance to the king, and shakes

Quoth he: 'My lord, the zodiacal sphere
Has powers, known by all there to inhere:
Day tells to day the tale, by night conveyed
To night the knowledge[u] which its laws pervade.
To the twelve sections which the sphere divide
The name of "signs" or "houses" is applied,
Which rise, for all to see,[v] and occupy
Their lofty stations in the furthest sky.
Outmost, superior, all are assigned
Names;[7] first, the *Ram*, and, following behind,
The *Bull*, *Twins*, *Crab*, *Lion*; the *Virgin* sails
Ascendant on her eminence, the *Scales*,
Scorpion, *Archer*, *Goat*, and he whose pot
Pours Water: last, the *Fish*, a sportive lot

[o] Cf. Exod. 2: 4
[p] Gen. 43: 2
[q] Cf. S. of S. 1: 12
[r] Cf. S. of S. 8: 8
[s] Hos. 4: 17
[t] Exod. 15: 25
[u] Ps. 19: 3(2)
[v] Cf. Exod. 34: 24

וַיְהִי כַּאֲשֶׁר כִּלּוּ[p] הַחוֹזִים לְעוֹנֵן וּלְצַיֵּר הַצּוּרוֹת וּלְהִתְבּוֹנֵן, וַיֹּאמֶר הַמֶּלֶךְ לְהַכְנִיס כָּל־אֶחָד בֵּית מְסִבּוֹ,[q] לִרְאוֹת מַה יְּדַבֵּר־בּוֹ[r] וְלִגְזֹר עַל הַיֶּלֶד כְּפִי סְבָרָתוֹ, עַל דִּמְיוֹן צוּרָתוֹ. וְאִישׁ לֹא יֵדַע מִשְׁפַּט חֲבֵרוֹ וּגְזֵרַת אֲמָרוֹ, לְמַעַן יְסַפֵּר כָּל־אֶחָד מַבָּטוֹ וְדִבְרֵי מִשְׁפָּטוֹ. וַיְדַבֵּר הַמּוֹאָבִי בָּרְאשׁוֹנָה, אַחֲרֵי הִסְתַּכְּלוֹ בָּעֵת וּבָעוֹנָה, וַיִּכְתֹּב דְּבָרִים רַבִּים, חֲבוּר עֲצַבִּים,[s] וַיָּבֵא מֵרָחוֹק שָׁם שָׂם לוֹ חֹק.[t]



צורת החוזה נבהל ודוה   ולפני המלך ישתחוה

וַיַּעַן וַיֹּאמֶר, דַּע אֲדֹנִי כִּי הַגַּלְגַּל גְּבוּרָתוֹ נוֹדַעַת, יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה דָּעַת.[u] וְהוּא מַגִּיד הַמִּשְׁפָּטִים וְהַחֻקִּים בִּשְׁנֵים עָשָׂר חֲלָקִים. וְהֵם נִקְרָאִים מַזָּלוֹת, לֵרָאוֹת וְלַעֲלוֹת,[v] וּמַעֲלוֹת בַּמְּרוֹמִים חוֹנוֹת, צוּרוֹת הַחִיצוֹנוֹת שֶׁהֵן הָעֶלְיוֹנוֹת. וְהֵם,[7] טָלֶה, שׁוֹר, תְּאוֹמִים, סַרְטָן, אַרְיֵה, בְּתוּלָה מַעֲלָה גְּדוֹלָה, מֹאזְנַיִם, עַקְרָב, קֶשֶׁת, גְּדִי, דְּלִי, דָּגִים

107 ויבא] codd.; *s* ביאו (*sic*), MO_1O_2R*s* + עצות

109 ויאמר] GMO_1O_2R + גזר אומר

---

[7] A plan of the zodiacal sphere and a table of the names of the zodiacal signs in Latin, Greek, Hebrew, and Arabic appear in Appendix 2.

Swarming[w] in shoals. Twelve houses, then, are these,
[w] Cf. Ps. 42: 5(4) A segment each—thirty compact degrees—
And each has subdivisions, sixty-fold,
Minutes that cling, their fellow's side to hold:[x]
[x] Cf. Job 41: 9(17) And should one wish yet smaller parts to take,
Minutes to seconds, these yet smaller[y,8] break.
[y] Gen. 6: 16 Of these great signs, six round the circle[9] roll
Leftwards, descending towards the northern pole—
That is, from where the *Ram* his first point pricks
As far as *Virgo's* last. The other six
Are southerners: each round its orbit flies
Rightward,[z] emitting sounds that harmonise;[10]
[z] Dan. 12: 13 The arc of these is well known to extend
From *Libra's* head right up to *Pisces*' end.

❧

Thus comes it that no sooner has the sun,
Entering *Aries*' domain, begun
To mount towards the north, the day and night
Are equal:[11] as, each day, his eager flight
Soars higher, leftward, so the day's excess
In length increases, and the nights grow less
As each day passes,[a] till the sun, so high,
[a] Cf. Job 1: 5 Attains his apogee where *Gemini*
End, and completion marks the longest day,
Likewise the shortest night. The sun straightway
Entering *Cancer*, downward bends his course
Still leftward, like a stream which, from its source,
Branches[b] oblique: whilst waxing night now gains,
[b] Gen. 2: 10 Exalted,[c] e'en as day grows poor, and wanes
[c] Cf. Dan. 11: 36 Until, where *Virgo* ends and *Libra's* arc
Begins, the sun erects his double mark[d]
[d] Cf. 2 Sam. 18: 18 Where once again the equinox has matched
The day to night, whence they go forth, despatched

---

[8] See Appendix 2, V, n. 7.

[9] Zamora vocalises בָּעֲגָלָה, but this must be corrected to בָּעֲגֻלָּה = 'in the circle, sphere', since the reference is to the revolution of the zodiacal sphere itself. עֲגָלָה = 'wagon', i.e. the Wain (Great Bear).

[10] נשמעים ('heard') seems to allude to the Pythagorean theory of the music or harmony of the spheres, refuted by Aristotle, *De caelo*, 290*b*, 13, ed. and trans. Guthrie, 192 f.

הֲמוֹנִים הֲמוֹנִים חוֹגְגִים.[w] אֵלֶּה הֵם שְׁנֵים
עָשָׂר מַזָּלוֹת אֲשֶׁר יְחָלֵק כָּל־מַזָּל לִשְׁלֹשִׁים
מַדְרֵגוֹת סְלוּלוֹת, וְכָל־מַדְרֵגָה וּמַדְרֵגָה
לְשִׁשִּׁים חֲלָקִים, אִישׁ בְּאָחִיהוּ מְדֻבָּקִים.[x]
וְאִם תִּרְצֶה לְחַלֵּק כָּל־חֵלֶק וָחֵלֶק מִמֶּנָּה
שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂנָּה.[y,8] וְשִׁשָּׁה מֵאֵלֶּה
הַמַּזָּלוֹת הַגְּדוֹלִים אֶל הַשְּׂמֹאל מִתְגַּלְגְּלִים,
וְכָל־מַזָּל לִפְאַת צָפוֹן יוֹרֵד בָּעֲגָלָה,[9] מֵרֹאשׁ
טָלֶה עַד אַחֲרִית בְּתוּלָה. וְשִׁשָּׁה מֵהֶם
דְּרוֹמִיִּים בִּתְנוּעָתָם לְקֵץ הַיָּמִין[z] תְּקוּפָתָם,
וּבַפֵּאָה הַזֹּאת בִּתְנוּעָתָם נִשְׁמָעִים,[10] מֵרֹאשׁ
מֹאזְנַיִם עַד אַחֲרִית דָּגִים נוֹדָעִים.

❧

עַל כֵּן בְּהִכָּנֵס הַשֶּׁמֶשׁ בִּנְקֻד[וֹ]ת רֹאשׁ טָלֶה
אֶל פְּאַת צָפוֹן יַעֲלֶה, וְהַיּוֹם כַּלַּיְלָה וְהַלַּיְלָה
כַּיּוֹם יִשְׁוֶה[11] וְיוֹם וָיוֹם לַעֲלוֹת אֶל הַשְּׂמֹאל
יְאַוֶּה, וְיוֹסִיף הַיּוֹם בְּגָדְלוֹ וְיִתְרוֹנוֹ וְהַלַּיְלָה
בְּקַטְנוּתוֹ וְחֶסְרוֹנוֹ. וְכֵן יַעֲשֶׂה כָּל־הַיָּמִים[a]
עַד הַגִּיעוֹ בְּאַחֲרִית תְּאוֹמִים, וְשָׁם יַגִּיעַ
הַיּוֹם אֶל תַּכְלִית גְּדֻלָּתוֹ וְהַלַּיְלָה אֶל
תַּכְלִית קַטְנוּתוֹ. מִיַּד יִכָּנֵס בְּרֹאשׁ סַרְטָן
וּבִשְׂמֹאל יֵרֵד, וּמִשָּׁם יִפָּרֵד,[b] וְיִתְרוֹמֵם
הַלַּיְלָה וְיִתְגַּדָּל[c] וְהַיּוֹם יִמְעַט וְיִדָּל. וְיַצִּיב לוֹ
הַשֶּׁמֶשׁ בְּאַחֲרִית בְּתוּלָה יָדַיִם[d] וּמִשָּׁם יִכָּנֵס
בְּרֹאשׁ מֹאזְנַיִם, וְיִשְׁתַּוּוּ שְׁנִית הַיּוֹם וְהַלַּיְלָה
בְּגָדְלָם, יֵצְאוּ לְפָעֳלָם.[e] וְהַשֶּׁמֶשׁ לָרֶדֶת אֶל

122 ושלשים] MT; AGMO$_2$R *edd.* ושלישים, O$_1$ שלישים
תעשנה] AGMO$_2$R *edd.*; MT תעשה
129 בנקוד[ו]ת] *edd.*; codd. בנקודת
141 לפעלם] codd. *edd.*; MT בפעלם

---

[11] This description of the sequence of the equinoxes and solstices may be compared with that included by Ibn Gabirol in his *Kether malkhuth*, ed. Jarden, *Shirey haqodesh*, i. 48; Loewe, *Ibn Gabirol*, 131. For the zodiac, see Jarden, p. 51, Loewe, pp. 135 f.

[e] Cf. Job 24: 5; Ps. 104: 23
[f] Cf. Job 17: 9
[g] Cf. Gen. 8: 5

About their tasks.[e] The sun now downward swings
Towards the south, fast to his path he clings,[f,12]
Whilst each night, pressing onward, longer grows
And each day gradual reduction[g] shows
Until his path leads him to override
The *Archer*, and to reach its further side
Where night its maximum extent achieves
And day its minimum. The sun then leaves,
Forthwith to enter *Capricorn*, and veer
Upwards, and seems a starboard course to steer,
As, bit by bit, the days once more begin
To lengthen, and the shrouded night draws in;
At *Pisces*' end to circumnavigate
Complete his orbit, and emerge, elate
As steps a bridegroom from his chamber:[h] then
Entering *Aries*, goes round again.[j]

[h] Ps. 19: 6(5)
[j] Gen. 41: 21

❧

Six of these signs are so placed that their rise
Must, by direct ascension,[13] exercise
Effect; from *Cancer's* onset runs their writ
Up to the *Archer's* end, as all admit.
The reason is that all of them proceed
Higher—on this opinions are agreed—
By something over two hours: since each one
In breadth exceeds its length, its course will run
Unwavering. But six, as they ascend,
Within their orbits' bands eccentric bend;
Those, namely, which are by the *Goat's Horn* led
And end where *Gemini* retires to bed.
Since each in length exceeds its breadth, it plies
Less than two hours ascending through the skies:
No well-found high road[k] on its circuit[14] lies.

[k] Jer. 18: 15

❧

Four signs are mutable: the master's art
Plots for the pattern of each one a chart.
For each of these time changes, as its tract
Is traversed by the sun, thus, too, the fact
Signified by conjunction: *Aries*,
Cancer, and *Libra*, and the fourth of these

פְּאַת דָּרוֹם יָשִׂים עֶרְכּוֹ וְיֹאחֵז תְּאוֹמִים דַּרְכּוֹ,[f,12] וְהַלַּיְלָה יִגְדַּל וְיִפְצֹר וְהַיּוֹם הוֹלֵךְ הָלוֹךְ וְחָסוֹר,[g] עַד אֲשֶׁר יְמַהֵר לָגֶשֶׁת בְּאַחֲרִית קֶשֶׁת, וְיַעֲלֶה הַלַּיְלָה לִגְדֻלַּת מַדְרֵגָתוֹ וְהַיּוֹם אֶל חֹסֶר תַּכְלִיתוֹ, וּמִיָּד יִכָּנֵס הַשֶּׁמֶשׁ בְּרֹאשׁ גְּדִי עוֹלָה, וַיָּקָם בִּפְאַת יָמִין מַעְלָה, וְיָחֵל הַיּוֹם לְהַאֲרִיךְ בִּמְעָט וְהַלַּיְלָה לִקְצֹר בַּלָּאט, עַד בֹּאוֹ בְּאַחֲרִית דָּגִים לְהַשְׁלִים תְּקוּפָתוֹ, וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ,[h] וַיַּחֲזֹר בִּנְקֻדַּת רֹאשׁ טָלֶה חָלִילָה, כַּאֲשֶׁר בַּתְּחִלָּה.[j]

❧

וְשִׁשָּׁה מֵאֵלֶּה מַעֲלוֹת[13] בַּעֲלִיַּת יְשָׁרִים, וְהֵם מֵרֹאשׁ סַרְטָן וְעַד סוֹף קֶשֶׁת נִכָּרִים, מִפְּנֵי כִּי כָל־מַזָּל מֵהֶם יַעֲלֶה שְׁתֵּי שָׁעוֹת וּבְיוֹתֵר מְעַט לְפִי מִבְחַן הַדֵּעוֹת, וְכִי רֹחַב כָּל־אֶחָד יוֹתֵר עַל ⟨אָ⟩רְכּוֹ, וְעַל זֶה יָשְׁרָה דַּרְכּוֹ.

וְשִׁשָּׁה מֵהֶם מְעַוְּתִים בַּעֲלִיָּתָם, וְהֵם מֵרֹאשׁ גְּדִי וְעַד אַחֲרִית תְּאוֹמִים מְנוּחָתָם, מִפְּנֵי כִּי רֹחַב כָּל־מַזָּל בְּעֶרְכּוֹ פָּחוֹת מֵאָרְכּוֹ, וְעַל כֵּן יַעֲלֶה בְּפָחוֹת מִשְּׁתֵּי שָׁעוֹת בָּעֲגָלָה,[14] דֶּרֶךְ לֹא סְלוּלָה.[k]

❧

וּמֵהֶם אַרְבָּעָה מַזָּלוֹת מִתְהַפְּכִים, וְעַל פִּי הַחָכְמָה עֲרוּכִים. כִּי בַּעֲבֹר הַשֶּׁמֶשׁ יִתְהַפֵּךְ עֲלֵיהֶם הַזְּמָן, מֵעִנְיָן לְעִנְיָן נִסְמָן. וְהֵם, טָלֶה, סַרְטָן, וּמֹאזְנַיִם, וּגְדִי עִזִּים מְלֵא

153 וששה] A ושלשה **מעלות**] ^A; MO$_1$O$_2$ **בעלית**] המזלות GMO$_1$O$_2$ בעלייתם, A בעלייתה

157 ⟨א⟩רכו] GMO$_1$O$_2$R; A *edd.* ערכו

---

[12] Whilst the sense is clear, the figurative language is somewhat obscure. The sun moves resolutely southward; but how can it be said to make the south the object of its ‘estimate, valuation’ (ערכו: in Job 41: 4 perhaps = ‘symmetry’)? Probably ערכו here is but a loosely thought-out rhyme for דרכו (ויאחז צדיק), ‘and the righteous holds fast to his way’ (echoing Job 17: 9) (continued in Appendix 2).

[13] This word is explained in Appendix 2.

[14] See above, n. 9.

Is all-eyes *Capricorn*; they all attest
Changeableness—motion that knows no rest.
And their sublimity,[15] as has been shown
In tests devised by experts, is well known.[16]
For each degree their arcs embrace, by fate
Is firmly linked to some specific date.

* * *

Four other signs, which limpidly declare
Their messages,[l] are known each for its pair
Of bodies: as the sun moves through each sign
Contrasted tempers merging there combine,
And so to the world's end their words[m] are told,
Commingled, as though half were hot, half cold.
Research reveals this; things which they portend
Within themselves will similarly blend.
The signs concerned are: firstly, *Gemini*,
Then *Virgo*, *Sagittarius*, the fry
Of *Pisces*. These bear witness to the kind
Who, sociable by nature, are inclined
To partnership, through which they will promote
Good government.[n] And men of science note
Novelties which they, month by month, foretell:
For each degree that they advance must spell
A message for the month—on each month pour
Majestic, holy[o] powers. A further four
Signs are symbolical of settlement,
On quietness and confidence[p] intent;
For while through them the sun moves, calm pervades
The world: each palace its just rule parades,[q]
Since *Taurus*, *Leo*, *Scorpio*, and he
Who keeps the urn of *Water*, wield the key
Of law and equity.[r] All these four point
To times with things of much moment conjoint,
To power, peace, and order: and their scale
Shows, by degrees, new things that will assail
Each new year, as those past.[s] One single space
Upon their arc will measure twelve moons' race,
Prognostic, year by year[t] events to trace.

* * *

[l] Cf. Ps. 119:140
[m] Ps. 19:5(4)
[n] Isa. 9:6(7)
[o] Exod. 15:11
[p] Isa. 30:15
[q] Jer. 30:18
[r] Ps. 101:1
[s] S. of S. 7:14(13)
[t] Cf. 1 Sam. 1:7

עֵינַיִם. וְאֵלֶּה הֵם הַמְּעִידִים בְּתַכְפּוּכוֹת
וּתְנוּעָה, וּמַעֲלָתָם[15] יְדוּעָה, וְעַל פִּי מִבְחַן
הַבּוֹחֲנִים יְדוּעָה,[16] כִּי כָּל־מַדְרֵגָה
מִמַּדְרְגוֹתֵיהֶם יוֹם קָבוּעַ.

◆

וּמֵהֶם אַרְבָּעָה מַזָּלוֹת בְּאִמְרוֹתֵיהֶם צְרוּפִים,[l]
וְכָל־אֶחָד נוֹדָע בִּשְׁנֵי גוּפִים. כִּי יִתְמַזֵּג הַזְּמָן
כַּעֲבֹר הַשֶּׁמֶשׁ עֲלֵיהֶם, וּבִקְצֵה תֵבֵל
מְלֵיהֶם,[m] וּכְאִלּוּ הַמֶּזֶג חֶצְיוֹ חַם וְחֶצְיוֹ קָר,
כָּל־זֶה נוֹדָע בְּפִי הַמֶּחְקָר, וְעִנְיְנֵיהֶם עַל דֶּרֶךְ
זֶה נִמְזָגִים, וְהֵם תְּאוֹמִים וּבְתוּלָה וָקֶשֶׁת
וְדָגִים. וְהַמַּזָּלוֹת הָאֵלֶּה מְעִידִים עַל שִׁתּוּף
וְחֶבְרָה, לְמַרְבֵּה הַמִּשְׂרָה.[n] וּמוֹרִים הַחֲכָמִים
בְּמַדְרְגוֹתֵיהֶם חִדּוּשִׁים מוֹדִיעִים לֶחֳדָשִׁים,
כִּי כָּל־מַדְרֵגָה מוֹרֶה עַל הַחֹדֶשׁ, נֶאְדָּר
בַּקֹּדֶשׁ.[o] וּמֵהֶם אַרְבָּעָה מַזָּלוֹת מְיֻשָּׁבִים,
בְּהַשְׁקֵט וּבְבִטְחָה[p] נִצָּבִים, כִּי בַּעֲבֹר הַשֶּׁמֶשׁ
עֲלֵיהֶם הָאָרֶץ תִּתְיַשֵּׁב, וְאַרְמוֹן עַל־מִשְׁפָּטוֹ
יֵשֵׁב,[q] וּלְהוֹסִיף בָּעוֹלָם חֶסֶד וּמִשְׁפָּט[r] הֵם
כְּלִי, שׁוֹר וְאַרְיֵה עַקְרָב וּגְדִי. וְהַמַּזָּלוֹת
הָאֵלּוּ מוֹרִים עַל כָּל־דָּבָר חָשׁוּב, כְּגוֹן הַכֹּחַ
וְהַשָּׁלוֹם וְהַיִּשּׁוּב, וּמַדְרְגוֹתֵיהֶם מוֹרוֹת עַל
חִדּוּשׁ הַשָּׁנִים, חֲדָשִׁים גַּם־יְשָׁנִים.[s] כִּי כָּל־
מַדְרֵגָה מֵהֶם עַל שְׁנֵים עָשָׂר חֹדֶשׁ נְכוֹנָה,
וְכֵן תַּעֲשֶׂה שָׁנָה בְּשָׁנָה.[t]

◆

168–9 ועל . . . ידועה] ^M

169 ידועה] AG*z*; O$_1$O$_2$R*sv* ידוע

---

[15] It is possible that מעלה here means not ‘ascension’ (for which see Appendix 2, V n. 13), but ‘exaltation’, i.e. the ‘sublimity’ (ὕψωμα) of zodiacal signs, viz. that degree at which a given sign enters into its greatest potency (Bouché-Leclercq, *L’Astrologie grecque*, 192 f.).

[16] ידוע \ ידועה (V. 169, see critical note) is perhaps suspect, with its imperfect rhyme for קבוע (although Ibn Sahula does occasionally admit mere assonance). ידועה (V. 168) rhymes perfectly with ותנועה.

Now, of these awesome signs, three to the trine
Of elemental fire their names assign.
Lion, and *Archer*, *Ram*—each is revealed
In fire: neither from fire may be concealed
What comes from them. Such things from fire both draw
Their origin, and end in fire's[u] maw.
Three others, to earth's triad linked by name,
With food dug from the soil[v] sustain their frame:
Virgo, the *Goat*, and *Taurus*. These three reign
Over earth's element, and on terrain
And agriculture focus, peasants' toil,
Cities' concerns; in what affects the soil
They have no rival.[w] Three more signs are matched
With air, to the winds' trinity attached.
Gemini, *Libra*, and the one who sprays
Water—the actions of these three amaze,[x]
Shedding their light on matters so refined,
Weightless, sublime, as though to weigh the wind.[y]
They rest, utterly tranquil, where, below,
The wind's direction turns,[z] and lists to blow.
Three signs remain: each will, conjoint, control
The way that water's triple form must roll
Down through this vale of tears[a]—*Cancer*, the fry
Of *Pisces*, *Scorpio*. Each can parch dry
The pools,[b] since they, grouped as a trio, can
Point to the fate of mighty works of man
Like basins and canals,[c] nor hide their force
From where, in lowlands, lies a watercourse
Nor from the seas.[d] And if quite definite
In heaven is their word,[e] then they will hit
A rock, and water gushes forth.[f] Now these
Signs take effect through contrary degrees:
Some introduce dark, others afford light,
Some of great import, others one may slight,
Some which apply to men, and others meant
For women only; some concern ascent,
Others abasement, taught to those who seek
To hew out cisterns, but to find them leak.[g]
Yet others, called the winter house,[h] where burns
The furnace, lie where *Libra's* ending turns
To *Scorpio's* beginning: and this arc

[u] Ezek. 15:7
[v] Cf. Job 39:29
[w] Job 41:25(33)
[x] Cf. Judg. 13:19
[y] Job 28:25
[z] Cf. Ezek. 1:12
[a] Cf. Ps. 84:7(6)
[b] Cf. Isa. 35:7; Ps. 107:35
[c] Exod. 8:1(5)
[d] Lev. 11:10
[e] Cf. Ps. 119:89
[f] Ps. 78:20
[g] Jer. 2:13
[h] Jer. 36:22

וּמֵאֵלֶּה הַמַּזָּלוֹת הַנּוֹרָאִים שְׁלֹשָׁה עַל שְׁלֹשָׁה אֵשׁ נִקְרָאִים, וְהֵם, אַרְיֵה, קֶשֶׁת טָלֶה, וּבָהּ יָדוּעַ וְנִגְלֶה כִּי כָל־דָּבָר אֲשֶׁר יָבֹא מֵהֶם לֹא יִתְעַלֵּם, מֵהָאֵשׁ יָצָאוּ וְהָאֵשׁ תֹּאכְלֵם.[u] וּמֵהֶם שְׁלֹשָׁה מַזָּלוֹת נִקְרָאִים עַל שִׁלּוּשׁ הֶעָפָר, וְכָל־אֶחָד מֵהֶם מִשָּׁם אֹכֶל חָפָר,[v] וְהֵם, בְּתוּלָה, גְּדִי, וָשׁוֹר אֲשֶׁר עַל הָאָרֶץ יָשֹׁר. וְהַשִּׁלּוּשׁ הַזֶּה מוֹרֶה עַל עֲבוֹדַת הָאָרֶץ בְּעָצְמָה, וְהָאִכָּרִים וְהָעֲיָרוֹת עוֹבְדֵי אֲדָמָה. וְתַכְלִית הַשִּׁלּוּשׁ הַזֶּה וְגָדְלוֹ, אֵין עַל עָפָר מָשְׁלוֹ.[w] וּמֵהֶם מַזָּלוֹת נוֹדָעִים לִשְׁלֹשׁ רוּחוֹת קְבוּעִים, וְהֵם, תְּאוֹמִים, וּמֹאזְנַיִם וּדְלִי, וְהַשִּׁלּוּשׁ הַזֶּה לַעֲשׂוֹת מַפְלִא,[x] וּמֵאִיר עַל כָּל־דָּבָר מִתְרוֹמֵם וְנָקָל, לַעֲשׂוֹת לָרוּחַ מִשְׁקָל.[y] וְהוּא יִשְׁקֹט וְיָנוּחַ אֶל אֲשֶׁר יִפְנֶה הָרוּחַ.[z] וּמֵהֶם שְׁלֹשָׁה מַזָּלוֹת עוֹרְכִים בְּשִׁלּוּשׁ מַיִם מַעֲרָכָה, עֹבְרִים בְּעֵמֶק הַבָּכָא,[a] וְהֵם סַרְטָן וְדָגִים וְעַקְרָב, אֲשֶׁר לַאֲגַם מַיִם יְשִׁימוֹן שָׂרָב.[b] וּמוֹרֶה הַשִּׁלּוּשׁ הַזֶּה דְּבָרִים עֲצוּמִים, עַל הַיְאֹרִים וְעַל־הָאֲגַמִּים,[c] וְכֹחוֹ מִן הַשְּׁפָלִים לֹא הֶעָלִים, בַּיַּמִּים וּבַנְּחָלִים.[d] וְאִם דְּבָרוֹ נִצָּב בַּשָּׁמַיִם,[e] הֵן הִכָּה צוּר וַיָּזוּבוּ מָיִם.[f] וְיֵשׁ אֶל הַמַּזָּלוֹת הָאֵלֶּה מַדְרֵגוֹת הֲפוּכוֹת, מֵהֶם מְאִירוֹת וּמֵהֶם מַחֲשִׁיכוֹת, מֵהֶם נִמְבְזוֹת וּמֵהֶם חֲשׁוּבוֹת, מֵהֶם מוֹרוֹת עַל הַזְּכָרִים מֵהֶם עַל הַנְּקֵבוֹת, מֵהֶם עַל עֲלִיָּה מֵהֶם עַל שִׁפְלוּת מוֹרוֹת, לַחְצֹב לָהֶם בֹּ⟨א⟩רוֹת.[g] וּמֵהֶם מַדְרֵגוֹת נִקְרָאוֹת בֵּית הַחֹרֶף[h] וְהַשָּׂרָב, וְהֵם בְּאַחֲרִית מֹאזְנַיִם

---

200 אין] *z* MT; codd., *sv* הן

201–2 לשלש רוחות] *edd.*; codd. לשלוש הרוח

207 עברים] *edd.*, R (עוברי׳); MT codd. ע(ו)ברי **בעמק**] A עמק

217 לחצב] O_1 להציב

218 ב⟨א⟩רות] MT; codd. *edd.* בורות

Inspires in hearts despondency so stark
That sons and daughters to the flames would cast.[j]

❧

And now, your majesty, I come at last
To that conjunction which the sphere presents.
Would that, my lord, as when some dream's events
Have been explained, wishful, one might suppose
That it foretold disaster for your foes.[k]
But know that, thus conjoint, the sphere must mean
An ambush for your son, laid mid a scene
Of burning—*Scorpio*, serpents with stings
Of fire;[l] and therein death a segment rings,
Scaling the steps[m]—each one, a full degree—
Up to the twenty-fifth. Thus, a decree
Of ire, a curse, condemns: five and one score
Years hence, down will he go, and nevermore
Rejoin his folk, youth's glory gone, its gold
Dulled.[n] Death will by no sickness gain its hold,
Nay, fire will roast him, head and all:[o] and naught
Will save him,[p] in that conflagration[q] caught.'

❧

At this the king yelled,[r] with a cry to rend
The ears, and wept.[s] Forthwith he bade them send
To fetch another magus—he that hied
From Ammon; for the first left him beside
Himself[t] with horror. Dressed in proper state,
Inkhorn at waist,[u] he came, and fell prostrate.
Regarding secret lore the king addressed
Him questions, ending up with the request
That he, by casting sacred lots,[v,17] from one
Of them, foretell the future of his son.

❧

He answered: 'Seven stars, as you well know,
My lord, about the heavens steady go
As God's eyes,[w] being so dispersed to race
Through all degrees which the twelve signs embrace.
The highest planet[18]—Saturn is his name—
Is cause of many wondrous things, whose fame
I[x] might rehearse. The house all recognise

[j] Jer. 7: 31
[k] Dan. 4: 16
[l] Deut. 8: 15
[m] Cf. Exod. 20: 26
[n] Cf. Lam. 4: 1
[o] Exod. 12: 9
[p] Esther 4: 4
[q] Deut. 5: 22(25)
[r] Cf. Esther 4: 1
[s] Mal. 2: 13
[t] Cf. Num. 32: 7
[u] Ezek. 9: 2
[v] Num. 17: 21
[w] Zech. 4: 10
[x] Exod. 11: 9

וּבִתְחִלַּת עַקְרָב, וְהַמַּדְרֵגוֹת הָאֵלּוּ נָתְנוּ לֵב
מִכָּל־טוֹב לְיָאֵשׁ, לִשְׂרֹף אֶת־בְּנֵיהֶם וְאֶת־
בְּנֹתֵיהֶם בָּאֵשׁ.[j]

⁂

וְעַתָּה אֲדוֹנִי הַמֶּלֶךְ אוֹדִיעֲךָ הַמַּעֲרָכָה אֲשֶׁר
הַגַּלְגָּל עֲרָכָהּ. מָר⟨א⟩ִי חֶלְמָא לְשָׂנְאָיךְ
וּפִשְׁרֵהּ לְעָרָיךְ,[k] אֲשֶׁר גַּלְגַּל הַמַּעֲרָכָה עָרָךְ,
דַּע כִּי הוּשַׂם לְבִנְךָ בִּמְקוֹם הַשְּׂרֵפָה מַאֲרָב,
שָׂרָף נָחָשׁ וְעַקְרָב.[l] וְחֵלֶק הַמָּוֶת בְּכ״ה
מַדְרֵגוֹת ⟨כְּ⟩לוּלוֹת, יַעֲלֶה בְּמַעֲלֹת,[m] וְעַל כֵּן
נִגְזְרָה גְּזֵרָה, עֶבְרָה וּמְאֵרָה. וּבְעוֹד כ״ה שָׁנָה
יֵחַת מֵעַם, וּזְהַב הֲדָרוֹ יוּעָם,[n] וּבְאֵין מַחֲלָה
הַמָּוֶת תַּגִּיעַ לְנַפְשׁוֹ, כִּי־אִם־צְלִי אֵשׁ רֹאשׁוֹ,[o]
וְלֹא יוֹעִיל רֶוַח וְהַצָּלָה[p] מִן הָאֵשׁ הַגְּדֹלָה.[q]

⁂

וַיִּזְעַק הַמֶּלֶךְ צְעָקָה,[r] בְּכִי וַאֲנָקָה,[s] וַיְצַו
לְהָבִיא אֶת־הָעַמּוֹנִי, כִּי הָרִאשׁוֹן לְבָבוֹ
הֵנִיא.[t] וַיָּבֹא וַיִּשְׁתַּחוּ לְפָנָיו, וְקֶ⟨סֶ⟩ת הַסֹּפֵר
בְּמָתְנָיו,[u] וַיְבַקֵּשׁ הַמֶּלֶךְ מִמֶּנּוּ דְּבָרִים
נִסְתָּרִים, וְשָׁאַל לוֹ בְּמִשְׁפַּט הָאוּרִים.[v,17]

⁂

וַיַּעַן וַיֹּאמֶר, דַּע אֲדוֹנִי שֶׁהַכֹּכָבִים הַנְּכוֹנִים
בִּמְעוֹנָי שִׁבְעָה־אֵלֶּה עֵינֵי ה׳[w] וְהֵם חֲלוּקִים
בִּשְׁנֵים עָשָׂר מַזָּלוֹת לַחֲלָקִים וּמַעֲלוֹת.
הָעֶלְיוֹן[18] מֵהֶם נִקְרָא שַׁבְּתַאי, לְמַעַן רְבוֹת
מוֹפְתַי,[x] וּגְדִי וּדְלִי לְבֵיתוֹ נוֹדָעִים וְאֵלָיו

224 מר⟨א⟩י] MT; codd. *edd.* מרי, A מריה

225 ופשרה] O_2 ופשרא

227, 229 (ב)כ״ה] MR בחמש׳ ועשרי׳, עשר׳ וחמש׳, O_1O_2 בחמשה ועשרים . . . עשרים וחמש^

228 ⟨כ⟩לולות] codd. *sv*; *z* גלולות

235 וק⟨ס⟩ת] MT GMO_2Rs; $(O_1)vz$ וקש(״)ת

---

[17] The ʾ*urim* and *tummim* are discussed in Appendix 2.

[18] For Ptolemy's astronomical scheme in which the sun, like the moon, is reckoned a planet of earth, see the diagram and tables in Loewe, *Ibn Gabirol*, 114–16.

As his, partly in *Capricorn's* sign lies,
Part in *Aquarius*: obedient
Are these to him. The second pitched his tent
Where *Sagittarius* and *Pisces* meet—
Jupiter, wheresoe'er he sets his feet
Victorious.[y,19] Third is Mars, whose ruddy shine
Houses his rod[z] of empire where the sign
Of mighty *Aries* on course is led
To *Scorpio's* path, neath skins of rams dyed red.[a]
Fourth comes the sun, whose blazing banners spell
Terror:[b] the spot where he elects to dwell
Is midst the thoroughfares where *Leo* stalks.[c]
Taurus and *Libra* are where Venus walks
Beloved, a shining light.[d,20] Mercury's star
Marches[e] the sixth; *Gemini* draws his car
With *Virgo*. Seventh is the moon, and she,
By *Cancer* of his treasury[f] made free,
Wanes not when earth her round bowl[g] does not see.

[y] Isa. 41:2
[z] Exod. 37:14
[a] Exod. 26:14
[b] S. of S. 6:10
[c] Prov. 26:13
[d] Ezek. 1:4
[e] Num. 24:17
[f] 2 Kgs. 20:13
[g] S. of S. 7:3(2)

❧

For all the planets these were mansions made,
Whither each one his household has conveyed.[h]
Howbeit, each one's course dejection seeks
Antipodal to exaltation's[21] peaks:
To wit, the seventh zodiacal sign
Including those which they as home define;
The seventh (numbered thus) like briars[j] pricks,
And spreads its leprous mildew through the bricks.[k]
Just so, important is that segment's time
At which nobility is at its prime:
Thus Saturn, at his board in *Libra*, shows
A noble heart, that generously[l] glows.
Encamped in *Cancer*, Jupiter may rise
To noble feats in his knight-errant's[m] guise.
Mars, at his height in *Capricorn* enthroned,
Is then, as dominant,[n] most noble owned.
The sun his noblest height in *Aries*
Attains, and Venus traversing degrees
In *Pisces*' arc, of greatest import then:
For Mercury, sublimity is when
In *Virgo*, which his noble deeds inspires.

[h] Exod. 1:1
[j] Isa. 5:6
[k] Lev. 14:44
[l] Exod. 35:5
[m] Cf. Judg. 5:2
[n] Cf. Ps. 2:6

נִשְׁמָעִים. וְשֵׁנִי לוֹ בַּקֶּשֶׁת וְדָגִים נָטָה אָהֳלוֹ, צֶדֶק יִקְרָאֻ[ו]הוּ לְרַגְלוֹ.[y,19] וּשְׁלִישִׁי לוֹ הוּא נִקְרָא מַאֲדִים, הַמֵּכִין לְעַצְמוֹ בָּֽתִּים לְבַדִּים,[z] וְטָלֶה וְעַקְרָב הָעֲצוּמִים, עֹרֹת אֵילִם מְאָדָּמִים.[a] וְהָרְבִיעִי הוּא חַמָּה, כַּנִּדְגָּלוֹת אֲיֻמָּה,[b] הַבּוֹחֶרֶת לְעַצְמָהּ בֵּית מוֹשָׁבוֹת אֲרִי בֵּין הָרְחֹבוֹת.[c] וּבַשּׁוֹר וּמֹאזְנַיִם אָהוּב וְחָבִיב וְנֹגַהּ לוֹ סָבִיב.[d,20] וּתְאוֹמִים וּבְתוּלָה אֶל הַשִּׁשִּׁי לְמֶרְכָּב, דָּרַךְ כּוֹכָב.[e] וְאֶל הַשְּׁבִיעִי סַרְטָן כָּל־בֵּית נְכֹ[א]תֹה מָסַר,[f] אַגַּן הַסַּהַר אַל יֶחְסַר.[g]

❧

אֵלֶּה הֵם הַבָּֽתִּים אֲשֶׁר לְכָל־כּוֹכָב נִבְרְאוּ, אִישׁ וּבֵיתוֹ בָּאוּ.[h] אֲבָל יֵשׁ לְכָל־כּוֹכָב שִׁפְלוּת כְּנֶגֶד הָאֲצִילוּת,[21] וְהוּא הַמַּזָּל הַשְּׁבִיעִי אֲשֶׁר לְמוּלוֹ בִּהְיוֹת הַכֹּכָב בְּבֵיתוֹ וּגְבוּלוֹ, וְהַמַּזָּל הַשְּׁבִיעִי כְּנֶגְדּוֹ שָׁמִיר וָשָׁיִת,[j] צָרַעַת מַמְאֶרֶת הִוא בַּבַּיִת.[k] וּכְמוֹ כֵן יֵשׁ לָהֶם מַדְרֵגוֹת חֲשׁוּבוֹת, וְהֵם עַל נְדִיבוֹת, כְּמוֹ שַׁבְּתַאי בִּהְיוֹת בְּמֹאזְנַיִם מְסִבּוֹ נְדִיב לִבּוֹ.[l] וְצֶדֶק בִּהְיוֹת סַרְטָן בֵּית תַּחֲנוּתוֹ יִתְנַדֵּב[m] בַּעֲלוֹתוֹ, וּלְמַאֲדִים בִּגְדֵי מַעֲלָה נְסוּכָה[n] עַל נְדִיבוּת עֲרוּכָה, וְהַשֶּׁמֶשׁ בִּהְיוֹתוֹ עוֹלֶה יִתְנַדֵּב בְּטָלֶה, וְאֶל נֹגַהּ בְּדָגִים נְדִיבוּת מַדְרֵגָה וַחֲשִׁיבוּת, וְיֵשׁ לְכוֹכָב נְדִיבוּת

243–4 ודגים . . . לרגלו] ^A

יקראֻ[ו]הו] MT O_1O_2R(? < יקראוהו), GM יקריאהו, *edd.* יקראוהו

252 נכ[א]תה] MT GMO_2R נכותו, A *edd.* נכאתו, O_1 נכות ומוסר (cancelled) נכון

---

[19] צדק ('righteousness') is also the name of Jupiter, for reasons which, according to Ben-Yehuda (*Thesaurus*, vi. 5397 n. 3, probably by N. H. Ṭur-Sinai), are obscure (continued in Appendix 2).

[20] For נגה ('brightness') = Venus, cf. the use of the name Lucifer (Venus as the morning star).

[21] *'Aṣiluth* ('nobility': to be distinguished from its technical meaning of 'emanation' in Jewish Neoplatonism: see Ibn Sahula's Preface, n. 6) and שפלות ('abasement') ultimately reflect the technical meanings of the Greek ὕψωμα, 'sublimity' (see above, n. 15) and ταπείνωμα ('dejection'). See Bouché-Leclercq, *L'Astrologie grecque*, 192 f.

The moon, finding that love she so desires
In *Taurus*, makes her free-will offering
Nobility. But all the planets swing,
Their nadir low as high their zenith rides;
And opposite that sign which scope provides
For noble impact, stands its counterpoint.
The sun may be exemplar: since, conjoint
With *Aries*, he triumphs whilst his might
And noble influence are at their height,
It follows that in *Libra* his descent
Must render him enfeebled, impotent.
And studying this pattern, one may learn
The other planets' courses and return.[o]

❧

And now, my liege, regarding the new-born
Child's life, the moon was missing, all forlorn
Was she, with trouble pregnant, soon to bear,[p]
Being in her most abject station, where
Her power to influence is reckoned naught.[q]
The years she allocates your son are short,
All snares and thorns,[r] till, twenty-five years old,[s]
He buys himself in Hades a freehold.
And since his star sinks lowest where waylaid
By *Scorpio*, it has an ambush laid
For him in water's trinity: therefore
Pangs[t] will encompass him, above the roar
Of mighty waters.[u] So, with many sighs,
For such a fate, must I prolong my cries,
Since by no prophet or aspergent priest[v]
Can he from death in this form be released.'[w]

❧

Hearing the magus weep, the king began
To shudder, overwhelmed, because the man,
Dishonouring his bond,[x] had to his friend
Played false.[y,22] Forthwith he bade his henchmen send
And fetch the Amorite, that he might know
His cast of mind. He came, and, bowing low,[z]
Held out his hand,[a] whereon did rest a tract[b]
That gathered laws of how the planets act,

---

[o] Cf. Ezek. 1: 14
[p] Cf. Ps. 7: 15(14)
[q] Lev. 7: 18
[r] Cf. Prov. 22: 5
[s] Num. 8: 24
[t] Cf. Isa. 13: 8
[u] Ps. 93: 4
[v] Cf. Lev. 14: 27
[w] Cf. Exod. 10: 17
[x] Ps. 55: 21(20)
[y] Lev. 5: 21(6: 2)
[z] Gen. 48: 12
[a] Exod. 9: 33
[b] Cf. Neh. 6: 5

בִּבְתוּלָה, מַעֲלָה אֲצוּלָה, וְיֵשׁ לַיָּרֵחַ בְּמַזַּל שׁוֹר אַהֲבָה, קָרְבַּן נְדָבָה. וְכֵן יֵשׁ לְכָל־כּוֹכָב עֲמִידָה בְּמַזַּל יְרִידָה, וּכְנֶגֶד נְדִיבוּת מַעֲלָתוֹ תִּהְיֶה יְרִידָתוֹ. וְהַמָּשָׁל בָּזֶה בִּהְיוֹת נְדִיבוּת הַשֶּׁמֶשׁ בְּטָלֶה, וְשָׁם יִתְגַּבֵּר וְיַעֲלֶה, יִתְחַיֵּב לִהְיוֹת יְרִידָתוֹ בְּמֹאזְנַיִם וְכֵן שְׁאָר הַכֹּכָבִים עַל הַמָּשָׁל הַזֶּה רָצִים וְשָׁבִים.[o]

❧

וְעַתָּה אֲדוֹנִי הַמֶּלֶךְ, הֲלֹא הַיָּרֵחַ אֲשֶׁר נִפְקַד עַל חַיֵּי הַנּוֹלָד, הָרָה עָמָל וְיָלָד.[p] וּבַעֲבוּר הָיָה בְּבֵית יְרִידָתוֹ וְיוֹשֵׁב לֹא יֵחָשֵׁב,[q] וְנָתַן לְבִנְךָ שָׁנִים קְטַנִּים, פַּחִים צִנִּים,[r] וְחֵלֶק הַמָּוֶת בֵּית שְׁאוֹל לְנַפְשׁוֹ קָנָה מִבֶּן חָמֵשׁ וְעֶשְׂרִים שָׁנָה.[s] וּבַעֲבוּר הֱיוֹת יְרִידָ⟨תוֹ⟩ בְּעַקְרָב, שָׂם לוֹ בְּשִׁלּוּשׁ הַמַּיִם מַאֲרָב, עַל כֵּן יְסוֹבְבוּהוּ חֲבָלִים וְצִירִים,[t] מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים.[u] עַל גְּזֵרָה כָּזֹאת אַרְבֶּה אַנְחָתִי, אַאֲרִיךְ דִּמְעָתִי, כִּי לֹא יוּכַל נָבִיא וְלֹא כֹּהֵן מַזֶּה[v] לְהָסִיר מֵעָלָיו אֶת־הַמָּוֶת הַזֶּה.[w]

❧

וַיֶּחֱרַד הַמֶּלֶךְ לְקוֹל בְּכִיתוֹ, יַעַן כִּי חִלֵּל בְּרִיתוֹ[x] וְכִחֵשׁ בַּעֲמִיתוֹ.[y,22] וַיְצַו אֶת־הָאֱמוֹרִי לָבֹא, לָדַעַת מַחֲשָׁבוֹ, וַיָּבֹא וַיִּשְׁתַּחוּ לְאַפָּיו[z] וַיִּפְרֹשׂ כַּפָּיו,[a] וְהִנֵּה בְּיָדוֹ אִגֶּרֶת[b] דְּבַר מִשְׁפַּט

274 הירח] AO$_1$O$_2$; GM הרדן, R הירדן

279 ירידתו⟨תו⟩] codd. *s*; ירידות *vz*

286 ויחרד] O$_1$ ויאמר

---

[22] The point of the citations (Ps. 55: 21(20) and Lev. 5: 21(6: 2)) is obscure. No covenant (ברית) has been entered into; but conceivably the king (? = Alfonso the Wise) regards his own patronage of the astrologers as constituting an implied contract to provide him with congenial prognostications. If so, ‘fellow man’ (עמיתו) could refer to the king himself. If, however, it refers to the astrologer who had preceded, where is the alleged breach of trust? The king had, in any case, taken steps to keep them isolated from each other (V. 103 f.). Their horoscopes are, in effect, congruent, although the first forecasts the prince’s death by fire (V. 227), and the second by water (V. 280).

Ecliptic, orbits figured, to the straight
Terrestrial plane as each of them relate.
In it was written: 'Note how high the power
Conjunctions[23] wield where camped, when comes the hour
For each nativity. 'Tis change that they
Predict in this world where birth and decay
Succeed:[24] seven conjunctions, every one
[c] Cf. Exod. 5: 13 An urgent taskmaster,[c] whose will is done.

❧

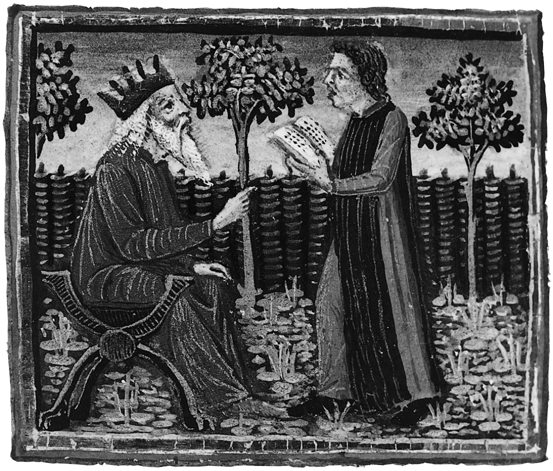
Such is the force the first conjunction sways,
One must ascribe strength to the Lord, and praise
[d] Cf. Ps. 29: 1 Of glory.[d] When Saturn, at *Aries*'
Beginning, links with Jupiter, for these
[e] Cf. Gen. 18: 14 Naught is too hard;[e] this congruence occurs
But once in threescore and nine hundred years,
Visible, welcome.[25] Second, when the twain
Conjoin in every third sign's domain
At different degrees: the details are
Regarding this phase, quite familiar.
Two hundred years and twenty pass between
Occurrences, and when these reach thirteen
Times, they in judgement sit upon things here
Below, and likewise in a higher sphere.
The third conjunction happens at the space
Of thirty years, whenever Saturn's place
At *Cancer's* head is close to that of Mars,
Assessors both. The fourth, is when the stars
Saturn and Jupiter themselves align,
The two encamped in one and the same sign
[f] Ezek. 37: 17 Brought near.[f] 'Tis well known that these, so allied
Each twenty years, fateful events decide.
The fifth conjunction takes place when the sun,
Rising to *Aries*, has just begun
To touch its first point. Standing on that spot,
[g] Lev. 16: 34 Once in the year,[g] he indicates the lot

---

[23] קבוץ is the technical term for the 'conjunction' or phase of planets, derived ultimately from the Greek συσχηματισμός, σύζευξις, φάσις. See Klatzkin and Zobel, *'Oṣar*, iii. 259.

[24] The combination reflects the title of Aristotle's treatise *De generatione et corruptione*; see Appendix 2, III n. 33.

[25] From the prayer (*yaʿaleh weyaboʾ*) recited on the days of new moon, festivals, and the Day of Atonement; see e.g. Singer, *Prayer Book*, 50.



צורת המלך והחוזה מדבר ועיוניו
וספרי מתים פתוחים† לפניו
The magus tells the king his thoughts, which fly
From open pages† listing those to die

† Cf. Dan. 7:10

אוֹגֶרֶת, וְעַל קַו הַיֹּשֶׁר דְּרָכֶיהָ וּשְׁבִילֶיהָ, כָּתוּב ⟨עָ⟩לֶיהָ, דַּע כִּי הַקִּבּוּצִים[23] דְּבָרִים עֶלְיוֹנִים, עַל כָּל־מוֹלָד חוֹנִים. וְהֵם מוֹרִים עַל הַשִּׁנּוּיִים אֲשֶׁר בְּעוֹלַם הַהֲוָיָה וְהַהֶפְסֵד[24] מְצוּיִים, וְהֵם שִׁבְעָה קִבּוּצִים נוֹגְשִׂים וְאָצִים.[c]

❧

הַקִּבּוּץ הָרִאשׁוֹן הוּא הַקִּבּוּץ הַמָּעוֹז, כָּבוֹד לַה׳ וָעֹז,[d] בְּהִתְחַבֵּר שַׁבְּתַאי וָצֶדֶק בְּרֹאשׁ טָלֶה, וְדָבָר מֵהֶם לֹא יִפָּלֵא.[e] הַקִּבּוּץ הַזֶּה פַּעַם בִּתְשַׁע מֵאוֹת וְשִׁשִּׁים שָׁנָה יִמָּצֵא, יַגִּיעַ יֵרָאֶה וְיֵרָצֶה.[25] הַקִּבּוּץ הַשֵּׁנִי בְּהִתְחַבְּרָם כָּל־שְׁלֹשׁ מַזָּלוֹת בַּחֲלָקִים וּמַעֲלוֹת, וְדִבְרֵ⟨י⟩ הַקִּבּוּץ הַזֶּה נוֹדָעִים, פַּעַם אַחַת בִּשְׁנַת מָאתַיִם וְאַרְבָּעִים, וְהֵם מִתְקַבְּצִים בְּכָל־שְׁלֹשׁ עֶשְׂרֵה פְּעָמִים לִשְׁפֹּט

291 ⟨ע⟩ליה] em.; codd. *edd.* אליה

297 לה׳] ^codd.

302 ודבר⟨י⟩] ודבר GMO$_1$O$_2$R*sv*; A*z* **נודעים**] נוע״דים O$_1$

Decreed for each sublunary affair
In this, the lower world. The sixth is where
The sun and moon both stand, coincident,
On one allotted[h] station for both meant:
The seventh when these twain, dead[26] opposite,
Each one's glance by his fellow's beauty lit,
Gaze at each other. In both ways they meet
Conjoined, once in each month, to keep discrete
The holy from things freely used;[j,27] in state
Wearing their robes of praise,[k] they decree fate
For individuals—will this man die,
Or will he live,[l] all is determined by
Their say-so.[m] Yet, should Saturn fix his sight
In quadrate[28] staring at the orb of light[n]
When, in a solid[29] sign, he occupies
A throne divine,[o] a dark blot overlies
The horoscope; for in himself he is
Verification of nativities
And life-expectancy.[p] And now, this man
Is by him doomed to spend but a scant span
In this vain world:[q] aught by his word decreed
Towards fulfilment must unchecked proceed,[r]
And he that is now born brief years shall spend
Here, and by stoning[s] will he meet his end.

◆

Thus, then, O king, have I made known the scheme
(The magus said) by which those stars that seem
Irregular[30] in motion pre-ordain
Events, which their internal laws sustain.
An introduction, too, did I include,
And, in a special chapter, have construed
The nature of the lad:[t] his foot will trip
Upon a stone,[u] and none may save his slip.'

[h] Cf. 1 Sam. 1: 5
[j] Lev. 10: 10
[k] Isa. 61: 3
[l] Job 14: 14
[m] Deut. 21: 5
[n] Gen. 1: 16
[o] Cf. Ezek. 28: 2
[p] Gen. 47: 9
[q] Cf. Eccles. 6: 12
[r] Cf. Job 22: 28
[s] Cf. Deut. 17: 5
[t] Judg. 13: 12
[u] Cf. Ps. 91: 12

---

[26] סתם ('unspecified, general [item]', used adverbially as 'in general') seems here to be used as an intensifier; cf. the common (mis)use in English of 'absolutely'.

[27] I do not understand the allusion intended by the citation of Lev. 10: 10 (or Ezek. 42: 20). Possibly no more is meant than that the luni-solar calendar is itself an institution integral to Jewish maintenance of the distinction between the corollary functions of what is holy (*qodesh*, i.e. 'sacrosanct') and what is 'unrestricted' (*ḥol*: generally mistranslated 'secular').

[28] A diagram illustrating this term appears in Appendix 2.

[29] This term is explained in Appendix 2.

שְׁפָלִים וְרָמִים. הַקִּבּוּץ הַשְּׁלִישִׁי יִמָּצֵא פַּעַם בִּשְׁלֹשִׁים שָׁנָה, שַׁבְּתַאי מַאֲדִים בְּרֹאשׁ סַרְטָן לִשְׁפֹּט חָנָה. הַקִּבּוּץ הָרְבִיעִי בִּהְיוֹת שַׁבְּתַאי וָצֶדֶק בְּמַזָּל אֶחָד תַּחֲנוֹתָם, וְקָרַב אֹתָם,[f] וְהַקִּבּוּץ הַזֶּה דִּבְרֵי גְּזֵרוֹתָיו נִכָּרִים פַּעַם אַחַת בִּשְׁנַת עֶשְׂרִים. וְהַקִּבּוּץ הַחֲמִישִׁי בִּהְיוֹת הַשֶּׁמֶשׁ עוֹלֶה בִּנְקֻדַּת רֹאשׁ טָלֶה, וּבַמָּקוֹם הַזֶּה יוֹרֶה הַשֶּׁמֶשׁ גְּזֵרַת כָּל־שָׁפָל וְכָל־נַעֲנָה פַּעַם אַחַת בַּשָּׁנָה.[g] הַקִּבּוּץ הַשִּׁשִּׁי בִּהְיוֹת אֶל הַחַמָּה וְאֶל הַלְּבָנָה נְקֻדָּה אַחַת לְמָנָה.[h] הַקִּבּוּץ הַשְּׁבִיעִי בַּעֲמֹד כָּל־אֶחָד סְתָם[26] נֶגֶד חֲבֵרוֹ וּמִסְתַּכֵּל בַּהֲדָרוֹ. וּשְׁנֵי הַקִּבּוּצִים הָאֵלֶּה יִתְהַוּוּ פַּעַם אַחַת בְּכָל־חֹדֶשׁ, לְהַבְדִּיל בֵּין הַקֹּדֶשׁ,[j,27] וְהֵן מַעֲטֵה תְהִלָּה[k] עוֹטִים, גּוֹזְרִים עַל הַפְּרָטִים, וְאִם־יָמוּת גֶּבֶר הֲיִחְיֶה[l] עַל פִּיהֶם יִהְיֶה.[m] וְאָמְנָם אִם יַבִּיט שַׁבְּתַאי אֶל הַמָּאוֹר הַגָּדֹל[n] בְּרָבוּעַ,[28] מוּם קָבוּעַ, וְהוּא בְּמַזָּל מְיֻשָּׁב[29] מוֹשַׁב אֱלֹהִים יָשַׁב,[o] בִּהְיוֹתוֹ בְּעַצְמוֹ רְאָיָה עַל הַמּוֹלָד וְעַל יְמֵי שְׁנֵי חַיֵּי[p] הַנּוֹלָד. עַל כֵּן גָּזַר לְמַעֵט יְמֵי הֶבְלוֹ,[q] וְגָזַר אֹמֶר וַיָּקָם לוֹ,[r] לִהְיוֹת נוֹלָד בְּקַצְרוּת שָׁנִים, וְסָקוֹל אוֹת⟨וֹ⟩ בָּאֲבָנִים.[s]

❧

וְעַתָּה אֲדוֹנִי הַמֶּלֶךְ הִנֵּה הוֹדַעְתִּיךָ גְּזֵרַת כּוֹכְבֵי הַנְּבוּכָה[30] עַל פִּי מִשְׁפָּט עֲרוּכָה, וְכָתַבְתִּי לְךָ מָבוֹא וָשַׁעַר מַה יִּהְיֶה מִשְׁפַּט הַנַּעַר.[t] וְלֹא יוּכַל אָדָם לְהַצִּילוֹ פֶּן יִגֹּף בָּאֶבֶן רַגְלוֹ.[u] וַיִּתְמַהּ הַמֶּלֶךְ מִגְּזֵרָתוֹ וְלֹא הֶאֱמִין

306 **מאדים**] *edd.*; codd. ומאדים

319 **גוזרים**] Av; codd. *s* וגוזרים **ואם**] codd. *edd.*; MT אם

326 **אות⟨ו⟩**] codd. *sv*; *z* אותה

---

[30] נבוכה, 'confusion' (a noun improperly formed from the stem בוך = 'perplex'), is a term applied in Hebrew accounts of Ptolemaic astronomy to refer to the apparent variation between west–east and east–west movement of certain stars (cf. below, V. 1268 f.) (continued in Appendix 2).

The king, amazed to hear his fate foretold
In this wise, was determined to withhold
Belief,[v] since what the magus had averred
With that which from his fellows he had heard
Did not agree at all[31]—one might have thought
That they were strangers coming to his court.[w]
After some days,[x] he bade his servants speed
And fetch the Hittite—'There, a friend in need[32]
(Thought he) I'll find'—that what he, too, would say
He might discover. So, without delay,
With bustling summons[y] they produced him. He
Made his obeisance, first on bended knee,[z]
Then, astrolabe[33] in hand, fully prostrate:[a]
A lethal instrument,[b] light though its weight.

❧

'My liege', he said, 'the moon's orb, as you know,
Shines forth, diffusing light on all below,
Nearer[34] to earth than all the spheres which, bound
To orbits, point out what fate's laws[c] propound:
And thus it is that in all worldly things[35]
'Tis she all hidden faults to justice brings,[d]
Because her wondrous actions parallel
Aspects of creatures that on earth do dwell.
You will observe that man, though at his birth
Minute, grows, ever with increasing[e] girth,
His understanding gains strength bit by bit[f]
To come upon him unaware of it[g]
And place him where he ranks in nature's scale,
Doing so always, till he starts to fail,
His end approaching, since, in time, he wears
Away, like rags.[h] So the moon witness bears
Sublunary events to herald. When
At the new month, she comes into our ken,
Forthwith do holy cries acclaim[36] her sight,
Like one who steps from darkness into light,
His aching shoulder freed, his burden[j] downed.
So the moon waxes, reaching her full round

[v] Cf. Isa. 53:1
[w] Obad. 1:11
[x] 2 Kgs. 4:11
[y] Cf. Esther 6:14
[z] Cf. 2 Kgs. 1:13
[a] Gen. 19:1
[b] Cf. Ezek. 9:1; Isa. 54:16
[c] Exod. 15:25
[d] Eccles. 12:14
[e] Gen. 26:13
[f] Cf. Exod. 23:30
[g] Judg. 4:21
[h] Cf. Isa. 51:6
[j] Cf. BT *Berakhoth* 64a

---

[31] Ibn Sahula has apparently forgotten the king's precautionary measures (V. 103 f.) to ensure that the four astrologers should each give an independent opinion.

לִשְׁמוּעָתוֹ,[v] כִּי לֹא הוֹדָה לְאֶחָד מֵחֲבֵרָיו
וְנָכְרִים בָּאוּ שְׁעָרוֹ.[w,31] וַיְהִי הַיּוֹם[x] וַיְצַו
לְהָבִיא אֶת־הַחִתִּי, גּוֹי בְּרִיתִי,[32] לָדַעַת מַה
בְּפִיו גַּם הוּא. וְעַבְדֵי הַמֶּלֶךְ לֹא שָׁהוּ,
וַיְמַהֲרוּ לְקָרְאוֹ וַיַּבְהִילוּ[y] לַהֲבִיאוֹ. וַיִּכְרַע
הַחוֹזֶה עַל בִּרְכַּיִם[z] וַיִּשְׁתַּחוּ אַפַּיִם,[a] וַיִּקַּח
בְּיָדוֹ מְכַלְכֵּל,[33] כְּלִי מַשְׁחִית לְהָקֵל.[b]

❧

וַיַּעַן וַיֹּאמֶר, דַּע אֲדוֹנִי כִּי גַּלְגַּל הַיָּרֵחַ מֵאִיר
וְזוֹרֵחַ, וְהוּא קָרוֹב אֶל הָאָרֶץ ⟨מִ⟩שְּׁאָר[34]
גַּלְגַּלִּים אֲשֶׁר לְהוֹרוֹת חֹק וּמִשְׁפָּט[c]
מִתְגַּלְגְּלִים. וְעַל כֵּן הַיָּרֵחַ בְּעִנְיְנֵי הָעוֹלָם[35]
יָבֹא בְמִשְׁפָּט עַל כָּל־נֶעְלָם,[d] כִּי הוּא
מִתְדַּמֶּה אֶל הַנִּבְרָאִים בְּמַעֲשָׂיו הַנִּפְלָאִים.
הֲלֹא תִרְאֶה כִּי הָאָדָם נוֹלָד צָעִיר וּמִתְגַּדֵּל,
וַיֵּלֶךְ הָלוֹךְ וְגָדֵל,[e] וּתְבוּנָתוֹ מִתְחַזֵּק בִּמְעַט
מְעָט,[f] וְתָבוֹא אֵלָיו בַּלָּ⟨א⟩ט[g] וְאוֹתוֹ עַל
מַעֲלָתוֹ תַּעֲמִיד, כֵּן יִהְיֶה תָּמִיד, עַד אֲשֶׁר
יֹאבַד וְיִכְלֶה כִּי כֻּלּוֹ כַּבֶּגֶד יִבְלֶה.[h] כְּמוֹ כֵן
הַיָּרֵחַ בְּעַצְמוֹ יָעִיד וְקוֹרוֹת הַשְּׁפָלִים יַגִּיד,
כִּי בְּצֵאתוֹ בִּתְחִלַּת הַחֹדֶשׁ וְנִקְדַּשׁ[36] קֹדֶשׁ
דּוֹמֶה אֶל הַיּוֹצֵא מֵאֲפֵלָה לְאוֹרָה, נִמְלַט
מֵעָבִי הַקּוֹרָה,[j] וְכֵן יִתְגַּדֵּל עַד אֲשֶׁר יִשְׁלַם

339 מכלכל] G ויבלבל **להקל**] *v*; MT AGMO$_1$O$_2$*s* לחבל, R להבל

341 ⟨מ⟩שאר] codd. *sv*; *z* כשאר

348 בל⟨א⟩ט] MT GMO$_1$O$_2$; AR *edd.* בלט

---

[32] I do not understand the point of גוי בריתי ('people/nation/[individual] gentile of my covenant'); it was probably appended loosely for the sake of the rhyme, but possibly the ברית combinations in Gen. 14: 14 and Isa. 42: 6 hover in the background.

[33] כלי משחית ('lethal weapon') glances satirically at כלי נחושת ('brazen instrument'), the conventional term for an astrolabe (continued in Appendix 2).

[34] Use of the preposition [כ[שאר (so Zamora: see critical note) is, strictly speaking, impossible after קרוב = 'near[er]', which here requires מן = 'from' in the comparative sense (continued in Appendix 2).

[35] See Bouché-Leclercq, *L'Astrologie grecque*, 288 f.; it is the moon that closely controls the physical aspects of life.

[36] *Qodesh* ('holy') here echoes *qiddush*, 'sanctification', the technical term for the official declaration (originally based on eyewitness reports) of the appearance of the new moon; Mishnah, *Rosh Hashanah* 2: 7 (Danby, p. 190), as also for the ceremony (*qiddush lebanah*) which, since calendar regulation became based on calculation rather than observation, has replaced such declaration. See Gaster, *Book of Prayer*, i. 146.

[k] Isa. 60: 19 To flood the world with light,[k] and, this once done,
[l] Cf. Isa. 38: 8; Mal. 3: 14 Downcast begins to move back from the sun[l]
Until her lustrous glory hides, no trace
Of that light left which once shone from her face.
Thus, neath the waxing moon's successful phase
Nativities presage successful days,
But, as she wanes, so must the future glower
[m] Job 15: 16 For each then born, his prospects all turned sour.[m]
And by ten junctures in the stratosphere
The moon must be reduced, or disappear.

❧

The first is when the day's momentous fate
[n] 1 Sam. 20: 19 Brings round the sun's concealment on that date,[n]
Or when, itself[37] eclipsed, the moon's decree
[o] Cf. Prov. 6: 29 Lets naught that touches her escape scot-free.[o]
Secondly, when affected by a sign
In its descent,[38] or standing on its line
An instant, at its seat, or when her course
Touches[39] a planet, she bows low perforce
[p] Num. 24: 9 And prone must fall.[p] Thirdly, when her highway
Lies opposite the sun with his array
[q] Hab. 3: 5 Of fiery outriders,[q] and swathes in dark
Nativities which waft a whiff of stark
Disaster, as she turns her eye to scan
[r] Job 34: 21 The ways where destiny directs a man.[r]
[s] Cf. Ps. 39: 3(2) The fourth case sees pain o'er her visage spread[s]
At her conjunction with the Dragon's[40] head,
Or tail of that enormous crocodile
[t] Cf. Ezek. 29: 3 That blocks out light whilst lurking in his Nile.[t]
The fifth occasion, one to terrify
[u] Job 20: 25 Her,[u] comes when she must pass through *Gemini*,
Whose house twelve places from her mansion[41] lies,
[v] Job. 41: 17(25) And so fear strikes them, when they see her rise.[v]
The sixth, whilst calmly she proceeds occurs,
[w] Isa. 22: 25 Kept from her mooring, though the post[w] is hers,

---

[37] The third-person pronominal suffix ו[בהיות], being masculine, should refer to the (eclipse of) the moon (ירח), but in what follows there is no clear reference to the lunar eclipse (cf., however, V. 366), although the appropriate place to introduce it would be here, alongside mention of the solar eclipse that necessarily renders the moon likewise invisible. But *shemesh* (= 'sun') is in biblical Hebrew occasionally masculine.

לְאוֹר עוֹלָם.[k] וְאַחֲרֵי כֵן יֵלֵךְ קְד[וֹ]רַנִּית אַחַר הַשֶּׁמֶשׁ אֲחוֹרַנִּית,[l] עַד אֲשֶׁר יִסָּתֵר מַהֲלָלוֹ וְתִפְאַרְתּוֹ וְאוֹר פָּנָיו גַּם הוּא אֵין אִתּוֹ. עַל כֵּן בְּהַצְלַחַת הַיָּרֵחַ עַל מוֹלָד יִצְלַח, וּבְהֶפְסֵדוֹ יִהְיֶה נִתְעָב וְנֶאֱלָח,[m] וְהַיָּרֵחַ יִפָּסֵד בַּעֲשָׂרָה עִנְיָנִים בִּמְרוֹמִים רַבִּים נְתוּנִים.

❧

הָעִנְיָן הָרִאשׁוֹן בִּהְיוֹת הַשֶּׁמֶשׁ מְכֻסֶּה בְּיוֹם הַמַּעֲשֶׂה,[n] וְכֵן בִּהְיוֹתוֹ[37] לוֹקֶה, כָּל־הַנֹּגֵעַ בּוֹ לֹא יִנָּקֶה.[o] הָעִנְיָן הַשֵּׁנִי בִּהְיוֹת לוֹ הַמַּזָּל יְרִידָה[38] יְשִׁיבָה אוֹ עֲמִידָה, וְכֵן אִם יַגִּיעַ בּוֹ אֶל[39] כּוֹכָב, כָּרַע שָׁכַב.[p] הָעִנְיָן הַשְּׁלִישִׁי בִּהְיוֹת נֶגֶד הַשֶּׁמֶשׁ מַעְגָּלָיו וְיֵצֵא רֶשֶׁף לְרַגְלָיו,[q] אֲזַי יַחְפִּיר הַמּוֹלָד וְיַבְאִישׁ כִּי עֵינָיו ⟨עַ⟩ל דַּרְכֵי־אִישׁ.[r] הָעִנְיָן הָרְבִיעִי בְּהִתְחַבְּרוֹ ⟨עִ⟩ם רֹאשׁ הַ⟨תְּ⟩לִי[40] אוֹ עִם זְנָבוֹ, נֶעְכָּר כְּאֵבוֹ,[s] וְהוּא הַתַּנִּי⟨ם⟩ הַגָּדוֹל הַמַּחֲשִׁיךְ מְאוֹרָיו הָרֹבֵץ בְּתוֹךְ יְאוֹרָיו.[t] הָעִנְיָן הַחֲמִישִׁי בִּהְיוֹתוֹ בְּמַזַּל תְּאוֹמִים עָלָיו אֵמִים,[u] כִּי הוּא הַבַּיִת הַשְּׁנֵים עָשָׂר לְבֵיתוֹ,[41] עַל כֵּן יָגוּרוּ מִשֵּׂתוֹ.[v] הָעִנְיָן הַשִּׁשִּׁי בִּהְיוֹתוֹ שָׁקֵט וּמִן

368 ע⟩ל⟨] MT O_2; codd. *sv* אל

369 ע⟩ם⟨] codd. *s*; O_2 אם, *vz* אל] **ה⟨ת⟩לי** codd. *s*; *vz* הדלי

370 התני⟨ם⟩] MT; codd. *sv* התנין, O_1 תנין גדול

373 יגורו] GO_2 יגורוהו

374 משתו] MT AGO_1O_2*sv* משא(י)תו, (M)R משאתי(ו)

---

[38] ירידה, ‘descent’, i.e. καταφορά. See Appendix 2, V n. 13, on terms for ascension; Bouché-Leclercq, *L’Astrologie grecque*, 269.

[39] I do not understand the meaning of the combination בו אל. If אל = ‘to’ is omitted, בו will refer to the moon, the subject being כוכב = ‘star’ (possibly Mercury, specifically named כוכב, ‘[the] Star’, which is under the protection of Cancer, the moon’s own domicile: see Bouché-Leclercq, *L’Astrologie grecque*, 184, and n. 41 below). After נגע = ‘touch’ the preposition ב׳ is regularly used, although it is occasionally replaced by אל. Here אל may be a relic of אל[יו] that has been corrected to בו. The same combination occurs below, V. 382 f.

[40] דלי (‘bucket’, i.e. Aquarius) is a corruption (see critical note) of תלי, as the following reference to תנינם makes clear (continued in Appendix 2).

[41] The moon’s domicile is Cancer (Bouché-Leclercq, *L’Astrologie grecque*, 185 etc., 633). If Cancer is numbered 1, the circle of twelve signs (mansions) is completed, moving anticlockwise, by Gemini. For the system of twelve places (δωδεκάτοπος), as opposed to that of eight (ὀκτώτοπος), see ibid. 280 f.

Or should a planet, quiet and subdued,
Itself on her serenity obtrude.[42]
The seventh case is when she moves and throws
Down fire and brimstone,[x] whilst in *Scorpio's*[43]
Head, or at *Libra's* tail, a sight to cause
Men's eyes to fail:[y] the eighth, is when she draws
Naught in her net,[z] and empty is her road
Since she upon no planet has bestowed
A glance when, in its potent time, men deem
Its import great. The ninth is when her beam
Is swept away, leaving her indistinct
And weak; lastly, the tenth, when she is linked
To those exalted planets—they whose sole
Intelligence consists in their control
Of baleful[a] influence: our groans we find
Multiplied[b] when with Mars she is aligned
Or Saturn. For when these stand facing, where
Saturn on Mars, and Mars on Saturn stare,
With Saturn to his orbit's mid-point twinned
Whilst Mars, an instant, neath the earth is pinned,
This hurts the moon, and, should the hour dictate
A horoscope be cast, into the strait
Bed of Procrustes[c] is she forced—the more
If she, pointing to death, has it in store
For babes to tread the vale of gloom,[d,44] much grief
Decreeing, that their years must be so brief,[e]
And each of them, his watch done, from a height
Must forthwith fall, and break his neck outright.[f]

[x] Cf. Ezek. 38: 22
[y] Deut. 28: 65
[z] Cf. Ps. 10: 9
[a] Cf. Jer. 4: 22
[b] Lam. 1: 22
[c] Isa. 28: 20
[d] Cf. Ps. 23: 4
[e] Lev. 25: 16
[f] 1 Sam. 4: 18

* * *

And so, your majesty, I come at last
To say, such is the horoscope now cast
For your son—thus an arm, outstretched, divine,[g]
Directs the astrolabe's angle incline.
Once come[h] his fateful day, his life, in bits
Broken, will pass, swift as a shadow flits,[j]
And there will be no means, no way at all
To help—he cannot live after his fall:[k]
And old and young will groan, alike forlorn,
“Lucifer falls from heaven, son of morn!”’[l]

[g] Isa. 14: 26
[h] Cf. Esther 2: 15
[j] Ps. 144: 4
[k] 2 Sam. 1: 10
[l] Cf. Isa. 14: 12

* * *

יָתֵד הַתְּקוּעָה[w] נִמְנָע, אוֹ אִם יַגִּיעַ בּוֹ אֶל[42] כּוֹכָב שָׁקֵט וְנִכְנָע. הָעִנְיָן הַשְּׁבִיעִי בִּהְיוֹתוֹ בַּדֶּרֶךְ מְהַלֵּךְ אֵשׁ וְגָפְרִית[x] יַשְׁלֵךְ, וְהוּא רֹאשׁ עַקְרָב[43] וְאַחֲרִית מֹאזְנַיִם, כִּלְיוֹן עֵינַיִם.[y] הָעִנְיָן הַשְּׁמִינִי בִּהְיוֹתוֹ רֵיקָם בְּמַהֲלָכוֹ בְּרִשְׁתּוֹ בְּמָשְׁכוֹ,[z] וְלֹא פָּנָה אֶל הַכֹּכָבִים בִּהְיוֹתָם נֶחְשָׁבִים. הָעִנְיָן הַתְּשִׁיעִי בִּהְיוֹתוֹ מִתְרַפֶּה, אוֹ בִּהְיוֹת מְאוֹרוֹ נִסְפֶּה. הָעִנְיָן הָעֲשִׂירִי בְּהִתְחַבְּרוֹ אֶל הַכֹּכָבִים הָרָמִים, אֲשֶׁר הֵמָּה לְהָרֵעַ חֲכָמִים,[a] וְהֵמָּה מַאֲדִים וְשַׁבְּתַאי, כִּי־רַבּוֹת אַנְחֹתַי,[b] כִּי בִּהְיוֹת שַׁבְּתַאי לְנֹכַח מַאֲדִים וְזֶה לְנֶגֶד זֶה פָּנָה קָדִים, וְשַׁבְּתַאי בְּאֶמְצַע גַּלְגַּל נִצְמָד וּמַאֲדִים תַּחַת הָאָרֶץ עָמָד, וּבְעֵת הַמּוֹלָד אֶל הַלְּבָנָה יָרֵעַ, קָצַר הַמַּצָּע מֵהִשְׂתָּרֵעַ.[c] כָּל־שֶׁכֵּן אִם הוּא מוֹרֶה עַל הַמָּוֶת, גַּם כִּי יֵלֵךְ בְּגֵיא צַלְמָוֶת,[d,44] גָּזַר עַל הַנּוֹלָד אֲנָחָה וִיגוֹנִים לְפִי מְעַ[וּ]ט הַשָּׁנִים,[e] וְיִפֹּל מִמָּקוֹם גָּבוֹהַּ בְּאַחֲרִית מִשְׁמַרְתּוֹ וַתִּשָּׁבֵר מַפְרַקְתּוֹ.[f]

❧

וְעַתָּה אֲדוֹנִי הַמֶּלֶךְ הֲלֹא זֹאת הַמַּעֲרָכָה לְבִנְךָ מְצוּיָה מֵאֵת הַיָּד הַנְּטוּיָה,[g] וּבְהַגִּיעַ[h] יוֹם גְּזֵרָתוֹ יִשָּׁבֵר, יָמָיו כְּצֵל עוֹבֵר,[j] וְאֵין דֶּרֶךְ וְאֵין אֹרַח לְהוֹעִילוֹ, כִּי לֹא יִחְיֶה אַחֲרֵי נִפְלוֹ.[k] וְעָלָיו יֶהֱמֶה כָּל־זָקֵן וְעוֹלֵל, אֵיךְ נָפַל מִשָּׁמַיִם הֵילֵל.[l]

❧

392 מע[ו]ט] MT; A(G)MO$_1$O$_2$(R) *edd.* מ(י)עוט

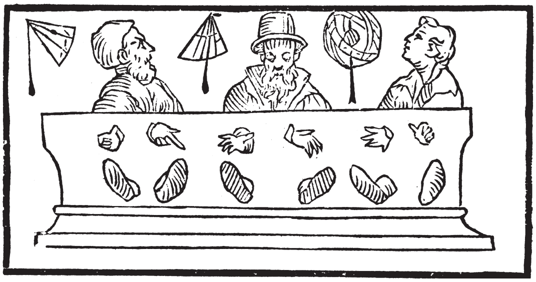
---

[42] Lit. 'touch' (יגיע בו אל, cf. above, n. 39). I do not understand the sixth instance, but assume that יתד התקועה, 'firmly fixed post', alludes to the moon's domicile in Cancer.

[43] The moon's depression (ταπείνωμα) occurs in Scorpio; Bouché-Leclercq, *L'Astrologie grecque*, 195.

[44] See III n. 85.

This discourse of the magus but enraged[m]
The king, who sneered at all he had presaged.
And now, the wizards having made an end[n]
Of telling what the future did portend
Through secret lore, the king said, ‘I discern
How you, each to his chosen path,[o] return,
Telling me nothing right:[p] mere words, that where
My footsteps are directed, set a snare,[q]
Colluding, ye but set before mine eyes
Something corrupt, and tell me naught but lies.[r]
Now therefore, foolish men shall no more ply
About their way, cut off: for ye shall die,[s]
Each man condemned by what himself did speak,
His words, measure for measure, vengeance wreak.’[t]
One of the bystanders, who counsel gave
To princes, said, ‘Would you pronounce so grave
A sentence, which unchangeable[u] must stand?
Through justice ought a king sustain his land.[v]
If, then, what I propose shall please the king,[w]
Let them, this day at least, escape death’s sting,[x]
But be in prison bound: there let them stay
Till time’s test shall the words of each assay;[y]
From someone’s scrutiny shall we be shown
Whose words have substance, and will have to own
His choice marks out the man as holy,[z] while
’Tis sinners from earth vanish,[a] men of guile
In darkness are made silent.’[b] The king bade
That so be done,[c] and judgement be delayed



See, two by two[†] *the magi went*
Straight to be hid, in prison pent[‡]

---

[m] Esther 1: 12
[n] Gen. 43: 2
[o] Cf. Isa. 53: 6
[p] Job 42: 9
[q] Ps. 57: 7(6)
[r] Dan. 2: 9
[s] Cf. Gen. 3: 4
[t] Mishnah, *Soṭah* 1: 7
[u] Cf. Isa. 10: 23
[v] Prov. 29: 4
[w] Esther 1: 19
[x] Cf. Hos. 13: 14
[y] Cf. Gen. 42: 16
[z] Cf. Num. 16: 7
[a] Cf. Ps. 104: 35
[b] 1 Sam. 2: 9
[c] Esther 9: 14
[†] Gen. 7: 9
[‡] Isa. 42: 22

וַיִּקְצֹף הַמֶּלֶךְ[m] עַל מַאֲמָרוֹ וַיִּלְעַג אַחֲרֵי דְּבָרוֹ. וַיְהִי כַּאֲשֶׁר כִּלּוּ[n] הַחוֹזִים לְדַבֵּר חָכְמַת הָרָזִים, וַיֹּאמֶר הַמֶּלֶךְ, הֲלֹא כָּל־אֶחָד מִכֶּם לְדַרְכּוֹ פָּנָה,[o] כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה,[p] וְדִבְרֵיכֶם רֶשֶׁת הֵכִינוּ לִפְעָמַי,[q] וּמִלָּה כַּדְבָה וּשְׁחִיתָה הִזְדַּמִּנְתּוּן לְמֵאמַר קֳדָמַי.[r] וְעַתָּה אֱוִילִים מִדֶּרֶךְ כָּרוֹת יִכָּרֵתוּן, כִּי מוֹת תְּמֻתוּן.[s] וְכָל־אֶחָד מִכֶּם נִתְחַיֵּב בְּמִלּוּלוֹ, בַּמִּדָּה אֲשֶׁר מָדַד בָּהּ מוֹדְדִין לוֹ.[t] וַיַּעַן אֶחָד מִן הַנִּצָּבִים, יוֹעֵץ נְדִיבִים, וַיֹּאמֶר לוֹ, לָמָּה תַּעֲשֶׂה כָּלָה וְחָרֶץ,[u] מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ.[v] וְעַתָּה אִם־עַל־הַמֶּלֶךְ טוֹב[w] יִנָּצְלוּ הַיּוֹם מִקְּטוֹב,[x] אֲבָל יֵאָסְרוּ בְּבֵית שִׁבְיֵיהֶם וְיִבָּחֲנוּ דִּבְרֵיהֶם,[y] וְנִרְאֶה דִּבְרֵי מִי יָק⟨וּ⟩ם וְיִדְרֹשׁ, וַאֲשֶׁר יִבְחַר בּוֹ הוּא הַקָּדוֹשׁ,[z] וְהַחַטָּאִים מִ⟨ן⟩ אֶרֶץ יִתַּמּוּ[a] וּרְשָׁעִים בַּחֹשֶׁךְ יִדַּמּוּ.[b] וַיֹּאמֶר הַמֶּלֶךְ לְהֵעָשׂוֹת[c] מִשְׁפָּט

404 ומלה] MT; O_2 ומלא

405 כדבה] MT G; codd. כדבא, *sv* כזיבה

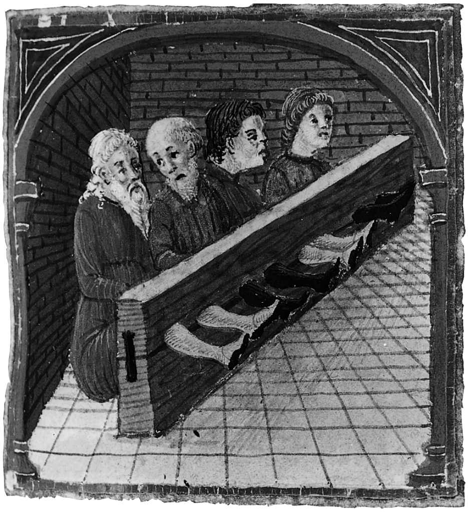
ושחיתה] MT; codd. ושחיתא

הזדמנתון] MT *qere*; O_2 הזדמתון

413 יק⟨ו⟩ם] AMR*sv*; *z* יקים

415 והחטאים] GMO_1O_2R(? < מהר)

מ⟨ן⟩] MT codd. מהם מן הארץ; A *edd.* מהארץ



צורת החוזים שנים[†] באו
ובבתי כלאים הוחבאו[‡]

And with it penalties. His writ consigned
The star-gazers to be in bars confined.[d]

❧

Years passed thereafter; with their increase, days
Gone by fell[e] from the mind, fading in haze
With more old men dying, and lengthened shades
Of evening.[f] All this while the youth parades
His honourable state: the folk accord
Him glory fitting a much older lord.[45]
He was yet, in some ways, a child, self-willed,[g]
Whose head a crop of yellow hair did gild.[h]
The king had now for five and twenty years
Confined the magi as his prisoners,[j]
When he, recalling that they had foretold
As fated, tribulations manifold,[k,46]
Said to himself,[l] ‘Let but this year be past,
Proclaimed[47] the new month following its last,
And then these star-gazers shall feel the weight
Of pressure[m] from mine anger’s outpoured spate;[n]
I’ll venge me on them, have them ravaged, wrecked,
And let all eyes their secret lore inspect,
Vengeance enough to gloat.’[o] One day, he chose
To stroll about his gardens,[p] midst the rows
Of myrtles,[q] whilst the son he so loved lay
Within, midst the most sumptuous[r] array
Of couches, ivory-inlaid,[s] asleep.
His father had commanded guards to keep
Watch o’er him, men whose love for him required
That their response be by devotion fired.
He said to them, ‘Your vigilance let none
Relax, neither in shade nor brightest sun
Leave him unwatched: let him this day not stir
Forth, lest he barbed impalement[t] should incur,

[d] Gen. 42: 17
[e] Num. 6: 12
[f] S. of S. 2: 17
[g] Cf. 2 Chron. 26: 16
[h] Lev. 13: 30, 37
[j] Gen. 39: 20
[k] Cf. Mishnah, *Yebamoth* 1: 1
[l] Cf. Esther 6: 6
[m] Cf. Job 33: 7
[n] Cf. Lam. 4: 11
[o] Cf. Jer. 11: 20
[p] Cf. BT *Sanhedrin* 102*a*
[q] Zech. 1: 8
[r] Cf. Mic. 2: 9
[s] Amos 6: 4
[t] Isa. 5: 6

---

[45] כי זקן מאד conflates 1 Sam. 2: 22 and 4: 18. The statement that the prince was ‘very old’ is not coherent with the story, even if זקן is understood as meaning enjoying ‘senior [standing]’. I therefore wonder whether כי = ‘for’ is a corruption of כאלו = ‘as if’. Alternatively, אביו may have dropped out (‘his father was very old’).

[46] צרות צרותיהם ingeniously replaces the specialised meaning of צרה (from the stem צרר, ‘cause grievance’), ‘co-wife’, and the mishnaic consideration (*Yebamoth* 1: 1; Danby, p. 218) of the possible halakhic situation of a plethora of childless widows of the same husband, reverting to the common meaning of צרה, ‘tribulation’.

[47] See above, n. 36.

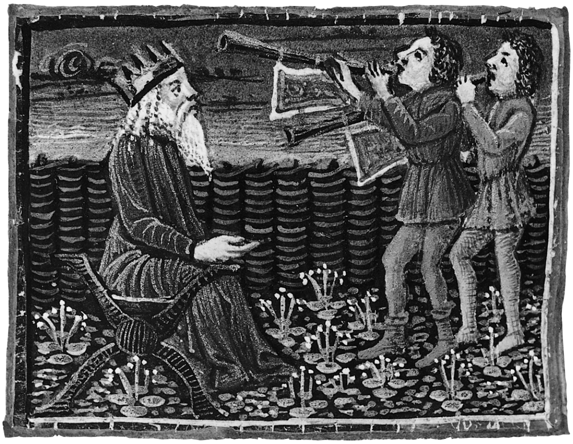
418 [ה]משמר] MT AGMO$_2$R*s*; O$_1$, *vz* המשמר

422 כי] codd. *edd.*

וּקְנָסוֹת, וַיִּגְזַר עַל הַחוֹזֶה מַאֲמָר, וַיֶּאֱסֹף אֹתָם אֶל־[הַ]מִּשְׁמָר.[d]

❧

וַיְהִי אַחֲרֵי כֵן וַיִּרְבּוּ הַשָּׁנִים וַיִּגְדְּלוּ, וְהַיָּמִים הָרִאשֹׁנִים יִפֹּלוּ,[e] וְהַזְּקֵנִים הוֹלְכִים וְכָלִים, וְנָסוּ הַצְּלָלִים.[f] וְהַבָּחוּר יִתְכַּבֵּד וְנָשָׂא כָּבוֹד וָהוֹד, כִּי זָקֵן מְאֹד.[45] וְהַיֶּלֶד גָּבַהּ לְבָבוֹ,[g] וְשֵׂעָר צָהֹב צָמַח בּוֹ.[h] וַיְהִי בִּשְׁנַת חָמֵשׁ וְעֶשְׂרִים מִיּוֹם אֲשֶׁר אֲסִירֵי הַמֶּלֶךְ אֲסוּרִים,[j] וַיִּזְכֹּר הַמֶּלֶךְ אֶת־דִּבְרֵי גְּזֵרוֹתֵיהֶם, וְצָרוֹת צָרוֹתֵיהֶם.[k,46] וַיֹּאמֶר בְּלִבּוֹ,[l] תִּתֹּם הַשָּׁנָה וְיַעֲבֹר הַחֹדֶשׁ וְנִצְדַּק קֹדֶשׁ,[47] וְאַכְבִּיד עַל הַחוֹזִים אַכְפִּי,[m] וְאֶשְׁפֹּךְ עֲלֵיהֶם חֲרוֹן אַפִּי,[n] וְאֶעֱשֶׂה בָהֶם נְקָמָה וְאֶתְּנֵם לְבִזָּה וְשַׁמָּה, וַאֲגַלֶּה לְעֵינֵי כֹּל תַּעֲלוּמֵיהֶם, אֶרְאֶה נִקְמָתִי מֵהֶם.[o] וַיְהִי הַיּוֹם וַיֵּצֵא הַמֶּלֶךְ לְטַיֵּל[p] בְּפַרְדֵּסִים, בֵּין הַהֲדַסִּים,[q] וּבְנוֹ הַנֶּאֱהָב הָיָה



צורת המלך לאד החוזים שמח
ולא הבין כי מבוכתו ורעתו צמח

The king, gleeful that star-gazers expect
An early doom, knows not 'tis he is wrecked

Till I return, my heart with grateful flight
Of song[u] filled, by the garden's sheer delight.'
Ending his orders[v] to his servants, who
Should guard his son in aught that he might do,[w]
The king went off, to saunter midst those joys
Afforded by a garden's walks—sweet noise
Of singing[x,48] birds, a happiness allied
To music's notes[y] spread freely, far and wide,[z]
Through courtyards paved with marble, chequer-wise,
Veined flags, and slabs pure white[a] floodlit the eyes.[b]
The king was standing where a fountain's play
Sprinkled its pool,[c] when at the break of day,[d]
The prince rose from his couch, and as he stepped
About his chamber, in his heart there leapt
The joy[e] of life. His chariot of state
He ordered harnessed, more to inculcate
His splendid rank, as he to grasslands went
Where wildfowl[49] lay profuse, on hunting bent.
'Nay', said the guard, 'from fault, my lord, refrain,
Nor flout what royal veto did restrain.
My flesh with horror bristles[f] when I mind
That catalogue, with fury[g] underlined,
Of penalties the king set, should you roam
Forth from the house until he shall come home,
Whereon (he said) ye guards shall have your fill
Of peace.'[h] The youth, his voice with anger shrill,
Rebuked them; swinging high his leg, his horse
He mounted with a vault, and off to course
His prey he went, with flourish of his dart
And at his wrist his hawk, to tear apart
Its feathered fellows; full six hours astride
His mount, up hills, down mountains[j] did he ride.
As even fell, the sky was smothered deep
In plaited clouds[k] that stood piled in a heap.[l]
The youth, who wished by now the palace closed
Protective round him, knew not how disposed
His stars stood. He was on his road home set,
When they in his twilight[m] conjunction met.

[u] Ps. 42: 5(4)
[v] Cf. Gen. 49: 33
[w] Deut. 33: 11
[x] Exod. 32: 18
[y] Jer. 7: 34
[z] Mishnah, *'Aboth* 1: 5
[a] Esther 1: 6
[b] Ps. 19: 9(8)
[c] Cf. Gen. 24: 13
[d] Cf. 1 Sam. 9: 26
[e] Ruth 3: 7
[f] Cf. Job 4: 15
[g] Cf. Esther 4: 7
[h] Cf. Ps. 37: 11
[j] Cf. Deut. 12: 2
[k] BT *Ta'anith* 20a
[l] Cf. Exod. 15: 8
[m] Job 3: 9

---

[48] At Exod. 32: 18 עַנּוֹת (in contrast to the foregoing עֱנוֹת = 'response') means 'singing' (cf. Arabic stem *ghana*).

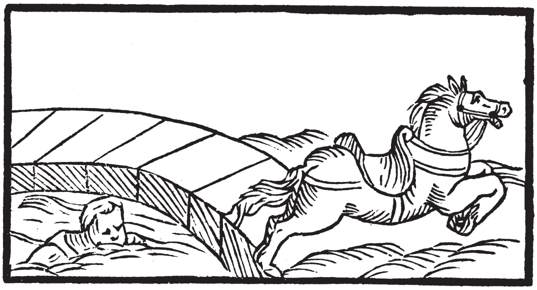
[49] See Appendix 2, II n. 131.

נִרְדָּם וְיָשֵׁן בְּבֵית תַּעֲנוּגוֹת[r] וּמִטּוֹת שֵׁן.[s] וַיְצַו אָבִיו לְשָׁמְרוֹ אֲנָשִׁים אֲשֶׁר לְאַהֲבָתוֹ נִדְרָשִׁים, וַיֹּאמֶר, אַל יִתְרַפֶּה אִישׁ בִּשְׁמִירָתוֹ וְאַל יִתְעַצֵּל, אַל תְּנִיחוּהוּ מֵחַמָּה לַצֵּל, וְאַל יֵצֵא הַיּוֹם מִן הַבַּיִת לְשָׁמִיר וָשָׁיִת,[t] עַד בּוֹאִי מִן הַגִּנָּה הַחֲמוּדָה בְּקוֹל־רִנָּה וְתוֹדָה.[u] וַיְכַל הַמֶּלֶךְ לְצַוֹּת[v] אֶת־עֲבָדָיו עַל בְּנוֹ וְעַל פֹּעַל יָדָיו,[w] וַיֵּלֶךְ וַיִּשְׁתַּעֲשַׁע בַּגִּנּוֹת, קוֹל עַנּוֹת,[x,48] קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה[y] פָּתוּחַ לִרְוָחָה,[z] וְעַל רִצְפַּת־בַּהַט וָשֵׁשׁ[a] מְאִירַת עֵינָיִם[b] הִנּוֹ נִצָּב עַל עֵין הַמָּיִם.[c] וַיְהִי כַּעֲלוֹת הַשֶּׁמֶשׁ[d] וּבֶן־הַמֶּלֶךְ קָם מִמְּסִבּוֹ, וַיֵּלֶךְ אָנֶה וָאָנָה וַיִּ⟨י⟩טַב לִבּוֹ.[e] וַיְצַו לֶאֱסֹר מֶרְכַּבְתּוֹ לְהַרְבּוֹת הוֹדוֹ וְתִפְאַרְתּוֹ, לָלֶכֶת לְבַקֵּשׁ צֵדָה מִבְּנֵי הָעֳפָאִים[49] בֵּין הַדְּשָׁאִים. וַיֹּאמְרוּ לוֹ הַשּׁוֹמְרִים, אַל נָא אֲדוֹנִי אַל תֵּרַע, וּמוּסַר הַמֶּלֶךְ אַל תִּפְרַע, כִּי מִפַּחְדּוֹ בְּשָׂרִי סָמַר[f] עַל פָּרָשַׁת הַקֶּצֶף[g] אֲשֶׁר אָמַר, לְבִלְתִּי תֵּלֵךְ חוּץ לַבַּיִת עַד בּוֹאִי הֲלֹם, וְתִתְעַנְּגוּ עַל רֹב שָׁלוֹם.[h] וַיִּגְעַר בָּהֶם הַבָּחוּר בְּקוֹלוֹ, וַיָּרֶם רַגְלוֹ וַיִּרְכַּב עַל סוּסוֹ לְבַקֵּשׁ צֵדָה, וְיָדוֹ בְּכִידוֹן הָדָה, וַיִּקַּח בְּיָדוֹ הָעוֹף הַדּוֹרֵס אֲשֶׁר בִּנְיַן חֲבֵרוֹ הוֹרֵס, וַיֵּלֶךְ עַד מִשְׁלַם שֵׁשׁ שָׁעוֹת עַל־הֶהָרִים וְעַל־הַגְּבָעוֹת.[j] וַיְהִי בָּעֶרֶב וְהַשָּׁמַיִם נִתְקַשְּׁרוּ בְּעָבִים[k] כְּמוֹ נֵד[l] נִצָּבִים, וַיּוֹאֶל הַבָּחוּר לָשׁוּב לְהֵיכָלוֹ, וְהוּא לֹא יָדַע מִתְכּוּנַת מַזָּלוֹ. וַיְהִי הוּא בָּא בַּדֶּרֶךְ וְכוֹכְבֵי נִשְׁפּוֹ[m] עָרְכוּ עֶרֶךְ, וַיַּרְא וְהִנֵּה רַעַם יִסְעַר בְּזַעַם, וְרַב מְהִית מָטָר וְקוֹלוֹת[n] אֲבָנִים גְּדֹלוֹת.[o] וְהַנַּעַר רָץ לְהִמָּלֵט הָעִיר וְהַמַּזָּל דְּבָרוֹ הֵעִיר, לָתֵת לוֹ מְנָת חֶלְקוֹ וְכוֹסוֹ,[p] עַל

---

451 **בואי**] A; GMO$_1$O$_2$(R?) ב(ו)או

As he watched, growls of fury burst, the sound
Of thunderclaps reverberated round,
With sheets of rain,[n] and hailstones truly vast;[o]
Whilst, to escape, the boy was running fast
To gain the city, fortune stirred things up
In such wise as should grant him his full cup
And fated lot[p]—violence he had wrought
Retributively on his own crown[q] brought.
He heard, reaching the drawbridge, at his back
Like some conspirator, the thunder's crack,
His inward parts in ceaseless[r] ferment, for
Against him heaven itself had gone to war.[s]
The bright stars so ordained, and there fell down
A fire divine,[t] and smote him on the crown.[u]
Burned black,[v] a mangled mass[w] of flesh and blood,
He tumbled off the bridge into the flood
Below: where he was struck, deep did he sink.[x]
And thus the manner of his death did link
Four powers, conjoined in judgement,[50] each of whom
(As is well known) condemns, pronouncing doom.

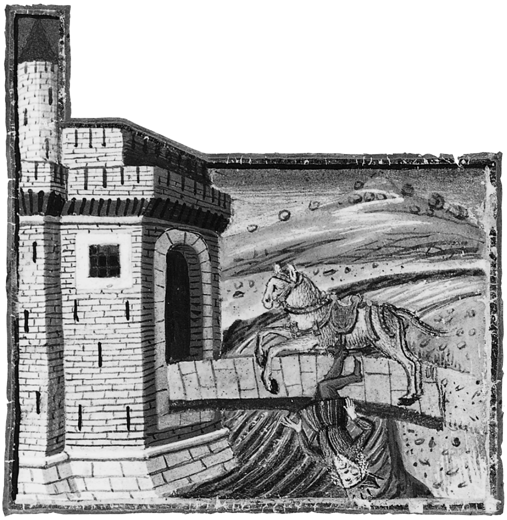


See how the youth falls from his steed
Exactly as the stars decreed[†]

The citizens, their hero dead, perceived
The wondrous work of powers which they believed
Divine—his troubled[y] death was evidence
Too manifold for mere coincidence.
As old and young did bitterly lament
Their cry spread[z] through the town; with one assent
The youth rushed to the scene, and, having brought[a]
His body from the river, did escort[b]

[n] Cf. Exod. 9: 28, 33
[o] Josh. 10: 11
[p] Ps. 16: 5
[q] Ps. 7: 17(16)
[r] Ps. 35: 15; cf. Lam. 1: 20
[s] Judg. 5: 20
[t] Cf. 1 Kgs. 18: 38; Job 1: 16
[u] Cf. Jonah 4: 8
[v] Lev. 10: 16
[w] Gen. 37: 33
[x] Judg. 5: 27
[†] Cf. Dan. 4: 14(17)
[y] Cf. Deut. 31: 21
[z] Exod. 2: 23
[a] Cf. Jer. 38: 13
[b] Gen. 19: 16

קָדְקֳדוֹ חֲמָסוֹ.[q] וַיְהִי כַּאֲשֶׁר הִגִּיעַ אֶל הַגֶּשֶׁר וַיִּשְׁמַע אַחֲרָיו קוֹל רַעַם וָקֶשֶׁר, וּמֵעָיו רֻתְּחוּ וְלֹא דָמוּ,[r] כִּי מִן־הַשָּׁמַיִם נִלְחָמוּ.[s] וַתִּפֹּל אֵשׁ אֱלֹהִים[t] בִּגְזֵרַת כֹּכְבֵי נוֹגְהִים, וַתַּךְ עַל קָדְקֳדוֹ[u] וְהִנֵּה שֹׂרָף,[v] טָרֹף טֹרַף.[w] וַיִּפֹּל מִן הַגֶּשֶׁר וְאֶל הַמַּיִם שָׁפַל, בַּאֲשֶׁר כָּרַע שָׁם נָפַל.[x] וַיִּתְקַבְּצוּ לְמוֹתוֹ הַדַּיָּנִים הַנּוֹדָעִים, אַרְבָּעָה שׁוֹפְטִים[50] הָרָעִים.



צורת הבחור נופל אל המים
בגזירת[†] כוכבי השמים

וַיִּרְאוּ בְּנֵי הַמְּדִינָה נִפְלְאוֹת צוּרָם, כִּי מֵת גִּבּוֹרָם, וְכִי רַבּוּ בְּמִיתָתוֹ קוֹרוֹת וַתִּמְצֶאנָה אוֹתוֹ צָרוֹת,[y] וַיִּזְעֲקוּ בְּקוֹל מָרָה כָּל־יָשִׁישׁ וְצָעִיר, וַתַּעַל שַׁוְעָתָם[z] הָעִיר, וְכָל־אֶחָד מֵהַבַּחוּרִים לְנֶגְדּוֹ מִהַר וַיַּעֲלוּ אוֹתוֹ[a] מִן הַנָּהָר, וַיֹּצִאֻהוּ וַיַּנִּחֻהוּ[b] בְּבֵית רְפִידָתוֹ מֵת

---

[50] **For a discussion of this phrase, see Appendix 2.**

It home, and laid it out upon his bed.[c]
The king, hearing such distraught weeping,[d] said
‘What turmoil makes the town[e] disconsolate?’
Bystanders told him the event, which fate
Had brought to pass—so bitter, and so fell.[f]
Said he, ‘I understand now, all too well,[g]
None can, by cunning, flee his fated hour:
Nor is there king possessed of sovereign power
By his mere passing presence can defend
And bring to safety:[h] for, who could contend
With these great gods, the sun and stars?[j] ’Tis they
Make men go on their predetermined[51] way,
His legs are pledged, and thither each is borne.’[k]
The king said no more, but began to mourn
His son,[l] commanding that they dig his grave
Amongst the royal tombs: he likewise gave
Orders for exequies that should evince
Through pomp and circumstance his rank as prince,
And forty days for mourning were assigned.
When these were full,[m] the king recalled to mind
The magi, they, whose trust was to protect
Their secret lore, each of them proved correct
In judging[n] how the stars stood. Meekly, he
Tiptoed,[o] to give command to set them free
From their dark dungeon, free to exercise
Their right of access,[p] and thenceforth did prize
Their wisdom: feeling, too, no little pride
In their fame, he their honours multiplied,
Maintaining them for ever at his side.[q]

* * *

This wry tale (said the Stork) is meant to show
What honour to astrologers we owe,
That thou, crestfallen,[r] shouldst no ill design
Meditate, my discourse to undermine.[s]
For, in thine acts, all option is withheld
To shun what fate has by thy stars been spelled,
Nay, with one’s star it lies, whether to kill
Or to preserve alive: its sentence will
Prove judgement true. My tale, to what I say
Bears witness, to proclaim, as on a day

[c] 2 Kgs. 4: 32; S. of S. 3: 10
[d] Cf. Isa. 65: 19
[e] 1 Kgs. 1: 41
[f] Cf. Jer. 2: 19
[g] Jer. 31: 17(18); Gen. 12: 11
[h] Isa. 31: 5
[j] Cf. Deut. 4: 19
[k] BT *Sukkah* 53*a*
[l] Gen. 37: 34
[m] Gen. 50: 3, 4
[n] Cf. Ps. 51: 6(4)
[o] Gen. 33: 14; 2 Kgs. 21: 27
[p] Cf. Zech. 3: 7
[q] Isa. 63: 9
[r] Cf. Isa. 54: 4
[s] Cf. Prov. 3: 29

מֶשְׁכָּב עַל־מִטָּתוֹ.[c] וַיָּבֹא הַמֶּלֶךְ לְקוֹל הַבְּכִי[d] וּשְׁמָמָה, וַיֹּאמֶר, מַדּוּעַ הַקִּרְיָה הוֹמָה.[e] וַיְסַפְּרוּ לוֹ הַגְּזֵרָה וְהַמְּאוֹרָע, כִּי מַר וָרָע,[f] וַיֹּאמֶר, שָׁמוֹעַ שָׁמַעְתִּי וְהִנֵּה־נָא יָדַעְתִּי[g] כִּי לֹא יוּכַל בְּעָרְמָתוֹ לְהִמָּלֵט מִגְּזֵרָתוֹ, וְאֵין בְּיַד כָּל־מֶלֶךְ רַב וְשַׁלִּיט גָּנוֹן וְהִצִּיל פָּסוֹחַ וְהִמְלִיט.[h] כִּי מִי יוּכַל לָדִין אֶת־הָאֱלֹהִים הַחֲשׁוּבִים, אֶת־הַשֶּׁמֶשׁ וְאֶת־הַכּוֹכָבִים,[j] וְהֵם נָתְנוּ לְהוֹלִיךְ אֶת־הָאָדָם לְבֵית הַחִיּוּבִין,[51] רַגְלוֹהִי דְּבַר נָשׁ אִנּוּן עָרְבִין.[k] וַיְכַל הַמֶּלֶךְ לְדַבֵּר עִנְיָנוֹ, וַיִּתְאַבֵּל עַל־בְּנוֹ,[l] וַיְצַו לְקָבְרוֹ כְּמִשְׁפַּט הַנְּסִיכִים בְּקִבְרֵי הַמְּלָכִים, וַיַּעֲשׂוּ לוֹ אֵבֶל יָמִים קְבוּעִים. וַיִּמְלְאוּ לוֹ אַרְבָּעִים וַיַּעַבְרוּ יְמֵי בְכִיתוֹ,[m] וַיִּזְכֹּר הַמֶּלֶךְ אֶת־הַחוֹזִים שׁוֹמְרֵי מִשְׁמַר הָרָזִים, וַיַּרְא כִּי כָּל־אֶחָד צָדַק בְּמִשְׁפָּטוֹ,[n] וַיִּתְנַהֵל לְאִטּוֹ,[o] וַיְצַו לְהוֹצִיאָם מִבּוֹר הַחֲשֵׁכִים, וַיִּתֵּן לָהֶם מַהְלְכִים,[p] וַיַּחְשְׁבֵם וַיְגַדְּלֵם עַל טוּב מַהֲלָלָם, וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּ⟨ל⟩־יְמֵי עוֹלָם.[q]

❧

וְנָשָׂאתִי אֵלַיִךְ זֹאת הַחִידָה, מַהֲלָל הַחוֹזִים מַגִּידָה, לְמַעַן תַּחְפְּ⟨י⟩רִי וְתֵבוֹשִׁי,[r] וְרָעָה אֶל מַאֲמָרִי אַל תַּחֲרִשִׁי.[s] כִּי אֵין לָךְ רְשׁוּת בְּמִפְעָלַיִךְ לְהִמָּלֵט מִגְּזֵרַת מַזָּלַיִךְ, וּבִרְשׁוּת הַכֹּכָב לְהַחֲיוֹת וּלְהָמֵת, וּגְזַר דִּינוֹ גְּזַר דִּין אֱמֶת. וְהַחִידָה הַזֹּאת תָּעִיד עַל דְּבָרַי,

479 הקריה] codd. *edd.*; MT pref. קול

482 לא יוכל] codd. *edd.*; *sic* ? + ⟨איש⟩ (lacuna)

490 ארבעים] MT + יום, space left in R

496 כ⟨ל⟩] MT GMO_1O_2R; A *edd.* כימי

497 החידה] M pref. זה: A המשל

498 תחפ⟨י⟩רי] codd. *vz* תחפרי, A*s* תסתרי

ותבושי] A*s* ותבישי

---

[51] For חיוב = ‘astrologically determined necessity’, cf. Ben-Yehuda, *Thesaurus*, ii. 1529, col. ii, l. 12 from foot, citing Shem Ṭob Ibn Shem Ṭob (not Ibn Falaquera, as there stated).

[t] Lam. 2: 22
[u] Gen. 24: 65, 37: 19
[v] Cf. Ps. 5: 10(9)
[w] Ezek. 33: 8
[x] Cf. Isa. 52: 15
[y] Cf. Jer. 17: 5
[z] Job 22: 19
[a] Cf. Ps. 47: 3(2)

Of convocation, that which I revere."[t]
The Frog replied, "Not so, no truth is here,
No road to knowledge, none to insight leads
If, for a stay to lean upon, man heeds
Astrology's laws—on this fellow's[u] tongue
Thou hast described, no uprightness is hung
At any instant: like an open grave
Their throat, their lips with words to flatter rave.[v]
Wicked, aye, steeped in sin,[w] though he may teach
Things to contemn, their matter fills the speech
Of many nations[x]—only to make known
To all, his hectoring, lack-lustre tone.
Cursed the man who, for defence, relies
Not on God's strength:[y] from his fool's notions, wise
Men hold aloof; the righteous, when they see,
Are with derision filled, and increased glee.[z]
For God it is, most dread, who, in the height,[a]
Rolls back the darkness and brings on the light.
'Tis He, as judge of rich and indigent,
Will bring to pass His sovereign intent."

❧

[b] Cf. Prov. 1: 22; 1 Sam. 2: 3
[c] 1 Sam. 15: 23
[d] Ps. 55: 18(17)

"How long", the Stork replied, "wilt thou declaim[b]
Inflated vapourings,[c] nor wilt feel shame?
Did not philosophers, long since, speak loud
Praising the stars with glorious power endowed,
Composing books? They bade all those possessed
Of intellect, much thinking to invest
In conning Saturn's course, whilst taking stock
Of how the gates that mark his orbit rock
The market, as each harvest brings anew
Grain and fresh fruit.[52] And so, to him are due
Changes from plenty to a dearth of corn
That may occur 'twixt even and next morn.[d]
Of all the men of science whom we hold
As our authorities from days of old,
One of the greatest bids us, be not slack
In reckoning where, in the zodiac,
'Tis Saturn's[53] lot, at any time, to stand,
And whither leads his path: yea, understand
The date when he first enters the demesne

תִּקְרָא כְּיוֹם מוֹעֵד מְגוּרַי.[t] וַתֹּאמֶר הַצְּפַרְדֵּעַ, אֵין זֶה דֶּרֶךְ אֱמוּנָה, לֹא דַעַת וְלֹא תְּבוּנָה, לְהִשָּׁעֵן הָאָדָם עַל מִשְׁפְּטֵי הַחוֹזֶה, הָאִישׁ הַלָּזֶה,[u] כִּי אֵין בְּפִיהוּ נְכוֹנָה בְּכָל־רֶגַע וְעוֹנָה, וְקֶבֶר פָּתוּחַ גְּרוֹנוֹ, וַחֲלַקְלָקוֹת לְשׁוֹנוֹ,[v] הוּא רָשָׁע בַּעֲוֹנוֹ.[w] וְעַל מַאֲמָרוֹ הַנִּבְזֶה גּוֹיִם רַבִּים יַזֶּה,[x] לְהוֹדִיעַ לַכֹּל חֶסְרוֹן הוֹדוֹ וֶעֱזוּזוֹ, אָרוּר הַגֶּבֶר לֹא יָשִׂים הַשֵּׁם מָעוּזוֹ.[y] וּמִדְּבַר פְּתַיּוּתָיו הַמַּשְׂכִּילִים יִתְרַחָקוּ, וְיִרְאוּ צַדִּיקִים וְיִשְׂמָחוּ,[z] וְעָלָיו יִצְחָקוּ. כִּי אֱלֹהִים עֶלְיוֹן וְנוֹרָא,[a] מַעֲבִיר אֲפֵלָה וּמֵבִיא אוֹרָה, שׁוֹפֵט כָּל־עָשִׁיר וָחֵלֶךְ, וְעוֹשֶׂה כִּרְצוֹן הַמֶּלֶךְ.

❧

וַתֹּאמֶר הַחֲסִידָה, עַד מָתַי תַּרְבִּי תְדַבֵּרִי,[b] וּמִדִּבְרֵי הַפִּצַּר[c] לֹא תֶחְפָּרִי. הֲלֹא הַחֲכָמִים הַקַּדְמוֹנִים דִּבְּרוּ, וּבְהוֹד כֹּכָבִים סְפָרִים חִבְּרוּ, וְצִוּוּ עַל כָּל־אִישׁ מֵבִין לָדַעַת וּלְהָבִין, וְלַחֲשֹׁב מַהֲלַךְ שַׁבְּתַאי וּנְתִיבוֹ דֶּרֶךְ הַשַּׁעַר אֲשֶׁר בְּאִבּוֹ,[52] וּבָזֶה יָבִיא זֹל הַמְּזוֹנוֹת וְהַיֹּקֶר, עֶרֶב וָבֹקֶר.[d] וְאָמַר אֶחָד מִכָּל־גְּדוֹלֵי חַכְמֵיהֶם אֲשֶׁר כֹּחַ בָּהֶם, אַל תִּתְעַצֵּל לְחַשֵּׁב אֵיזֶה מַזָּל לְשַׁבְּתַאי[53] מָנָה, וְאֵיזֶה דֶּרֶךְ פָּנָה, וְתֵדַע רֵאשִׁית בִּיאָתוֹ בְּמַזָּל,

515 **תדברי**] ותדבר O_1

---

[52] דרך השער אשר באבו (‘the way of the gate, which/when it is verdant’) is obscure. My translation assumes a play on the meanings of *shaʿar*, (1) ‘gate’, which here refers metaphorically to the successive zodiacal signs through which Saturn passes, as detailed in what follows, and (2) ‘market(-price)’, alluding to the fluctuations in the cost of agricultural produce due to scarcity or plenty, attributed to Saturn’s influence. Cf. Mishnah, *Maʿaser Sheni* 4: 1 (Danby, p. 78).

[53] For Saturn’s pre-eminent influence see Bouché-Leclercq, *L’Astrologie grecque*, 94, quoting Tacitus, *Historiae*, 5. 4: ‘seu quod de septem sideribus quis res mortales reguntur, altissimo orbe et praecipua potentia stella Saturni feratur’ (‘Saturn’s orbit is reckoned the most sublime, and its potency greatest, of the seven stars that govern human affairs’). Cf. Wissowa, *Real-encylopädie*, s.v. ‘Saturnus’, p. 219, ll. 42 f.

Of any mansion, from what day to rain
Down influence therefrom. Note, too, always
Whether within fire's triangle[54] he stays,
Or that of air, or earth. Once thou dost know
Which sign he enters, like some post,[e] to show
Wayfarers their direction, thou thereby
Knowest that he in that same sign will lie
For two years and one half, and, at their end,
Moves to another mansion, there to spend
As long again, by stages thence to roll
Onward, to make his orbit's circuit whole.
Mark well, whenever Saturn in a sign
Lies undisturbed, of those three which define
Air's triangle, famine the world besets
By his decree, as mercy he forgets.[f]
And when encamped in any sign he lies
Of those which fire's triangle comprise,
At any point[g] within it, he decrees
Shortage of food, because he knows no ease.[h]
The three signs which the triangle of air
Construct are, *Libra*, the didymous *Pair*,
Joined with *Aquarius*: at any time
That Saturn, of all planets most sublime,[55]
Through these is moving, his dry influence
Makes drought in water-courses[j] more intense[56]
And food more scarce: sleek flesh wastes,[k] all too soon
Mere skin, in this our world below the moon,[57]
Whilst pleasures all enjoyed before are marred,
Excrescent, loathed[l] since famine presses hard.[m]
Fire's triangle three apices unite:
The *Ram*, the *Archer*, and the *Lion's* might.
Riding to win,[n] the planet has to pass
Through these signs; whilst he does so, food is sparse,
And prospects bleak,[o] yet not so hard to bear
As when he camps amongst the signs of air,
Though showers reviving summer he decrees
Withheld, determined tenderness to freeze.[p]
Thus will wise men, while famine rages sore,
Take pains at home to manifest the more
Affable love, not least when Saturn moves
Onward, these mansions left behind, and proves

[e] Isa. 11:10
[f] Cf. Ps. 77:10(9)
[g] 2 Kgs. 12:6(5)
[h] Isa. 57:20
[j] Ps. 1:3
[k] Cf. Isa. 10:16
[l] Isa. 14:19
[m] Gen. 47:20
[n] Ps. 45:5(4)
[o] Hab. 2:3
[p] Amos 1:11

מֵאֵיזֶה יוֹם מֵהֶם כֹּחוֹ יִזַּל, אִם הוּא בְּשִׁלּוּשׁ הָאֵשׁ[54] אוֹ בְּשִׁלּוּשׁ הָרוּחַ, וְאִם הוּא בְּשִׁלּוּשׁ עָפָר יָנוּחַ. וְכַאֲשֶׁר תֵּדַע בְּמַזָּל אֲשֶׁר בּוֹ יִכָּנֵס, אֲשֶׁר עֹמֵד לְנֵס,[e] תֵּדַע כִּי שְׁתֵּי שָׁנִים וּמֶחֱצָה בְּתוֹכוֹ נִמְצָא, וְאַחֲרֵי כֵן יִסַּע אֶל מַזָּל אַחֵר וְכַשִּׁעוּר הַזֶּה שָׁם יִתְאַחֵר, וְכֵן עָשָׂה תְּנוּעָתוֹ, יַשְׁלִים תְּקוּפָתוֹ. וְדַע כִּי בַּחֲנוֹת שַׁבְּתַאי בְּאֶחָד מִמַּזָּלוֹת הָרוּחַ יִשְׁקֹט וְיָנוּחַ, יִגְזֹר עַל הָעוֹלָם יֹקֶר מְזוֹנוֹת וְשָׁכַח חַנּוֹת.[f] וְכַאֲשֶׁר יַחֲנֶה בְּאֶחָד מִמַּזָּלוֹת הָאֵשׁ וְשִׁלּוּשָׁם, בְּכָל־מָקוֹם אֲשֶׁר־יִמָּצֵא שָׁם,[g] גּוֹזֵר עַל יֹקֶר הַמַּאֲכָל, כִּי הַשֹּׁקֵט לֹא יוּכָל.[h] וְהַמַּזָּלוֹת אֲשֶׁר לְשִׁלּוּשׁ הָרוּחַ הֵם כְּלִי, תְּאוֹמִים מֹאזְנַיִם וּדְלִי. וְכַאֲשֶׁר יִתְנוֹעַע בָּהֶם שַׁבְּתַאי הָעֶלְיוֹן[55] יַרְבֶּה פַּלְגֵי מַיִם[j] בְּצָיוֹן,[56] וּמְיַקֵּר בְּכֹחוֹ הַמָּזוֹן, שׁוֹלֵחַ בְּמִשְׁמַנֵּי הַשְּׁפָלִים[57] רָזוֹן,[k] וְרֹב תַּעֲנוּג בְּעֵינֵי הַכֹּל כְּנֵצֶר נִתְעָב,[l] כִּי־חָזַק עֲלֵיהֶם הָרָעָב.[m]

וְהַמַּזָּלוֹת אֲשֶׁר לְשִׁלּוּשׁ הָאֵשׁ כָּל־אֶחָד נִגְלֶה הֵם אַרְיֵה קֶשֶׁת וְטָלֶה. וְכַאֲשֶׁר בְּאֶחָד מֵהֶם זֶה הַכּוֹכָב צְלַח [ו]רְכַב,[n] יִתְיַקֵּר הַמַּאֲכָל וְהַמָּזוֹן, כִּי עוֹד חָזוֹן,[o] אֲבָל הַיֹּקֶר הַזֶּה נָקָל מִן הַיֹּקֶר הַנִּמְנֶה כַּאֲשֶׁר הוּא בְּאֶחָד מִן מַזָּלוֹת הָרוּחַ חוֹנֶה, אָמְנָם יִגְזֹר בַּקַּיִץ עַל עֲצִירַת גְּשָׁמָיו, וְשִׁחַת רַחֲמָיו.[p] וְעַל כֵּן

545 [ו]רכב] MT codd. *sv*; O_2*z* ורכב

---

[54] For the triangulation (τρίγωνον) of the zodiacal signs which is effected by construction of lines to connect signs of the same 'sex' (with intervals of three between the signs so joined), see Bouché-Leclercq, *L'Astrologie grecque*, 154 f., 169 f., and the diagram presented in Appendix 2.

[55] Cf. n. 53. Saturn, the most distant planet from the earth, was credited by Ptolemy with a thirty (solar) year orbit (according to modern astronomical calculation it is 29.4235 years; correcting the figure given in Loewe, *Ibn Gabirol*, 116, and Gaster, *Book of Prayer*, iii. 46).

[56] ירבה פלגי מים בצָיון would most naturally be taken to mean 'increases [i.e. fills] the water-courses in time of drought', but that is inconsistent with the assertion that this is the cause of, or accompanies, famine. My translation assumes a rather awkwardly constructed *beth* in בצָיון, 'increases [the dearth in the already low level of] the aqueducts, *by means of* drought'.

[57] See Ibn Sahula's Preface, n. 11.

Him author yet of great deeds,[q] seeing dearth
For a complete year still affects the earth
To make it fret.[r] But, so soon he arrives
Within some sign where earth or water thrives,
He delves for provender,[s] and thou needst quail
No more, lest food run short, or even fail,
For, passing through these mansions, he will send
Abundance, nay, yet more. So now, my friend,[58]
Whilst cautious, feel at ease, and, gleaning, find
More knowledge midst these sheaves,[t] bearing in mind
What I reveal to thee—that secret chart
Of Saturn: so shalt thou, in turn, impart
To others knowledge of the signs which I[u]
Revere. From knowing this, canst thou descry
The cause in every phenomenon,
Interpreting the planet's passage on,
When he must leave those signs which link, to bound
Air's triangle, and when he will be found
At rest therein: so can thy care prevent
Want at such time as he, on progress bent,
Marches forth from some mansion, in the range
Of the next sign, relieved,[v] his mood to change.
The ancients wrote at length of this; they scanned
The years, and found their order cyclic planned,
And bruited Saturn's rank, wherein combine
His nature and some element divine,
Since God has granted him a secret, tied
To foresight, when and how bread to provide."[w]

[q] Job 9: 10
[r] 1 Sam. 1: 6
[s] Cf. Job 39: 29
[t] Ruth 2: 15
[u] Cf. Exod. 10: 2
[v] Cf. Job 14: 14
[w] Gen. 45: 23

❧

"Tush", said the Frog, "hot air is this, that fain
Would chase wild fancies,[x] unrelieved the strain
On those who must, unransomed, hear. Each star,
Saturn like all the other great ones, far
Or close,[y] they all at God's disposal rest
Whose sustained mercy thousands can attest,[z]
Like clay the potter moulds.[a] Should He but choose
That they their potency and glory lose,
The constellations shine not, ne'er a light
Marks an Orion's outline twinkling bright.[b]

[x] Eccles. 4: 16
[y] Cf. Esther 9: 20
[z] Exod. 34: 7
[a] Jer. 18: 6
[b] Isa. 13: 10

הַמֵּבִין יִזָּהֵר מִן הַיֹּקֶר הַנִּמְצָא, וְיִהְיֶה בְּבֵיתוֹ אוֹהֵב וְנִרְצָה, כָּל־שֶׁכֵּן בְּצֵאתוֹ מֵאֵלּוּ הַמַּזָּלוֹת, עֹשֶׂה גְדֹלוֹת,[q] יַתְמִיד הַיֹּקֶר שָׁנָה תְּמִימָה בַּעֲבוּר הַרְעִמָהּ.[r] וְכַאֲשֶׁר יִהְיֶה שַׁבְּתַאי בְּמַזַּל הַמַּיִם אוֹ הֶעָפָר, אֹכֶל חָפָר,[s] עַל כֵּן לֹא תִּירָא מֵהַיֹּקֶר וְהַחֶסְרוֹן, כִּי הוּא נוֹתֵן בָּהֶם מַעֲלָה וְיִתְרוֹן. וְעַתָּה אָחִי[58] הִשָּׁמֵר וְהַשְׁקֵט, וּבֵין הָעֳמָרִים תְּלַקֵּט,[t] וּזְכֹר אֲשֶׁר גִּלִּיתִי לְךָ בְּסוֹד שַׁבְּתַאי, לְמַעַן תְּסַפֵּר אֹתֹתַי,[u] וְתֵדַע וְתַשְׂכִּיל מִמּוֹצָא דָּבָר פִּתְרוֹן וּמַעֲבָר, מָתַי יֵצֵא מִמַּזְּלוֹת הָרוּחַ וּמָתַי יִשְׁקֹט וְיָנוּחַ. וְהִשָּׁמֵר מִן הַיֹּקֶר בְּעֵת יְצִיאָתוֹ, עַד בּוֹא חֲלִיפָתוֹ.[v] כָּל־זֶה הֶאֱרִיכוּ הַקַּדְמוֹנִים בְּסֵדֶר הַשָּׁנִים, וְהוֹדִיעוּ מַעֲלַת שַׁבְּתַאי וְטוּבוֹ, כִּי הָאֱלֹהִים בָּא בוֹ, וְנָתַן בְּיָדוֹ הַסּוֹד וְהֶחָזוֹן, בָּר וָלֶחֶם וּמָזוֹן.[w]

❧

וַתֹּאמֶר הַצְּפַרְדֵּעַ, כָּל־זֶה הֶבֶל וְרַעְיוֹן,[x] בְּאֵין הֲנָחָה וּפִדְיוֹן, כִּי שַׁבְּתַאי וּשְׁאָר כֹּכָבִים הַגְּדוֹלִים הָרְחוֹקִים וְהַקְּרוֹבִים[y] הִנָּם בְּיַד אֵל אֲשֶׁר חֶסֶד לָאֲלָפִים נֹצֵר,[z] כַּחֹמֶר בְּיַד הַיּוֹצֵר.[a] וְכַאֲשֶׁר יַחְפֹּץ לָסוּר כֹּחָם וַהֲדָרָם, כּוֹכְבֵי ⟨הַ⟩שָּׁמַיִם וּכְסִילֵיהֶם לֹא יָהֵלּוּ אוֹרָם.[b] וְהוּא הַמַּשְׁקִיף עַל בְּנֵי אָדָם מִמְּכוֹן

556 אחי] codd. *edd.*

565 ומזון] O_1 + אשר לו עבי׳, thereafter ^ to l. 601 והמרגש

571 ה⟨שמים⟩] MT GMR; A *edd.* שמים

וכסיליהם] G וכסילם

---

[58] אחי = ‘my brother’. The text is probably sound, and Ibn Sahula (with his reader mainly in mind) has temporarily forgotten that the Frog is portrayed as female (see above, n. 4).

He ’tis, enthroned above, surveys the needs
Of mankind,[c] whom he seasonably feeds.[d]
His glorious Name[e] shelters[f] those who compact
With Him in love reciprocal: His act
Fulfils their will that reverently turn
To Him.[g] He looks, with fatherly concern,
Down upon all that dwell on earth,[h] their soul
To save from death.[j] His hands all things control
Through power, and rulership,[k] for He it is
Can richly pardon[l] men’s iniquities.
His purpose He completes, since He perceives
Events, foreknowing; He protects, retrieves,
Wonders in heaven causes, and likewise
Signs upon earth,[m] wherein all recognise
His handiwork, and to it witness bear
(For all His servants are) that whatsoe’er
His purpose, He accomplishes.[n] The moan
Of ocean rumbles deep, the heights, to own
Him Lord, lift up their hand:[o] for, would He change
The laws of nature,[59] stars can He derange.

❧

Indeed, to heaven’s host one may compare
A runaway horse in the thoroughfare.
He that is used to being circumspect
In action will, deliberate, direct
His steps,[p] in face of danger; so the horse
Tramples him not, nor, in his frantic course,
Comes near. The fool, believing all he hears,[q]
Strolls aimlessly, to left, to right, he veers,
And finds himself before the beast. Held fast,
Its teeth gripping his coat,[r] down he is cast
Beneath its hooves. Mangled his stature, fled
All colour from his features, he lies dead—
A bitter death. He sinned, and the horse trod
Him underfoot, and, being thrust by God,
Survive he could not:[s] whilst one who is taught
By prudence, acts, and therefore is not caught,
His refuge, God.[t] And so, fear has he none
On days when sudden dark obscures the sun,
Being amongst earth’s righteous few that win

[c] Cf. Pss. 33: 14, 102: 20(19)
[d] Ps. 145: 15
[e] Ps. 72: 19
[f] Cf. Ps. 46: 2
[g] Ps. 145: 19
[h] Ps. 33: 8, 14
[j] Ps. 33: 19
[k] Cf. 1 Chr. 29: 12
[l] Isa. 55: 7
[m] Dan. 6: 28(27)
[n] Ps. 115: 3
[o] Hab. 3: 10
[p] Cf. Prov. 21: 29
[q] Cf. Prov. 14: 15
[r] Cf. Gen. 39: 12
[s] Jer. 46: 15
[t] Ps. 14: 6

שִׁבְתּוֹ,[c] וְנוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ,[d] וְשֵׂם כְּבוֹדוֹ[e] לְכָל־חֲסִידָיו מָעוֹז וּמַחֲסֶה,[f] רְצוֹן־יְרֵאָיו יַעֲשֶׂה.[g] וּמַשְׁגִּיחַ עַל יֹשְׁבֵי תֵבֵל וְדוֹרְשָׁם,[h] לְהַצִּיל מִמָּוֶת נַפְשָׁם,[j] וּבְיָדוֹ הַמֶּמְשָׁלָה וְהַכֹּחַ[k] כִּי־יַרְבֶּה לִסְלוֹחַ.[l] וְחֶפְצוֹ יַשְׁלִים בִּתְבוּנָה וְדֵעָה, מְשֵׁיזִב וּמַצִּל וְעָבֵד אָתִין וְתִמְהִין בִּשְׁמַיָּא וּבְאַרְעָא,[m] וְהַכֹּל מְעִידִים בְּמַעֲשֵׂי יָדָיו כִּי הַכֹּל עֲבָדָיו. כֹּל אֲשֶׁר־חָפֵץ עָשָׂה,[n] נָתַן תְּהוֹם קוֹלוֹ רוֹם יָדֵיהוּ נָשָׂא,[o] וְכַאֲשֶׁר יִרְצֶה לְהָמִיר הַחִיּוּבִים[59] שׁוֹדֵד כֹּכָבִים.

* * *

וְהַמָּשָׁל בָּזֶה בִּצְבָא הַשָּׁמַיִם כְּדִמְיוֹן הַסּוּס אֲשֶׁר יָרוּץ בַּשְּׁוָקִים. כִּי הָאָדָם הַנִּשְׁמָר בִּפְעָלָיו, הַמֵּכִין[p] לְנֶגֶד הַצָּרָה מַעְגָּלָיו, לֹא רְמָסוֹ הַסּוּס בְּרַגְלוֹ וְלֹא קָרַב לְמוּלוֹ, וְהַפֶּתִי אֲשֶׁר לְכָל־דָּבָר יַאֲמִין,[q] וַיִּטֶּה אֶל הַשְּׂמֹאל וְאֶל הַיָּמִין, וְיַעֲמֹד נֶגֶד הַסּוּס וְיִרְמְסֵהוּ וּבְבִגְדוֹ יִתְפְּשֵׂהוּ,[r] וְתִפְאַרְתּוֹ וּמַעֲלָתוֹ חֲסֵרָה, זֶה יָמוּת בְּנֶפֶשׁ מָרָה. וְהַסּוּס בַּעֲוֹנוֹ רְמָסוֹ וּדְחָפוֹ, לֹא עָמַד כִּי ה׳ הֲדָפוֹ.[s] אָמְנָם הַמֵּבִין נִמְלַט בְּמַעֲשֵׂהוּ כִּי ה׳ מַחְשֵׂהוּ,[t] וְאַל יְפַחֵד בְּיוֹם חֲשֵׁכָה וַעֲלָטָה, צַדִּיק בָּאָרֶץ אֲשֶׁר

579 ובארעא] A וארעא

583 החיובים] O_2 + לחיים טובים יחתום

---

[59] See above, n. 51.

[u] Eccles. 7: 20
Their way through virtue, nor fall into sin.[u]
Yea, sage and scholar stated long ago
'None dies save he has sinned, none undergo
[v] BT *Shabbath* 55*a*
Chastisement who did ne'er a fault commit.'[v]
Thus flaws thy words, fissures thy fables split,
[w] Jer. 10: 15
Vapourings and sheer travesty.[w] That way,
[x] Cf. Job 14: 22
[y] Isa. 47:13
Shrouded in clouds,[x] is where star-gazers[y] stray.
Noumenal concepts their mind's grasp transcend,
Phenomena they cannot comprehend,
But, drawn to what the simpleton maintains,
They snuff such light as ever reached their brains
By their own crassitude: their raucous lies
Day in, day out, violence amplifies."

❧

The Stork was angered by the Frog's attack
In words that so ferociously did hack
[z] Cf. Deut. 7: 5
The groves[z] she venerated, and denied
Oracular enigmas they supplied,
Advancing in their place wild fruit, that grew
[a] Cf. Isa. 57: 19
From her own lips,[a] refuting as untrue
Words by those stars dictated which, for her,
Were very gods.[60] That their host should incur
Such sacrilegious tramplings, dismayed
[b] 2 Sam. 17: 10
Her heart, e'en as a lion's melts,[b] to fade
From shock. She saw the Frog's unshakeable
[c] Ruth 1: 18
Resolve,[c] expressed in praise and parable,
[d] Ruth 1: 18
And so forbore from further talk.[d] She went
[e] 1 Sam. 1: 18
Back to her palace, no more discontent.[e]
[f] 1 Kgs. 17: 7
After some days[f] she donned a dress for war
[g] Cf. Isa. 59: 17
Designed, and vengeance.[g] In her hand she bore
An astrolabe,[61] and off she went, to find
[h] Num. 24: 1
Omens[h] in stars with *Scorpio* aligned
As if to seek, combining, to impose
[j] Eccles. 7: 29
Much calculation[j] for each case. She chose
A time for war propitiously to wield
[k] Cf. Isa. 24: 12
[l] Job 38: 23
Appalling havoc[k] on the battlefield,[l]
And noticed that the Frog's protective sign,
[m] Lam. 2: 3
Its hand useless, withdrawn,[m] was in decline
With Saturn close constricting it, his aim
[n] Jer. 5: 30
Ruin to cause too horrible[n] to name,

יַעֲשֶׂה־טּוֹב וְלֹא יֶחֱטָא.[u] וּכְבָר פֵּרְשָׁהוּ הַמַּשְׂכִּיל וְהוֹדִיעַ הַנָּבוֹן, אֵין מִיתָה בְּלֹא חֵטְא וְאֵין יִסּוּרִין בְּלֹא עָוֹן.[v] וְעַל כֵּן כָּל־דְּבָרַיִךְ וּמְשָׁלַיִךְ גְּדוּעִים, הֶבֶל הֵמָּה מַעֲשֵׂה תַּעְתֻּעִים.[w] זֶה דֶּרֶךְ הַחֹזִים בַּכּוֹכָבִים,[y] אֲשֶׁר סֵתֶר לוֹ עָבִים,[x] וְלֹא יָבִין דַּרְכֵי הַמֻּשְׂכָּל וְהַמֻּרְגָּשׁ וְאֶל דִּבְרֵי הַפְּתָאִים נִגָּשׁ, וְאוֹר שִׂכְלוֹ בְּכִסְלוֹ יִכְבֶּה, כָּל־הַיּוֹם כָּזָב וָשֹׁד יַרְבֶּה.

❧

וַתִּקְצֹף הַחֲסִידָה עַל מַאֲמַר הַצְּפַרְדֵּעַ אֲשֶׁר בְּעֹז הָאֲשֵׁרִים תְּגַדֵּעַ,[z] וְדִבְרֵי חִידָתָם בְּקוֹלָהּ הִכְחִישָׁה וּפְרִי שְׂפָתֶיהָ[a] מַגִּישָׁה, וַתְּכַפֵּר בְּדִבְרֵי אֱלֹהוֹת[60] וְדִבְרֵי הַמַּזָּלוֹת, וְלִבָּהּ כְּלֵב הָאַרְיֵה הִמֵּס יִמָּס[b] תֵּת קֹדֶשׁ וְצָבָא מִרְמָס. וַתֵּרֶא כִּי־מִתְאַמֶּצֶת הִיא[c] בְּמַהֲלָלֶיהָ וּמְשָׁלֶיהָ וַתֶּחְדַּל לְדַבֵּר אֵלֶיהָ,[d] וַתֵּלֶךְ וַתָּשָׁב לְבֵית הֵיכָלָהּ, וּפָנֶיהָ לֹא־הָיוּ־לָהּ.[e] וַיְהִי מִקֵּץ יָמִים[f] וַתִּלְבַּשׁ הַחֲסִידָה בִּגְדֵי נָקָם תִּלְבֹּשֶׁת,[g] וַתִּקַּח בְּיָדָהּ אֶת־כְּלִי הַנְּחֹשֶׁת,[61] וַתֵּלֶךְ לִקְרַאת נְחָשִׁים[h] וְעַקְרַבִּים, וְהֵמָּה בִקְשׁוּ חִשְׁבֹנוֹת רַבִּים.[j] וַתִּבְחַר עֵת שְׁאִיָּה וְשַׁמָּ[מ]ה[k] לְיוֹם קְרָב וּמִלְחָמָה,[l] וַתֵּרֶא וְהִנֵּה מַזַּל צְפַרְדֵּעַ נָטָה מִמְּכוֹנוֹ, הֵשִׁיב אָחוֹר יְמִינוֹ,[m] וְשַׁבְּתַאי הֵכִין לְמוּלוֹ צָרָה צְרוּרָה, שַׁמָּה וְשַׁעֲרוּרָה,[n] וּמַאֲדִים בְּכֹחוֹ הִקְרִיב כִּי

606 ותכפר] O_1 ותכפיך(?)

607 בדברי] GM(O_1)O_2R בגזר(ו)ת **אלהות**] *edd.*; AG(O_1)R האלהו׳(ת)

616 ושמ[מ]ה] MT שמה; codd. *edd.* ושממ׳(ה)

617 צפרדע] A *edd.*; GMR הצפרדע **נטה**] M pref. נטע

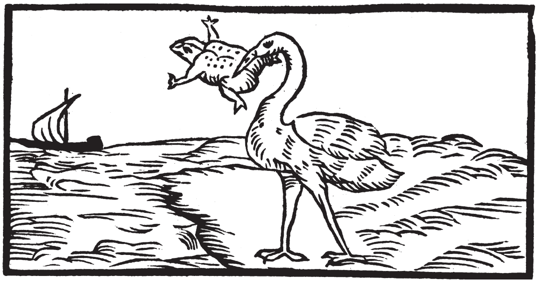
---

[60] The feminine plural אלהות is unattested, and seems unacceptable in any Jewish Hebrew. Conceivably, however, Ibn Sahula coined it here, ironically, for the sake of the rhyme; but אלהוּת, plural אלהיות, is common in reference to pagan deities, and the latter should doubtless be restored here.

[61] See above, n. 33.

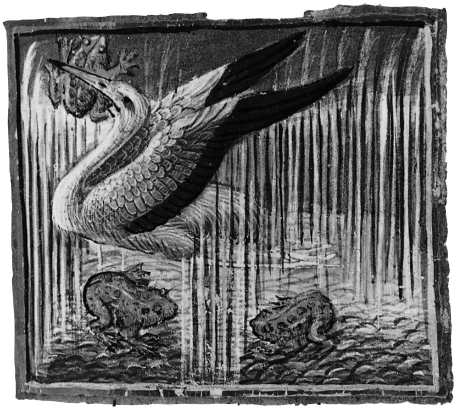
Whilst Mars advanced in full force, to ignite
The sparks of strife, and Draco,[62] to incite
His heart to ill, his steel-barbed tail did brace.[o]
Observing this conjunction's huge embrace
Arranged in line of battle reached so far
As vastly to outflank the Frog's own star,
She rose by night[p] to implement the deed
Whose plan the sign (immune to shame[q]) decreed.
The Frog, of danger blithely unaware,[r]
Lay sprawled at ease upon her couch, with ne'er
A thought of trouble. Then the Stork spread wide
Her wings,[s] as she star-gazers' magic plied.
She came, and snatched the Frog, as it were held
In a strong hand;[t] about her victim welled
The sound of weeping, as she groaned her last
Words, "To be sure, death's bitterness is past,[u]
In death I sleep."[v] The Stork said, "See, thine own
Star witnesses that thou to acts wast prone
Of wantonness, yea, into thy foe's hand
Delivers thee:[w] the sign in heaven planned
Vengeance upon thee, on the very day
That thou wast born,[x] unleashing an array
Of pangs against thine hour of death.[y] So now
In shame acknowledge thy disgrace,[z] that thou
By thine own evil art chastised."[a,63] Which said,
The Stork rose high above the earth,[b] and sped
Back to her lodging. To her household meat
After winged scramble[c] for enough to eat,
She gave;[d] they ate, and drank, and felt replete.[e]

[o] Job 40:17
[p] Prov. 31:15
[q] Isa. 19:17; Judg. 18:7
[r] Judg. 18:7
[s] Cf. Job 39:26; Zech. 5:9
[t] Deut. 4:34
[u] 1 Sam. 15:32
[v] Ps. 13:4(3)
[w] Cf. Ezek. 16:27
[x] Ezek. 16:5
[y] Cf. Isa. 58:6; Ps. 73:4
[z] Ezek. 16:52
[a] Jer. 2:19
[b] Gen. 7:17
[c] Lam. 4:15
[d] Prov. 31:15
[e] Gen. 24:54; cf. Ps. 22:27(26)



Behold the Stork, her beak grips tight
The Frog, as she prepares for flight

בִּקֵּשׁ לְחַרְחֵר רִיב, וְהַתַּנִּין[62] לְהָרַע נָתַן לְבָבוֹ, יַחְפֹּץ זְנָבוֹ.[o] וַיְהִי כִּרְאוֹתָהּ זֹאת הַמַּעֲרָכָה אֲשֶׁר עַל הַצְּפַרְדֵּעַ נִמְשָׁכָה, וַתָּקָם בְּעוֹד לַיְלָה[p] לְהַשְׁלִים עֲצַת הַמַּזָּל אֲשֶׁר־הוּא יוֹעֵץ וְאֵין־מַכְלִים.[q] וְהַצְּפַרְדֵּעַ הָיְתָה לָבֶטַח יוֹשֶׁבֶת[r] וְעַל מִטַּת הַמַּרְגּוֹעַ שׁוֹכֶבֶת וְכָל־רַע אֵינָהּ חוֹשֶׁבֶת, וַתִּפְרֹשׂ הַחֲסִידָה כְּנָפֶיהָ[s] וַתָּבֹא בִּכְשָׁפֶיהָ, וַתִּטְרֹף אֶת־הַצְּפַרְדֵּעַ בְּיַד חֲזָקָה,[t] וַתַּעֲבֹר עָלֶיהָ קוֹל בְּכִי וּנְאָקָה. וַתֹּאמֶר הַצְּפַרְדֵּעַ, אָכֵן סָר מַר־הַמָּוֶת,[u] אִישַׁן הַמָּוֶת.[v] וַתֹּאמֶר הַחֲסִידָה, הֲלֹא הַכּוֹכָב הֵעִיד עַל עֲלִילוֹתַיִךְ, וַיִּתְּנֵךְ בְּיַד שֹׂנְאֹתַיִךְ,[w] וְהַמַּזָּל עָרַךְ נְקָמָה לְעֻמָּתֵךְ בְּיוֹם הֻלֶּדֶת אֹתָךְ,[x] פִּתַּח חַרְצֻבּוֹת לְמוֹתֵךְ.[y] וְעַתָּה, בּוֹשִׁי וּשְׂאִי כְלִמָּתֵךְ,[z] תְּיַסְּרֵךְ רָעָתֵךְ.[a,63] וַתָּרָם הַחֲסִידָה מֵעַל הָאָרֶץ[b] לְבֵית תַּחֲנוֹתָהּ, וַתִּתֵּן טֶרֶף לְבֵיתָהּ,[d] וַיֹּאכְלוּ וַיִּשְׂבָּעוּ,[e] כִּי נָצוּ גַּם־נָעוּ.[c]



צורת החסידה מעופפת והצפרדע בין שניה נאספת

---

[62] See above, n. 40.

[63] In making the quotation from Jer. 2: 19 the climax of the Stork's harangue, Ibn Sahula implicitly attributes a moral dimension to astrological forces—a concept inconsistent with his presentation up to this point, which reserves moral judgement to the workings of providence alone (continued in Appendix 2).

This parable (the Cynic said), is meant
To help thee understand: thou dost invent
Care, which thou canst, henceforth, hold in despite,
Since awe, which sends thine heart reeling with fright,[f]
Avails naught, nor can save. Men cannot run
To any refuge, vantage is there none
In wealth upon the day of wrath:[g] all things—
Accidents, harassment, relief that brings
Deliverance,[h] whether one's state is low
Or raised high—thus the matter rests, since so
Some zodiacal Watcher has decreed,[j]
His strength against God's pitted,[k] to succeed
In carving out an empire at his will.[l]
Therefore, be not distraught, feeling the chill
Of deprivation; on an evil day
Why fear,[m] since astral influences[64] play
Upon thee, what need dread some unforeseen
Disaster's blow?[n] Whether men lie between
Dunghills,[o] or laze midst riches and respect,[65]
This changes not their stars, nor can affect
Their purpose, though men in delusion's state
Sleep on, nor wake till heavens dissipate.[p]
Take heed,[q] then: and let them that fear the Lord
Say,[r] noting what I argue, they applaud;
Remember, too, this song, in it to find
Great worth, forever calling it to mind,
Careful its message never to despise,
Ye God-fearers, extol it[s] to the skies:

Man was created to sustain
Vicissitudes—contrasts are what
Fate, as their portion, did allot.[t]

Man's natal hour set all in train
By its decree: his horoscope,
His aims, his passion and his hope.

[f] Cf. Deut. 2: 25
[g] Prov. 11: 4
[h] Esther 4: 14
[j] Dan. 4: 14
[k] Cf. Hos. 12: 4(3)
[l] Dan. 11: 3
[m] Cf. Ps. 49: 6(5)
[n] Job 5: 21
[o] Cf. Ps. 68: 14
[p] Job 14: 12
[q] Job 13: 17
[r] Ps. 118: 4
[s] Ps. 22: 24(23)
[t] Cf. Ps. 16: 5

---

[64] For מבוא ('entrance') in the sense of 'influence', see Ben-Yehuda, *Thesaurus*, iv. 2768, col. i, who cites Shem Ṭob Ibn Falaquera for its use in the sense of astrological influence (כי יש ל[כוכבים] מבוא בהויה והפסד, *Moreh hamoreh*, 114 (?incorrect locus for ed. Bisliches)). פתח, 'doorway', seems to have been added, whimsically, as synonymous with the literal meaning of מבוא.

וְנָשָׂאתִי אֵלֶיךָ הַמָּשָׁל הַזֶּה לְמַעַן תַּכִּיר תְּלָאוֹתֶיךָ וְתִבְזֶה, כִּי הַיִּרְאָה וְהַפַּחַד[f] אֲשֶׁר לִבְּךָ יָחִילוּ לֹא יוֹעִילוּ וְלֹא יַצִּילוּ, כִּי אֵין לְאָדָם מָנוֹס וְעֶזְרָה, לֹא־יוֹעִיל הוֹן בְּיוֹם עֶבְרָה,[g] כִּי כָל־פֶּגַע וּבֶהָלָה, רֶוַח וְהַצָּלָה,[h] וְשִׁפְלוֹ וּמָעֲלוֹ רָמָה, בִּגְזֵרַת עִירִין פִּתְגָּמָא.[j] וְהַמַּזָּל שָׂרָה אֶת־אֱלֹהִים בְּאוֹנוֹ,[k] וּמָשַׁל מִמְשָׁל רַב וְעָשָׂה כִרְצוֹנוֹ.[l] וְעַתָּה, אַל תִּשְׁתּוֹמֵם מֵחֹסֶר וּמִגְּרָע, לָמָּה תִּירָא בִּימֵי רָע,[m] וְהִנֵּה לְךָ פֶּתַח וּמָבוֹא,[64] לָמָּה תִּירָא מִשּׁוֹד כִּי יָבוֹא.[n] וְאִם יִשְׁכְּבוּ בְּנֵי אָדָם בֵּין שְׁפַתַּיִם,[o] וּבְכָב⟨וֹ⟩ד[65] וּבַעֲצַלְתַּיִם, לֹא יוּכַל לְהָמִיר מַזָּל וּמְגַמָּתָם, עַד בִּלְתִּי שָׁמַיִם לֹא יָקִיצוּ וְלֹא יֵעֹרוּ מִשְּׁנָתָם.[p] וְעַתָּה, שִׁמְעוּ שָׁמוֹעַ[q] לְכָל־הֶגְיוֹנַי, יֹאמְרוּ־נָא יִרְאֵי ה׳,[r] וְזִכְרוּ אֶת־הַשִּׁיר וְגַדְּלוּהוּ, תָּמִיד עַל לְבַבְכֶם הַעֲלוּהוּ, הִזָּהֲרוּ פֶּן תְּזַלְזְלוּהוּ, יִרְאֵי ה׳ [יְ]הַלְלוּהוּ׃[s]

אֱנוֹשׁ נִבְרָא לְקַבֵּל הַהֲפָכִים
אֲשֶׁר הֵמָּה מְנָת כּוֹסוֹ וְחֶלְקוֹ[t]
וְהַנִּגְזָר בְּמוֹלָדוֹ יְקֻיָּם
וּמַזָּלוֹ וּמְגַמָּתוֹ וְחִשְׁקוֹ.

649 ובכב⟨ו⟩ד] *sv*; GMO$_1$O$_2$ בכובד, A*z* בכובדת, R ובכובד

653–4 תמיד . . . תזלזלוהו] ^GO$_1$O$_2$

654 יראי] O$_1$ יראת

655 [י]הללוהו] *edd.*; MT codd. הללוהו

656 כוסו] R pref. (cancelled) חלקו ו

657 והנגזר] GMR*z*; *sv* O$_1$,הנגזר והנזיר **יקים**] AGM יקיים **ומגמתו**] codd. מגמתו

---

[65] Zamora vocalised וּבכֹּבֶד, persuaded thereto by the defective spelling; but כבד (‘[weight >] seriousness’) forms an inadequate contrast to שפתים, which we may assume Ibn Sahula to have understood as ‘dunghills’, following the Targum on Ps. 68: 14. My rendering presupposes וּבכָבֹד (‘[weightiness >] wealth, honour’).

He ranges, should it so ordain,
Through mountains; should it so desire,
Within his breast there blazes fire.[u]

Should e’er he grieve, the cause of pain
Lies in the star which, at his birth
Decided, too, the times when mirth
And joy within his breast should reign.’

The Moralist perceived, when he had heard
The fable, that, seduced, the Cynic erred,
Tripped by vain thoughts. Said he, ‘Men of right mind[v]
Will keep at arm’s end all thou hast opined,
’Tis infidels,[66] like lions’ hungry whelps,[w]
Snatch up thy scraps. If what thou teachest helps
Confirm backsliders[x]—they whose sectors line
Heaven, star-gazers[y]—and so didst design
This parable, contemptible indeed,[z]
To question thus no wisdom did thee lead.[a]
Nay, wheedling words are thine, deceit that smacks
Of Babylonia—the land that lacks
A people worth the name[b]—words, whose intent
Astrologers, out of their minds, invent,
Ruin upon their tongue, ruin deep down
Within their minds. And infidels, who drown
In folly’s flooding tide, attention pay
To what soothsayers and the augurs say,[c]
Whereas our own ears[d] have heard God say, *Use*
No divination, soothsaying refuse.[e]
Now, of all soothsayers, there are none worse
Than the astrologers—they who immerse
Themselves in quackery:[f] cock-sure, each lies
Abed, falls fast asleep,[g] then will advise
A man,[h] “Thou wilt succeed in thine affair
On such-and-such a day, blooming as fair
As any garden,[j] but upon this date
Refrain from work, for loss must be thy fate.[k]
Endeavour on fair-omened days is quite
In order—act.”[l] They rack their brains, to write
Shifting opinions they at random reach
From their store-house of choice;[67] and therefore each

[u] Prov. 6: 27
[v] Job 34: 10
[w] Ps. 34: 11(10)
[x] Jer. 3: 14
[y] Isa. 47: 13
[z] Cf. Ps. 15: 4
[a] Eccles. 7: 10
[b] Isa. 23: 13
[c] Deut. 18: 14
[d] Cf. Ps. 44: 2(1)
[e] Lev. 19: 26
[f] Ps. 40: 5(4)
[g] Cf. Jonah 1: 5
[h] Job 28: 28
[j] Isa. 61: 11
[k] Cf. Lev. 5: 22(6: 3)
[l] Ps. 119: 126

וְעֵת גָּזַר בְּהָרִים יַעֲבֹר אִישׁ,
וְעֵת יֶחְפַּץ יְלַהֵט אֵשׁ בְּחֵיקוֹ.[u]
וְאִם נֶעְצַב אֱנוֹשׁ כּוֹכָב עֲצָבוֹ
וְאִם שָׂמַח בְּמוֹלָדוֹ חֲקָקוֹ.

וְכִשְׁמֹעַ הַמְחַבֵּר אֶת־דִּבְרֵי הַמָּשָׁל, וּבִרְאוֹתוֹ כִּי נִפְתָּה הַמַּקְשֶׁה בְּדִבְרֵי הֶבֶל וְכָשַׁל, וַיֹּאמֶר, כָּל־דְּבָרֶיךָ אַנְשֵׁי לֵבָב[v] יְתַעֵבוּ, כְּפִירִים[66] רָשׁוּ וְרָעֵבוּ.[w] וְאִם הֶחֱזַקְתָּ יְדֵי בָנִים שׁוֹבָבִים,[x] הֹבְרֵי שָׁמַיִם הַחֹזִים בַּכּוֹכָבִים,[y] וַהֲקִימוֹתָ לְךָ מָשָׁל נִמְאָס וְנִבְזֶה,[z] לֹא מֵחָכְמָה שָׁאַלְתָּ עַל־זֶה.[a] אָמְנָם כָּל־דְּבָרֶיךָ פְּתַיּוּת וּרְמִיָּה, הֵן אֶרֶץ כַּשְׂדִּים זֶה הָעָם לֹא הָיָה.[b] וְהַהוֹבְרִים בָּדוּ הַדְּבָרִים הָאֵלּוּ מִלִּבָּם, וְהַוּוֹת בִּלְשׁוֹנָם וְקִרְבָּם, וְהַכּוֹפְרִים אֲשֶׁר בְּיָם הַסִּכְלוּת טָבְעוּ אֶל מְעֹנְנִים וְאֶל־קֹסְמִים יִשְׁמָעוּ.[c] אֲבָל אֲנַחְנוּ שָׁמַעְנוּ בְּאָזְנֵינוּ[d] לֹא תְנַחֲשׁוּ וְלֹא תְעוֹנֵנוּ,[e] וְאֵין לְךָ מְעוֹנֵן גָּדוֹל מִן הַחוֹזִים בַּכֹּכָבִים אֲשֶׁר פָּנָה אֶל־הָרְהָבִים,[f] וַיִּשְׁכַּב בְּכִסְלוֹ וַיֵּרָדַם,[g] וַיֹּאמֶר לָאָדָם,[h] בְּיוֹם פְּלוֹנִי אַתָּה מַצְלִיחַ וּכְגַנָּה זֵר⟨וּ⟩עֶיהָ תַצְמִיחַ,[j] וּבְעֵת פְּלוֹנִי תִּגְרַע מִן הָעֲבוֹדָה, כִּי תִּמְצָא אֲבֵדָה,[k] וּבְיוֹם טוֹב לְנַסּוֹת עֵת לַעֲשׂוֹת.[l] וְכוֹתֵב לְפִי שִׂכְלוֹ חִלּוּף וּתְמוּרָה, בֵּית הַבְּחִירָה.[67] וְעַל

658 בהרים] *v*; codd. *s* נהרים **ועת**] O_1 ועם **יחפץ**] GMO_1O_2R *sv* יחפוץ **בחיקו**] MT codd.; R *edd.* בחקו

659 כוכב] A*s* כותב **עצבו**] O_1 עצם

668 בדו] G בין, margin צ״ל בדו **הדברים**] A *edd.*; $G(M)O_2R$ הכוזבים, O_1 הכזב׳(ם) (cancelled) הכוכבים

676 וכגנה] GMO_1 וכגינה **זר⟨ו⟩עיה**] MT MO_1R*s*; G זירועיה, O_2 זרעיה, A זרועיך

---

[66] The curious contrast in Ps. 34: 11(10) between lion cubs (כפירים) and those who fear the Lord suggests that כפירים is to be explained from (or possibly emended to) כופרים; cf. V. 670, 'those who deny' (cf. Arabic *kafir*, 'infidel'). Ibn Ezra mentions this interpretation, but rejects it.

[67] Ibn Sahula here plays on the overlapping meanings of בחירה = 'election, choice' and בית הבחירה, 'house of [God's] choice', i.e. the Temple. Cf. BT *Sanhedrin* 20*b*, Deut. 12: 5.

Upon two counts the penalty must face
[m] Isa. 34: 15 Of scourging[68]—vultures throng about their place.[m]
For practice of astrology is part
Of witchcraft, and its master, in his heart,
Indites sheer foolishness. Here is the note
Glossing *Leviticus*,[69] the Sages wrote:
"*Enchant*[70] *not* must at omen-mongers point,
Augurs from weasels,[71] birds, and stars conjoint;
Neither divine,[72] means those who claim to tell
Propitious days to act, and hours." As well
As this, 'tis clear astrologers must fall
Within the class of wizards, for they all
[n] Cf. Ps. 126: 1 Behave as dreamers.[n] They are wizards, whose
Hands' sleight deceives[73] the eye, the sort that use
Conjuring tricks, devices whereby, slipped
Into fools' minds, fond fancies grow. Their script
Is strange, strange, too, their words, unknown among
The folk with whom they share their mother-tongue,
Page upon page, tables but for deceit
Of simpletons by what they counterfeit,
Sans modesty, sans honesty. They wield
An engine, deep within their hearts concealed,
To work their calculations, and forecast
The future, or pronounce upon things past
That never were: should aught, perchance, prove true,
To their imagination's strength 'tis due.

❧

[o] Cf. Eccles. 2: 13 Among magicians, there are some surpass[o]
In nimble motion others of their class,
[p] Cf. Eccles. 2: 13 Just as[p] one man's soul may another leave
Behind, regarding what they might achieve.
It may be that some fixed process has been
Made actual[74] inside their mind's machine,
By means of which each sets his intellect
In motion, and can thereby give effect

---

[68] One of the penalties at the disposal of the rabbinical court: Mishnah, *Makkoth* 3 (Danby, pp. 405 f.); BT *Sanhedrin* 65*b*–66*a*; Maimonides, *Mishneh torah*, 'Laws regarding Idolaters', 11: 7–9.

[69] Lev. 19: 26; *Siphra*, 'Qedoshim', 6(*b*), ed. Weiss, fo. 90*a*, cols. ii f. The reading *Siphrey* of the *textus receptus* (see critical note) is corrupt. *Siphra* covers Leviticus, *Siphrey* Numbers and Deuteronomy.

כֵּן חַיָּב שְׁתֵּי מַלְקֻיּוֹת,[68] וְשָׁם נִקְבְּצוּ דַיּוֹת,[m] כִּי הוּא מְעוֹנֵן וּמְנַחֵשׁ, וְלִבּוֹ דִּבְרֵי כְּסִילוּת דּוֹרֵשׁ. וּבְסִפְרָ⟨א⟩[69] אָמְרוּ, לֹא תְנַחֲשׁוּ,[70] אֵלּוּ הַמְנַחֲשִׁים בְּחֻלְדָּה[71] וּבְעוֹפוֹת וְכֹכָבִים, לֹא תְעוֹנֵנוּ,[72] אֵלּוּ הַנּוֹתְנִים עִתִּים. וְעוֹד כִּי הַהוֹבֵר בִּכְלַל הַקּוֹסְמִים אֲשֶׁר הֵמָּה כְּחֹלְמִים,[n] וְהַקּוֹסֵם הוּא הַהוֹבֵר[73] עֵינַיִם וְהַשְׁבָּעוֹת וְנוֹתֵן אֶל הַפְּתָאִים רְמָזִים וְהַמְצָאוֹת, וְכוֹתֵב תֵּבוֹת מְשֻׁנּוֹת וְזָרוֹת וְאֵין הֵם בִּלְשׁוֹן עָם נִכָּרוֹת, וְהוּא מְסַדֵּר אוֹתָן דַּפִּין דַּפִּין בִּדְבָרִים מְזֻיָּפִים, וּמַגִּיד לַסְּכָלִים דִּבְרֵי פְּתַיּוּת בְּלִי עֲנָוָה וּנְקִיּוּת, וְיָנַע כֹּחַ מַחֲשַׁבְתּוֹ בִּתְנוּעָה אֲשֶׁר הִיא בְּלִבּוֹ יְדוּעָה, וְיוֹדִיעַ מִן הָעֲתִידוֹת דָּבָר וְיַגִּיד עִנְיָן אֲשֶׁר לֹא עָבָר. וְאוּלַי יִתְאַמֵּת קְצַת מֵעִנְיָנוֹ, בְּהִתְחַזֵּק בָּהּ דִּמְיוֹנוֹ.

❧

וְיֵשׁ אֶל הַקּוֹסְמִים יִתְרוֹן[o] זֶה עַל זֶה בִּתְנוּעָתָם כְּיִתְרוֹן[p] בְּנֵי אָדָם בְּכֹחוֹת הַנֶּפֶשׁ קְצָתָם עַל קְצָתָם. וְאוּלַי יֵשׁ לָהֶם פּוֹעַל[74]

682 ⟨ובספר⟨א] codd. (A 'ובספר'); *edd.* ובספרי

695 בה] *z*; codd. *sv* כח

697 בתנועתם] O$_1$ בתנועת'

---

[70] Hebrew תנחשו; derivation from נחש = ‘serpent’ is debatable.

[71] Scheftelowitz, *Bauernglaube*, 141, §72, cites parallel superstitions, regarding weasels as bringers of ill luck, from Greece, Rome, Germany, Japan, etc.

[72] Hebrew תעוננו; connection with ענן = ‘cloud’, i.e. the observation of clouds, is improbable, and the word may link with Arabic *ʿanna* = ‘appear’, i.e. ‘phenomenalists’. The Talmud, *Sanhedrin* 65*b*–66*a*, and *Siphra*, ‘Qedoshim’, 6(*b*), ed. Weiss, fo. 90*a*, cols. ii f., record various explanations that presuppose derivation from עין = ‘eye’, as also that of Rabbi ʿAqiba, followed here by Ibn Sahula, who linked it with עונה = ‘season’ (זה המחשב עתים ושעות, ‘one who calculates occasions and hours’: *Siphra*, נותני עתים); similarly AV, ‘nor observe times’.

[73] הובר (‘one practising astrology’, Isa. 47: 13) is tentatively explained from Arabic *habara* = ‘cut up’, i.e. dividers of the heavens into sectors. It is here reapplied, probably unconsciously, by Ibn Sahula in the sense of אחז (עין) = ‘seize’, i.e. ‘trick [the eye]’; cf. an explanation offered for מעונן (see above, n. 72) in BT *Sanhedrin* 65*b*; *Siphrey*, ‘Shopheṭim’, 171, on Deut. 18: 10, ed. Finkelstein, 219 n. 2.

[74] פועל = ‘action, process’, but in the language of speculative thought it means ‘actuality’, as opposed to כח (‘power’), i.e. ‘potentiality’; cf. כחות הנפש, V. 692 f. It seems that Ibn Sahula here alludes ironically to this usage. The contrasted combinations ידוע בפועל, ידוע בכח are cited by Ben-Yehuda, *Thesaurus*, vi. 5061, col. i, top, from Joseph Albo (15th cent.) *ʿIqqarim*, 1: 16.

To things he understands. One smites the air
With swift strokes of his wand[75] he hears declare
[q] Esther 4: 1 In a long, bitter wail,[q] words; thinking it
Like to some epileptic in a fit,
In enigmatic hints from these, he shows
Things he avows the future will disclose.
Another scatters grains of sand:[76] the shape
Of dots they form, he claims, permits escape
[r] Isa. 58: 6 What time yet holds bound.[r,77] Still a third one takes
[s] Cf. Eccles. 3: 5 Stone in a leather scrap to sling,[s] nor wakes
From folly’s sleep. Using such tricks, they speak
[t] Jer. 2: 13 Of things to be—cracked tanks[t] the lot, they leak.
They aim to waken thoughts within the brain
Of their young folk that yet unthought remain,
And strengthen their resolve. And ’tis the fact
That, of the madding crowd, some they attract,
Misled by knavish acts and by high-flown
Nonsense, who, reckoning them agents, own
Them cause of things to come, affirming, “We
[u] Lam. 4: 20 Will live our lives out, shaded by their tree.”[u]
And now, within this class, yet separate,
The masters of astrology dilate
[v] Cf. Prov. 6: 19 Falsehood:[v] and therefore no one, schooled to cleave
To reason, will their vapoured talk believe,
Since with the main group they are of a piece,
And, by their own mind’s agile wit, release
Potential thoughts, stirred in the listener.
Hence ’tis, no two astrologers concur
In any given case—the facts unsure,
All grounds for confirmation[78] quite obscure.
So, one who follows any of these ways
Is reckoned a magician, since he lays
A muzzle on his mind. ’Tis clearly seen,
Then, that astrologers must contravene
Three prohibitions: all alike transgress,
In that they sheer inanity profess,
Each a *diviner*, claiming each to *cast*
[w] Deut. 18: 10 *Horoscopes*,[79] each as an *enchanter*[w] classed.

---

[75] *Siphrey*, ‘Shopheṭim’, 171, ed. Finkelstein, 218, ll. 7 f. (cf. *Tosephta*, *Shabbath* 7(8): 4, ed. Zuckermandel, 118, ll. 9 f.) explains קוסם (diviner) as ‘one who grasps his rod (האוחז במקלו) and says, today I will/will not go’, quoting Hos. 4: 12, where ‘wood’ (עץ) and ‘rod’ (מקל) refer sarcastically to idols. Maimonides (*Mishneh*

יָדוּעַ אֲשֶׁר בְּמַחֲשַׁבְתָּם קָבוּעַ, וְיָנִיעַ בּוֹ כָּל־אֶחָד כֹּחוֹ וּתְבוּנָתוֹ, וְיוֹצִיא לַפּוֹעַל הֲבָנָתוֹ. מֵהֶם מִי שֶׁיַּכֶּה בַּמַּקֵּל[75] אֲשֶׁר בְּיָדוֹ מַכָּה מְמַהֶרֶת, בִּזְעָקָה גְדוֹלָה[q] אֲמָרֶיהָ מְמָרֶרֶת, וְיִמְצָאֵהוּ כְּדִמְיוֹן הָאִישׁ הַנִּכְפֶּה בְּמַחֲלָתוֹ נִכְפֶּה, וְיַגִּיד רְמָזִים וְחִידוֹת בְּמִקְצַת הָעֲתִידוֹת. מֵהֶם מִי שֶׁיְּפַזֵּר הַחוֹל[76] וְיַעֲשֶׂה בּוֹ נְקֻדּוֹת, הַתֵּר אֲגֻדּוֹת.[r,77] מֵהֶם מִי שֶׁיַּשְׁלִיךְ אֲבָנִים[s] בַּחֲתִיכַת עוֹר, וּמִשְּׁנַת אִוַּלְתּוֹ לֹא יֵעוֹר, וְהֵם מַגִּידִים בְּאֵלֶּה תַּחְבּוּלוֹת דְּבָרִים, בֹּ⟨א⟩רֹת נִשְׁבָּרִים.[t] וְהַכַּוָּנָה בְּכָל־זֶה לְהָעִיר כֹּחַ מַחֲשָׁבוֹת וּלְחַזֵּק יְדֵי עוֹלְלֵיהֶם, וּקְצַת הֶהָמוֹן טָעוּ בְּהַבְלֵיהֶם מִפְּעֲלוֹתָם וּמַעַלְלֵיהֶם, וְחָשְׁבוּ כִּי הַפּוֹעֲלִים הָהֵם סִבָּה לִהְיוֹת מַה שֶּׁיִּהְיֶה, אֲשֶׁר אָמְרוּ בְּצִלּוֹ נִחְיֶה.[u] וּמִן הַמִּין הַזֶּה נֶעְתְּקוּ קְצַת בַּעֲלֵי מִשְׁפַּט הַכֹּכָבִים, וְיָפִיחוּ כְּזָבִים.[v] עַל כֵּן הַמַּשְׂכִּיל בְּהַבְלֵיהֶם לֹא יַאֲמִין בַּעֲבוּר כִּי הֵם מִזֶּה הַמִּין. וְהֵם מְנִיעִים וּמְעוֹרְרִים הַכֹּחַ בְּקַלּוּת הַמֹּחַ, וְעַל זֶה לֹא נִשְׁתַּוּוּ שְׁנֵי הוֹבְרִים בְּדִין אֶחָד, וְקִיֻּמָּם[78] נִכְחָד. וּמִי שֶׁהוּא עַל אֶחָד מֵאֵלֶּה הַדְּרָכִים נִקְרָא קוֹסֵם, אֲשֶׁר פִּי תְבוּנָתוֹ חוֹסֵם, הָא לָמַדְתָּ שֶׁהַהוֹבְרִים בִּכְלַל שְׁלֹשָׁה לָאוִין, כֻּלָּם כְּאֶחָד שָׁוִים, כִּי כָּל־הוֹבֵר דִּבְרֵי כְּסִילוּת רוֹחֵשׁ, קֹסֵם קְסָמִים מְעוֹנֵן[79] וּמְנַחֵשׁ.[w] וְעַל כֵּן רָאוּי לְכָל־אִישׁ

699 אשר] ^GO$_1$
701–28 מהם . . . תירא] ^O$_1$
701 במקל] GO$_2$ במטה
709 ב⟨א⟩רת] MT; AGMR *edd.* בורות
710 עולליהם] GO$_2$ הוללותם

---

torah, ‘Laws regarding Idolaters’, ii: 6) appears to have been Ibn Sahula’s immediate source, in view of other examples cited below.

[76] Maimonides, *Mishneh torah*, ‘Laws regarding Idolaters’, ii: 6, lists diviners who operate with sand or stones, without elaborating; he does not, apparently, draw on any talmudic source.

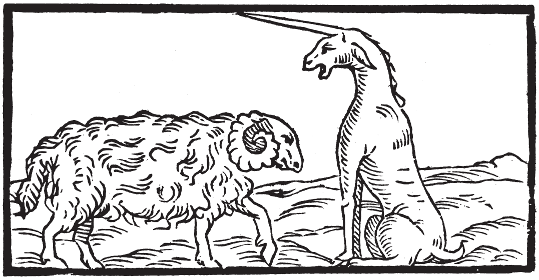
[77] התר אגדות (‘loosing bands’, Isa. 58: 6) is, in the context, obscure: I assume that it refers to what the future holds ‘bound’, i.e. concealed.

[78] Zamora vocalises וקִימם, but no noun (or infinitive) קים exists. My translation assumes וקִיֻּמָּם, spelled defectively.

[79] Hebrew מעונן, see above, n. 72; horoscope (Greek ὡροσκόπος) = ‘hour-watcher’.

Thus, all men of true faith ought keep apart
From their routine, and practise not their art,[x]
Serving[y] none save the Lord, standing in awe,
Nay, dread of Him, as written in the Law,
The Lord 'tis, thou shouldst fear.[z] Wouldst thou but gain
Some knowledge, and thy regimen wouldst train
Engrossed in Holy Writ fixed hours to spend
In studying,[a] then wouldst thou comprehend
How the gazelle and ibex—riddle-laced
Their tale is—knew God's Law throughout is based
On righteous action:[80] then thy soul would heed
Her ways, and then thy heart be found indeed
Acceptable, and thou wouldst understand
What is in fear of God implicit, and
Attain some knowledge of the Lord as well.'[b]
The Cynic said, 'How was it, the gazelle
To greatness came, the ibex to excel?'

[x] Cf. Lev. 18: 3
[y] Cf. Deut. 6: 13
[z] Cf. Deut. 6: 13
[a] BT *Shabbath* 31*a*
[b] Prov. 2: 5



Behold the Ibex: the Gazelle's
Thick-clustered[†] *wisdom fragrant smells*

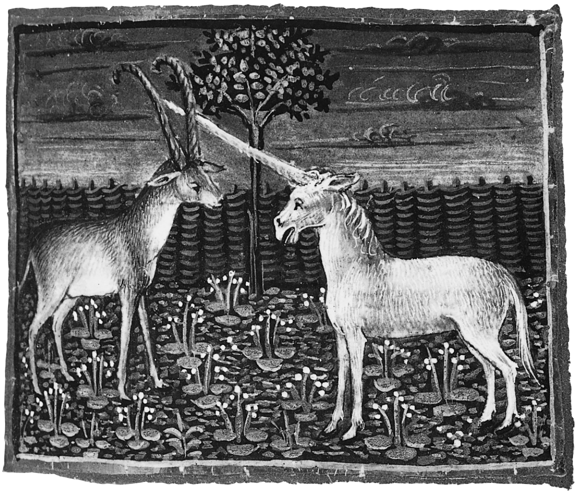
[†] S. of S. 1: 14

'Once', he replied, 'there lived, in that most fair
Of all lands,[c] a gazelle, without a care.[d]
Wise was he, of all sciences he knew
Enough, his mind so clear, he could see through
Things recondite: and, with all this, he trod
A straight path, flawless, and revering God.[e]
His character was such, his fellows could
But marvel at its lustre, for, so good,
Yea, saint-like was the way that he applied
His wealth, whilst he, through virtue, ever tried
To cultivate his soul:[f] kindness he showed
To his acquaintance,[g] modesty the code

[c] Dan. 11: 16 [d] Cf. Ezek. 38: 11; Ps. 123: 1
[e] Job 1: 1
[f] Prov. 11: 17
[g] Cf. Pss. 36: 11(10), 109: 12

730 תורת ה׳ צדקו] (תודה) את י״י GM(?)(R)
Asv; G כצדקו, MO$_1$(O$_2$)
בצדקו (בצקו)

אֱמוּנִים לְהִתְרַחֵק מִנִּמּוּסֵיהֶם וְלֹא יַעֲשֶׂה כְּמַעֲשֵׂיהֶם,[x] וַיַּעֲבֹד אֶת־הַשֵּׁם לְבַדּוֹ[y] וְיִירָא מְפַחְדּוֹ, כַּאֲשֶׁר כָּתוּב בַּתּוֹרָה, אֶת־ה׳ אֱלֹהֶיךָ תִּירָא.[z] וְאַתָּה, אִם הָיִיתָ יוֹדֵעַ וְעִתִּים לַתּוֹרָה קוֹבֵעַ,[a] וְתָבִין חִידַת הָעֹפֶר וְהָאַקּוֹ, תּוֹרַת[80] ה׳ צִדְקוֹ, וְתִהְיֶה נַפְשְׁךָ נִשְׁמֶרֶת וְלִבְּךָ נִרְצָה, אָז תָּבִין יִרְאַת ה׳ וְדַעַת אֱלֹהִים תִּמְצָא.[b] וַיֹּאמֶר הַמַּקְשֶׁה, אֵיכָה הָיָה הַדָּבָר, וּבַמֶּה גָּדַל הָעֹפֶר וְהָאַקּוֹ גָּבָר.



צורת האקו והעופר   אשכול הכופר†

וַיֹּאמֶר, הָיָה עֹפֶר אֶחָד בְּאֶרֶץ־הַצְּבִי,[c] לָבֶטַח יוֹשְׁבִי,[d] וַיְהִי חָכָם בְּכָל־הַחָכְמוֹת וּמֵבִין תַּעֲלוּמוֹת, אִישׁ תָּם וְיָשָׁר וִירֵא אֱלֹהִים,[e] וַחֲבֵרָיו מֵהוֹדוֹ נִפְלָאִים וּתְמֵהִים, כִּי הָיָה חָסִיד בְּכָל־מָמוֹנוֹ וּבְכָל־רְכוּשׁוֹ, חָסִיד גֹּמֵל נַפְשׁוֹ,[f] מֹשֵׁךְ חֶסֶד לְיוֹדְעָיו[g] וַעֲנָוָה מוֹרֶה,

---

[80] **R's reading (see critical note) תודה . . . כצדקו ('thou wouldst recognise Him as righteous') for . . . תורת is supported by the fact that the next verb (ותהיה) carries the copulative *waw*. 'Knew God's law' nods in the direction of תודה, whilst not rejecting תורת.**

He tacitly propounded, out of fear
Of God.[h] For pupil—rather say, as peer—
He had an ibex, one who would no word
Utter save what his heart as truth averred,[j]
For well he understood how one ought hear
The moral point in tales that please the ear;
For since his youth his ardour had been plain
As squire of intellect, and wisdom's swain.
Since the Gazelle was object of much praise
He sought his friendship, to improve his ways
And deeds, his soul acquiring thence increased
Resolve, and, from his table-talk, a feast
Of wisdom learned. In his love, much delight
He found, and with his goodness he was right
Content, for tother, too, was to him kind
As to his own soul.[k] Thus it came, his mind
Was predisposed, his appetite intense[l]
For proverbs, to work out their moral sense.[m]

* * *

One day they sat, out on the wold, bedecked
In gems of iridescent intellect,
Gazelle and Ibex, on their own. The first,
Being in rules of country-craft well versed,[n]
On the horizon kept an eye; his glance
Observed[o] that from one side[p] there did advance
A man out hunting,[q] holding a crossbow
(Dishonest weapon[r,81]), crying tally-ho,
And havoc. "Come", he bade the Ibex, "flee,[s]
Else sinks to dust our soul,[t] and done are we,
For here a sly one comes, fain to give chase
And capture us, trapped in some narrow place;[u]
He reckons he can bring us low, then fling
Himself at us, with full force, home to bring
Us as his slaves,[v] to wait upon[82] his whim,
Or scare us, should ill temper rise in him,
Or, should he wish to kill us,[w] straight have done."
"But", said the Ibex, "how can anyone
That lives, die, save his time is due[x] to sink?"
"Nay", the Gazelle replied, "rather bethink
Thee, that three types of death in this world wind

[h] Cf. Gen. 42: 18
[j] Cf. Ps. 15: 2
[k] 1 Sam. 20: 17
[l] Cf. 1 Chr. 28: 9
[m] Prov. 1: 6
[n] Cf. Lev. 9: 16; Exod. 15: 25
[o] Cf. Gen. 22: 4
[p] Mishnah, *Sanhedrin* 4: 2
[q] Gen. 27: 33
[r] Hos. 7: 16
[s] Cf. 2 Sam. 15: 14
[t] Cf. Ps. 44: 26(25)
[u] Lam. 1: 3
[v] Cf. Gen. 43: 18
[w] Cf. Judg. 13: 23
[x] Cf. Eccles. 7: 17

וְאֶת־הָאֱלֹהִים יָרֵא.[h] וַיְהִי לוֹ אַקּוֹ אֶחָד תַּלְמִיד וְחָבֵר, גַּם הוּא אֱמֶת בִּלְבָבוֹ דֹּבֵר,[j] כִּי הָיָה מֵבִין וְיוֹדֵעַ וּלְכָל־מְלִיצָה שׁוֹמֵעַ, מְשָׁרֵת הַבִּין מִבְּחוּרָיו וְאוֹהֵב חָכְמָה מִנְּעוּרָיו. וַיִּתְחַבֵּר עַל הָעֹפֶר לְטוֹב מַהֲלָלוֹ, לְהֵיטִיב דַּרְכּוֹ וּמַעֲלָלוֹ, וַיִּקְנֶה מִמֶּנּוּ לְנַפְשׁוֹ עָצְמָה וַיִּלְמַד מֵאִמְרֵי פִּיהוּ בִּינָה, וַיִּתְעַנֵּג בְּאַהֲבָתוֹ וַיִּשְׂבַּע בְּטוּבוֹ, כִּי־אַהֲבַת נַפְשׁוֹ אֲהֵבוֹ.[k] וַתְּהִי דַּעְתּוֹ מְיֻשֶּׁבֶת וְנַפְשׁוֹ חֲפֵצָה[l] לְהָבִין מָשָׁל וּמְלִיצָה.[m]

❧

וַיְהִי הַיּוֹם וְהָעֹפֶר וְהָאַקּוֹ כָּל־אֶחָד עֲדִי הַבִּין מַעְדֶּה, וְהֵם יוֹשְׁבִים לְבַדָּם בַּשָּׂדֶה, וַיִּשָּׂא הָעֹפֶר אֶת־עֵינָיו מֵרָחֹק[o] כַּמִּשְׁפָּט וְכַחֹק,[n] וַיַּרְא וְהִנֵּה אִישׁ בָּא מִן הַצָּד,[p] הוּא הַצָּד,[q] בְּיָדוֹ קֶשֶׁת רְמִיָּה,[r,81] צְעָקָה וּשְׁאִיָּה. וַיֹּאמֶר אֶל הָאַקּוֹ, קוּמָה וְנִבְרָחָה,[s] כִּי נַפְשֵׁנוּ לֶעָפָר שָׁחָה,[t] מִפְּנֵי יַד הָרוֹדֵף בֵּין הַמְּצָרִים[u] אֲשֶׁר לְצוּדֵנוּ הוּא מַעֲרִים, הוּא חוֹשֵׁב לְהַשְׁפִּילֵנוּ, לְהִתְגֹּלֵל וּלְהִתְנַפֵּל עָלֵינוּ, וְלָקַח אֹתָנוּ לַעֲבָדִים[v] לִהְיוֹת לִרְצוֹנוֹ ⟨מְיֻעָדִים⟩,[82] וְאִם יִקְצֹף יַחֲרִידֵנוּ וְיַצְמִיתֵנוּ לוּ חָפֵץ לַהֲמִיתֵנוּ.[w] וַיֹּאמֶר הָאַקּוֹ, וְאֵיךְ יָמוּת הַחַי בְּלֹא עִתּוֹ,[x] בְּעֵת רִדְתּוֹ. וַיֹּאמֶר הָעֹפֶר, הֲלֹא יָדַעְתָּ שֶׁיֵּשׁ

760 ⟨**מיעדים**⟩] *s*; AGMO_1*vz* מועדים, O_2 נועדים

---

[81] For a discussion of the crossbow, see Appendix 2.

[82] See critical note. מועדים means ‘warned [of penalty regarding a contemplated act]’; the *editio princeps* preserves the correct reading מיעדים = ‘designated [as]’.

Their toils, therein all that which lives to bind:
Natural death, and death by accident
(Scripture adverts to this), and death when meant
As penalty for sin, should merit's scale
Show naught, and the appellant's plea must fail.
And so all, with free will, the grant receive
Of strength to keep watch; so that none should leave
Himself exposed to accident, soon caught
In chance's net. Let him not give a thought
To babbling lies of star-gazers, who say
That the conjunction on men's natal day
Determines their vicissitudes, their lot
Decrees, and naught is there avails a jot
To swerve from one's star's orbit, free; they state
Likewise, that for the death of each, the date
His horoscope decides, without respect
To service of the Lord or its neglect.[y]
All this is false: indeed, I have not seen
The righteous yet forsaken,[z] for I ween
That God takes pleasure in his righteousness,[a]
Concealing him at time of his distress,
In trouble's day protecting him, inside
The secret folds of His own tent to hide.[b]
Therefore must one of accidents beware[83]
Lest God's wrath at sin's negligence should flare,[c]
And on the day of trouble's rumbling blast
Must hide, till indignation be soon past."[d]

[y] Mal. 3: 18
[z] Ps. 37: 25
[a] Isa. 42: 21
[b] Cf. Ps. 27: 5
[c] Cf. Deut. 6: 15
[d] Isa. 26: 20

❧

"Thy judgement here", the Ibex said, "is sound,
To words thou cleavest that sense did compound.
Let us then hence, on danger turn our backs,
And in some well signposted[84] place relax."
They rose, and, under cover, fled,[e] to make
Their way 'twixt lotus trees, and through a brake
Of boughs entwined,[f] where twisting byways[g] led.
In chase, the hunter down the high road sped,
But they made their escape; the road's last bend[h]
Marked, on Mount Ararat,[j] their journey's end.
Reaching an inn,[k] forthwith they blessed the Lord
Who dwells in heaven,[l] bounteous to accord

[e] Dan. 10: 7
[f] Cf. Lev. 23: 40
[g] Judg. 5: 6
[h] Cf. Num. 22: 32
[j] Gen. 8: 4
[k] Cf. Gen. 43: 21
[l] Cf. Isa. 33: 5, 16

בָּעוֹלָם שָׁלֹשׁ מִיתוֹת לְמַאֲסַר הַחַי עֲבוֹתוֹת, מִיתַת טֶבַע וּמִיתַת מִקְרֶה, וְעַל זֶה הַכָּתוּב מוֹרֶה, וּמִיתַת חֵטְא וָפֶשַׁע בְּאֵין זְכוּת וָיֶשַׁע. וְעַל כֵּן נִתַּן בְּיַד אָדָם בְּחִירָה כֹּחַ וּשְׁמִירָה, לְבַל יִמְסֹר בְּיַד הַמִּקְרֶה עַצְמוֹ וְיִלָּכֵד בְּחֶרְמוֹ, וְאַל יַחְשֹׁב דִּבְרֵי שִׁגְעוֹנוֹת וּכְזָבִים אֲשֶׁר אָמְרוּ הַחוֹזִים בַּכֹּכָבִים, כִּי בְּעֵת מוֹלַד הָאָדָם נִגְזַר עָלָיו כָּל־קוֹרוֹתָיו וַחֲבָלָיו, וְלֹא יוֹעִיל דָּבָר לְהִמָּלֵט מִמַּזָּלוֹ וּלְהַטּוֹת מִמַּעְגָּלוֹ, וְיֵשׁ לְמִיתָתוֹ עֵת יְדוּעָה אֲשֶׁר הִיא בְּמוֹלָדוֹ קְבוּעָה, וְלֹא יִנָּצֵל מִן הַנִּגְזָר בְּמוֹלָדוֹ, בֵּין עֹבֵד אֱלֹהִים לַאֲשֶׁר לֹא עֲבָדוֹ.[y] וְכָל־אֵלֶּה הֵם דִּבְרֵי שֶׁקֶר וְכָזָב, כִּי לֹא־רָאִיתִי צַדִּיק נֶעֱזָב,[z] וַה׳ חָפֵץ לְמַעַן צִדְקוֹ,[a] כִּי יִצְפְּנֵ[ו]הוּ בְּצוּקוֹ, וּבְיוֹם צָרָה יִשְׁמְרֵהוּ וּבְסֵתֶר אָהֳלוֹ יַסְתִּירֵהוּ.[b] וְעַל כֵּן צָרִיךְ אָדָם לְהִזָּהֵר מִן הַמִּקְרֶה,[83] פֶּן אַף [ה׳] עַל עֲוֹנוֹ יֶחֱרֶה,[c] וְיִתְחַבֵּא בְּיוֹם מְהוּמָה וָרַעַם כִּמְעַט־רֶגַע עַד־יַעֲבָר־זָעַם.[d]

❧

וַיֹּאמֶר הָאַקוֹ, צָדַקְתָּ, וּבְאִמְרֵי תְּבוּנָה דָּבַקְתָּ. וְעַתָּה, לְכָה וְנַעֲבֹר מִמְּקוֹם סַכָּנָה אֶל מְקוֹם רֶוַח וַהֲכָנָה.[84] וַיָּקוּמוּ וַיִּבְרְחוּ בְּהֵחָבֵא,[e] בֵּין הַצֶּאֱלִים וַעֲנַף עֵץ עָבֶה,[f] וַיֵּלְכוּ אֳרָחוֹת עֲקַלְקַלּוֹת,[g] וְהַצַּיָּד רוֹדֵף אַחֲרֵיהֶם דֶּרֶךְ מְסִלּוֹת, וְהַדֶּרֶךְ לְנֶגְדָּם יָרַט,[h] וְהֵמָּה נִמְלְטוּ הָרֵי אֲרָרָט.[j] וַיְהִי כַּאֲשֶׁר בָּאוּ אֶל

778 יצפנ[ו]הו] MT O_2R; (G)M יצפ(י)נה, AO_1 יצפנוהו

780 [ה׳]] *z*; ^A **על עונו**] A *edd.*; GMO_1O_2R עונו עליו

789 כאשר] codd.; *edd.* MT כי

---

[83] This appears to be an extension of the interpretation of Lev. 11: 43 (אל תשקצו את נפשתיכם, ‘ye shall not make yourselves abominable’) which in BT *Makkoth* 16*b* and Maimonides, *Mishneh torah*, ‘Laws of Character Traits’, 4: 1, is claimed as scriptural authority for the obligation to refrain from foods injurious to health, or which overstrain the bowels and bladder.

[84] הכנה (‘preparation’) must here echo the term for preparing, i.e. signposting, the roads to the cities of refuge for those responsible for accidental homicide, BT *Makkoth* 10*b*, cf. Deut. 19: 3, תכין לך הדרך.

Good to those lacking merit:[85] then they ate,
[m] Gen. 24: 54 — Drank,[m] and made merry, and did quick forget
Their troubles, praising God, in gratitude
[n] Exod. 18: 8 — (Fatigue now finished[n]) for all His renewed
Deeds that to them in love were freely shown
[o] Isa. 63: 7 — As He for kindness prodigal is known.[o]
The Ibex said, "I now appreciate
The words the psalmist uttered, *God is great,*
[p] Ps. 96: 4 — *And greatly to be praised*;[p] His wonders, sure,
[q] Cf. Ps. 145: 5–6 — His strength likewise, will faithfully endure,[q]
[r] Ps. 68: 6(5) — *Widows' judge, orphans' father,*[r] *He displays*
[s] Exod. 20: 6 [t] Cf. Eccles. 3: 15 — *Mercy to thousands,*[s] seeking outcast strays;[t]
[u] Ps. 35: 10 — *The poor He sets free from the strong*:[u] as bright
As lightning will His mouth torches ignite,
[v] Ps. 147: 4 — *He numbers all the stars,*[v] illuminates
Courses necessity[86] to them dictates.
One on his star relying, He confounds:
[w] Ps. 32: 10 — *But mercy him that trusts in God surrounds.*"[w]

* * *

"Yea", the Gazelle replied, "'tis known, indeed
It is the first of axioms agreed
By thinkers, as the apple of the eye
[x] Ps. 17: 8 — Closely safeguarded,[x] that those who rely
[y] Ps. 32: 7 — Upon their Rock, escape, to sing,[y] all those
[z] Cf. Isa. 43: 7 — By God's name called,[z] delivered from their foes.
But one who on the stars his fortune hangs
Throughout his life must suffer pains and pangs:
He might fall victim to the chance which wrecked
Those citizens who, lacking intellect,
Rebelled against their lord, prepared—naïve—
The words of some star-gazers to believe,
But all their visions proved to be mere vain
[a] Cf. Lam. 2: 14 — Incitement."[a] Quoth the Ibex, "Pray explain
How came about this incident, what sapped
[b] Cf. Jer. 48: 17 — Their strength, how was their rod of glory snapped?"[b]

* * *

"'Tis told the place that long since bore the name
Of Luz",[87] he said, "was one of noble fame.

---

[85] The formula of thanksgiving on escape from danger etc.; BT *Berakhoth* 54*b*, Gaster, *Book of Prayer*, i. 191.

הַמָּלוֹן[k] וַיְבָרְכוּ לְאֵל שׁוֹכֵן עֲרָבוֹת[l] הַגּוֹמֵל לַחַיָּבִים טוֹבוֹת,[85] וַיֹּאכְלוּ וַיִּשְׁתּוּ[m] וַיִּשְׂמָחוּ, וַעֲמָלָם שָׁכָחוּ, וַיְדַבְּרוּ דִּבְרֵי שֶׁבַח וְהוֹדָאָה עַל כָּל־הַתְּלָאָה,[n] וְעַל מַעֲשֵׂה הַשֵּׁם וּמַעְבָּדָיו אֲשֶׁר־גְּמָלָם בְּרַחֲמָיו וּ⟨כְ⟩רֹב חֲסָדָיו.[o]

וַיֹּאמֶר הָאַקוֹ, הַיּוֹם יָדַעְתִּי דִּבְרֵי כָּבוֹד וָהוֹד, כִּי גָדוֹל הַשֵּׁם וּמְהֻלָּל מְאֹד,[p] וֶעֱזוּזוֹ וְנִפְלְאוֹתָיו[q] נֶאֱמָנוֹת, אֲבִי יְתוֹמִים וְדַיַּן אַלְמָנוֹת,[r] עֹשֶׂה חֶסֶד לָאֲלָפִים,[s] יְבַקֵּשׁ נִרְדָּפִים,[t] מַצִּיל עָנִי מֵחָזָק,[u] מִפִּיו לַפִּידִים וּבָזָק, מוֹנֶה מִסְפָּר לַכּוֹכָבִים[v] וּמֵאִיר הַחִיּוּבִים.[86] וְהַנִּשְׁעָן בְּמַזָּלוֹ הוּא יַכְלִימֶנּוּ, וְהַבּוֹטֵחַ בַּשֵּׁם חֶסֶד יְסוֹבְבֶנּוּ.[w]

⁂

וַיֹּאמֶר הָעֹפֶר, הַדָּבָר הַזֶּה יָדוּעַ וּמֻשְׂכָּל רִאשׁוֹן, שָׁמוּר כְּבַת־עַיִן וּכְאִישׁוֹן,[x] כִּי הַנִּשְׁעָן עַל הַצּוּר רָנֵּי פַלֵּט,[y] וְכָל־הַנִּקְרָא בְּשֵׁם[z] ה׳ יִמָּלֵט. וְהַנִּשְׁעָן עַל מִשְׁפַּט הַכֹּכָבִים כָּל־יָמָיו מַכְאוֹבִים, וְאוּלַי יִקְרֵהוּ כְּמִקְרֵה בְּנֵי הַמְּדִינָה אֲשֶׁר קָמוּ עַל אֲדוֹנֵיהֶם בְּלִי שֵׂכֶל וּתְבוּנָה, וַיִּהְיוּ בְּדִבְרֵי הַהוֹבְרִים בּוֹטְחִים, וַיֶּחֱזוּ לָהֶם מַשְׂאוֹת שָׁוְא וּמַדּוּחִים.[a] וַיֹּאמֶר הָאַקוֹ, אֵיכָה הָיָה הַדָּבָר, וְעֻזָּם וּמַקֵּל תִּפְאַרְתָּם אֵיךְ נִשְׁבָּר.[b]

⁂

וַיֹּאמֶר, אָמְרוּ כִּי הַמְּדִינָה לוּז[87] הָיְתָה גְּדוֹלָה

793 השם] O_2; MO_1 reg.

794 ו⟨כ⟩רב] MT $AGMO_2R$; O_1 *edd.* וברב

811 ומקל] G (?) ומגל

813 לוז] A; GMO_1O_2 לוד

---

[86] חיוב[ים], lit. ‘obligations’, is here used in the philosophical sense of the Greek ἀνάγκη, ‘necessity’, involuntary action, i.e. as being divinely ordained and therefore inevitable. Cf. חיוב = ‘necessity’ as astrologically determined, and Shem Ṭob Ibn Shem Ṭob (see above, n. 51), *Sepher ha'emunoth*, להאמין בחיובי הכוכבים, cited by Ben-Yehuda, *Thesaurus*, ii. 1529, col. ii.

[87] i.e. Bethel, Gen. 28: 19. The choice of the name is entirely arbitrary, since the reference (V. 816 f.) to its maritime situation parallels Shakespeare's stage-direction (*Winter's Tale*, 3. 3) ‘Bohemia. A desert country near the sea’. But does לוז perhaps hint at Lisbon (Hebrew לסבואה, ליסבונה)? The variant לוד (i.e. Lydda: see critical note) makes no difference.

Strong were its walls, its gates were stoutly barred,[c]
Set in a vale, a mountain was its guard;
All who approached had to dismount and stoop,
The sea formed on two sides of it a loop.
The burghers boasted wealth; wealth, too, was made
By passing merchants coming there to trade.
And mariners there were, well schooled to gauge
The currents, and foresee the ocean's rage,[d]
Who sailed their merchantmen[e] as they would build
On water towers,[f] with precious cargoes filled.
The citizens had, for their government,[g]
A great prince, coming from the Orient,
To whom they needs must pay, each year, of all
Their gains a tithe, and on their capital.
Now five astrologers did there reside,
Peering at clouds:[h] a judge, one did preside
In court, another of them priesthood claimed
In Midian,[j] the third was aptly named
Gaal's[k] man, being loathsome.[88] Number four
Was linked to Baal's cult,[l] the fifth one swore
He was on evil bent[m]—but those that heed
The empty words of magic, plant no seed.[n,89]
The prince despised their visions, nor would let
Their paths and his converge;[o] they never met.
'In their words lies no vantage', he declared,
'Their understanding is too much impaired,
As an oak's withered leaves proclaim its blight.'[p]
When the astrologers saw the despite
With which they were regarded, and divined
The prince's plan, and surly turn of mind,
Foregathering, each of them had his say
Of contumely, thus giving greater play

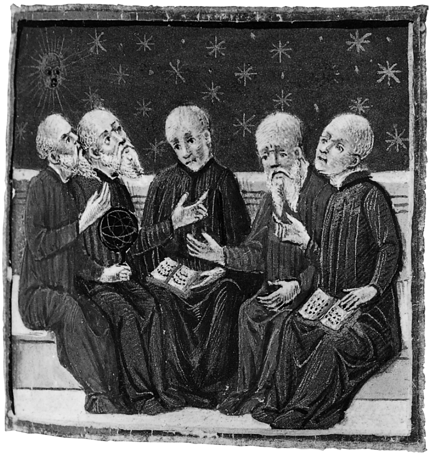
[c] Cf. Deut. 3: 5
[d] Ps. 93: 3
[e] Ps. 107: 23
[f] Cf. Ps. 104: 3
[g] Cf. Jer. 20: 1
[h] Cf. Eccles. 11: 4
[j] Exod. 18: 1
[k] Cf. Judg. 9: 26–42
[l] Cf. Num. 25: 5
[m] Ps. 15: 4
[n] Cf. Eccles. 11: 4
[o] Exod. 14: 20
[p] Isa. 1: 30

---

[88] In choosing the name Gaʿal as a rhyme for בעל, Ibn Sahula glances at the meaning of the stem געל = 'feel revulsion'.

[89] The Targum on Eccles. 11: 4 allegorises: 'one watching spells and magic words *which resemble the intangible wind*... zodiacal signs (ודמסתכל במזליא) which *like the clouds* of heaven go, not to return'.

וַעֲצוּמָה, דְּלָתַיִם וּבְרִיחַ וְחוֹמָה,[c] וְיוֹשֶׁבֶת בְּעֵמֶק תַּחַת הָהָר וְכָל־הַבָּא אֵלֶיהָ יֵרֵד וְיִגְהָר, וְהַיָּם סוֹבֵב אוֹתָהּ מִשְּׁנֵי עֲבָרֶיהָ. וַיִּגְדְּלוּ בְּעָשְׁרָם יוֹשְׁבֶיהָ וְגָרֶיהָ, כְּנַעֲנֶיהָ וְסוֹחֲרֶיהָ. וְהָיוּ בָהּ אֲנָשִׁים מְלֻמְּדֵי הַיָּם, יוֹדְעִים בִּנְשׂוֹא נְהָרוֹת דָּכְיָם,[d] הַמְקָרִים בַּמַּיִם עֲלִיּוֹת,[f] יוֹרְדֵי הַיָּם בָּאֳנִיּוֹת.[e] וַיְהִי שַׂר גָּדוֹל מִבְּנֵי קֶדֶם פָּקִיד וְנָגִיד[g] עֲלֵיהֶם, ⟨וּמְעַשֵּׂר⟩ קִנְיָנָם בְּכָל־שָׁנָה וְכָל־חֵילֵיהֶם. וַיִּהְיוּ שָׁם חֲמִשָּׁה חוֹזִים בַּכֹּכָבִים, רוֹאִים בֶּעָבִים,[h] הָאֶחָד שׁוֹפֵט וְדַיָּן, וְהַשֵּׁנִי כֹּהֵן מִדְיָן,[j] וְהַשְּׁלִישִׁי אִישׁ גַּעַל,[k,88] וְהָרְבִיעִי נִצְמָד לַבַּעַל,[l] וְהַחֲמִישִׁי נִשְׁבַּע לְהָרַע,[m] שֹׁמֵר רוּחַ לֹא יִזְרָע.[n,89] וְהַשַּׂר הָיָה דִּבְרֵי חֶזְיוֹנָם בּוֹזֶה, וְלֹא־קָרַב זֶה אֶל־זֶה,[o] כִּי אָמַר אֵין בְּדִבְרֵיהֶם תּוֹעֶלֶת, וּתְבוּנָתָם גְּרוּעָה וְנוֹפֶלֶת כְּאֵלֶּה נֹבֶלֶת.[p] וַיְהִי כַּאֲשֶׁר רָאוּ הַחוֹזִים אֲשֶׁר



צורת החוזים יועצים על פי מזלות   ויפלו גורלות†

See, star-gazers: consulted, each one plots
The planetary map, then they cast lots†

†Jonah 1:7

822 ⟨ומעשר⟩] *s*; codd. **קנינם** ומעשרים *vz*
בכל שנה] ~GO$_2$

To hatred.[q] From close scrutiny, they knew
The date that his nativity[90] made due
For his disaster,[r] so they acted fast
To rouse to action his ill star, now past
Its zenith, and beginning its descent.

[q] Gen. 37: 8
[r] Cf. Deut. 32: 35

* * *

Whilst night could still conceal them, off they went
Both to the nobles and to those who led
Their fellow-citizens. ‘We have’, they said,
‘Some secret business[s] with you; let none win
Knowledge that hither came nor friend nor kin.’
They answered: ‘Let each speak his mind: for those
Who fear the Lord, no secrets[t] will disclose.’
Said they, ‘Have ye bethought[u] how pomp and state
Of this, your liege-lord, ours depreciate,
Since we, being enslaved to him, recoil
In terror? At our handiwork we toil,
And of our wealth a yearly tithe is paid
To him, apart from gifts before him laid
On sabbaths, feasts, and obligation days
When we approach his presence with arrays
Of tribute,[v] delicacies[w] for the court
By some in joy, by some resentful brought,
Some acquiescent, some with undisguised
Arrogance—slave and master equalised.[x]
Quiconque il veut, il fert:[91] he will refuse
Access to one, as intimate will choose
Another; one he flogs, one fines, deprives
A third of rank, a fourth of means, and drives
Others within an ace of death, until
Spiritless, they must bear all that he will
Pour out on minds confused[y] beneath the strain
As they the force of forty strokes[z,92] sustain.
Our cherished sons he sets, impressed, his vines
To dress, and till[a] his acres. He assigns

[s] Cf. Judg. 3: 19
[t] Ps. 25: 14
[u] Cf. Job 1: 8
[v] Cf. Lev. 2: 1
[w] Cf. Jer. 40: 5
[x] Cf. Isa. 24: 2
[y] Isa. 19: 14
[z] Mishnah, *Kil’ayim* 8: 3
[a] Jer. 52: 16

---

[90] The text ([ב]תקופו = ‘his strength’, cf. תוקף), paralleling מולדו = ‘his nativity’, is difficult. Some astrological term is to be expected, and תקופתו, ‘period, recurrent season’, is just conceivable, although it is not part of the technical jargon. The text being suspect, I leave the word untranslated.

הֵמָּה נִמְבְזִים, וַיָּבִינוּ חֵפֶץ הַשַּׂר וּרְצוֹנוֹ וְכַעַס
עִנְיָנוֹ, וַיִּתְקַבְּצוּ כֻּלָּם לְדַבֵּר בִּגְנוּתוֹ, וַיּוֹסִפוּ
עוֹד שְׂנֹא אֹתוֹ.[q] וַיָּבִינוּ בִּתְקוּפוֹ[90] וּמוֹלָדוֹ כִּי
קָרוֹב יוֹם אֵידוֹ,[r] וַיְמַהֲרוּ לְעוֹרֵר מַזָּלוֹ הָרָע
אֲשֶׁר מִמְּרוֹמוֹ נִגְרָע.

❧

וַיֵּלְכוּ בְּעוֹד לַיְלָה אֶל הָאֲצִילִים וְאֶל בְּנֵי
הָעִיר הַגְּדוֹלִים, וַיֹּאמְרוּ דְּבַר סֵתֶר לָנוּ[s]
אֲלֵיכֶם, וְאִישׁ לֹא יֵדַע כִּי בָּא הֵנָּה קָרוֹב אוֹ
מוֹדָע. וַיֹּאמְרוּ, יְדַבֵּר כָּל־אֶחָד אֲשֶׁר יִתְאָו,
סוֹד ה׳ לִירֵאָיו.[t] וַיֹּאמְרוּ, הֲשַׂמְתֶּם לֵב[u] אֶל
אֲדוֹנֵיכֶם הַשַּׂר, אֲשֶׁר בְּהוֹדוֹ הוֹדֵנוּ יֶחְסַר,
בִּהְיוֹתֵנוּ לוֹ מְשֻׁעְבָּדִים וּמֵאֵימָתוֹ חֲרֵדִים.
וַאֲנַחְנוּ עֲמֵלִים בְּכָל־מַעֲשֵׂינוּ וְנוֹתְנִים לוֹ
בְּכָל־שָׁנָה עִשּׂוּר נְכָסֵינוּ, מִלְּבַד שַׁבָּתוֹת
וּמוֹעֲדִים וְיָמִים אֲחָדִים אֲשֶׁר נַקְרִיב לוֹ
קָרְבָּן וּמִנְחָה,[v] מַשְׂאֵת וַאֲרֻחָה,[w] זֶה בְּיָגוֹן וְזֶה
בְּשִׂמְחָה, זֶה בְּרָצוֹן וְזֶה בְּזָדוֹן, כַּעֶבֶד
כָּאָדוֹן.[x] דִּי הֲוָה צָבֵא הֲוָה מָחֵא,[91] לָזֶה
מְקָרֵב וְלָזֶה דּוֹחֶה, לָזֶה יַכֶּה וְלָזֶה יַעֲנִישׁ,
לָזֶה יַשְׁפִּיל וְלָזֶה יוֹרִישׁ, לָזֶה נַפְשׁוֹ דְּחוּיָה
לָזֶה אֵין רוּחוֹ מְצוּיָה, וְעַל זֶה יִשְׁפֹּךְ רוּחַ
עִוְעִים[y] וְסוֹפֵג אֶת־הָאַרְבָּעִים.[z,92] וְלוֹקֵחַ
מִבָּנֵינוּ הַנֶּאֱהָבִים לְכֹרְמִים וּלְיֹגְבִים,[a]

833 ויבינו] A; GMO$_1$ וידינו, O$_2$ וידונו
בתקופו] AR (בתקופ׳) *edd.*; GM(O$_1$O$_2$) בתקופ(ו)ת מולדו

---

[91] If די הוה צבא הוה מחא is a quotation, I have failed to locate the source, although the Targums on Deut. 32: 39 may be compared. It is possible that the resort to Aramaic was prompted by nothing more than the search for a rhyme with דוחה, but for that purpose the Hebrew stems מחה and נחה were available. Since the Aramaic is apparently not cited from any well-known rabbinic source, it seems to me to require language-differentiation from the main text in translation (cf. II n. 17). *Fert* = smite (*ferir* < Latin *ferire* is now somewhat archaic in French).

[92] The phrase is the regular one (cf. I. 27 f.), although in point of fact execution of the penalty is limited to thirty-nine strokes; cf. Deut. 25: 3, Mishnah, *Makkoth* 3: 10 f. (Danby, p. 407), and 2 Cor. 11: 24.

Our daughters fair as bakers, cooks, some bound
As his perfumers, unguents to compound.[b]

❧

But now, at last, his judgement-day is due.
It touches heaven, sending shivers through
His arrogance; accounting-time[c] is nigh
When he must forfeit all on which his eye
Dotes.[d] Opposite him Saturn stands, whilst Mars[93]
Shoots, sprig-like, by him, Draco's[94] barbed tail bars
The way above his head. His stench befouls[e]
The atmosphere around; Jupiter growls,[95]
Standing before him,[f] from his stablished base;
The sun obscures his lot, with darkened face,
No more for him Venus[96] her lustre beams,[g]
Mercury[97] mourns, and, setting dirges,[h] seems
Pale, a mere leprous spot:[j] the zodiac
In all conjunctions shows disaster wrack
Him. Thus, the part of stars is now fulfilled,[k]
Putting him in your hands[l] to have him killed,
To cut him off, his seed to extirpate
Leaving no remnant. So, deliberate,
Yea, counsel take: for revolution's day
Has dawned, revilement harries him away.
Consider,[m] judges, ye, men of renown
Who head the city, bailiffs[n] of the town,
See what it is ye suffer: ready stand
To meet the day of destiny[o] at hand,
Let each support his fellow; we will make
A sudden rush, his palace gates to take.[p]
He will be terrified, and, with one blow,
We shall cut off his head, and then will go
To venge us on his sons and daughters, nor
Leave one who might his dynasty restore.[q]
Then, of our brothers, some to rule us we
Will set, and likewise judges, henceforth free,
Out of the fowler's snare[r] escaped, to reign,
Each man of us a king, as he is fain.'[s]

❧

[b] 1 Sam. 8: 13
[c] Cf. Jer. 10: 15
[d] Cf. Ezek. 24: 16
[e] Cf. Isa. 34: 3
[f] Ps. 85: 14
[g] Isa. 50: 10
[h] Cf. Jer. 9: 19
[j] Lev. 13: 19
[k] 1 Kgs. 7: 51
[l] Cf. Deut. 2: 30
[m] Lam. 1: 12
[n] Cf. Deut. 29: 9(10)
[o] Cf. Lam. 2: 22
[p] Cf. Mal. 3: 1
[q] Cf. Lev. 26: 37
[r] Cf. Ps. 124: 7
[s] Cf. 1 Sam. 3: 21

וּמִבְּנוֹתֵינוּ הַטּוֹבוֹת וְהַיָּפוֹת לְרַקָּחוֹת וּלְטַבָּחוֹת וּלְאֹפוֹת.[b]

❧

וְעַתָּה, הִנֵּה אֶל הַשָּׁמַיִם מִשְׁפָּטוֹ נָגַע וְיוֹם זְדוֹנוֹ רָגַע, וְקָרְבָה עֵת פְּקֻדָּתוֹ[c] לָקַחַת מְאוֹר עֵינָיו וְחֶמְדָּתוֹ.[d] וְשַׁבְּתַאי עוֹמֵד לְנֶגְדּוֹ, וּמַאֲדִים[93] צוֹמֵחַ בְּצִדּוֹ, וּזְנַב הַתְּלִי[94] עָלָה עַל רֹאשׁוֹ, וְיַעֲלֶה בָאְשׁוֹ,[e] וְכֵן ⟨גָּ⟩עָה[95] מִמְּכוֹנָיו צֶדֶק לְפָנָיו,[f] וְהַשֶּׁמֶשׁ חָשַׁךְ בְּחֶבְלוֹ, אֵין נֹגַהּ[96] לוֹ,[g] וְכֹכָב[97] עָרַךְ נְהִי וְקִינָה,[h] בַּהֶרֶת לְבָנָה,[j] וְהַמַּזָּלוֹת עָרְכוּ לַשֶּׁבֶר כֻּלָּם מַעֲרָכָה, וַתִּשְׁלַם כָּל־הַמְּלָאכָה,[k] לְמַעַן תִּתּוֹ בְּיֶדְכֶם[l] לַהֲמִיתוֹ, לְהַכְרִית זַרְעוֹ וּלְהַצְמִיתוֹ, לְכַלּוֹת שְׁאֵרִיתוֹ. וְעַתָּה, הִתְבּוֹנְנוּ וּקְחוּ עֵצָה, כִּי יוֹם מְהוּמָה וּנְאָצָה, עַל כֵּן הַבִּיטוּ וּרְאוּ[m] צַעַרְכֶם, רָאשֵׁיכֶם [וְ]⟨שִׁבְטֵיכֶם⟩ וְשֹׁטְרֵיכֶם,[n] וְתִהְיוּ מוּכָנִים לְיוֹם מוֹעֵד[o] וִיהִי כָּל־אֶחָד לַחֲבֵרוֹ סוֹעֵד. וּפִתְאֹם נָבוֹא אֶל הֵיכָלוֹ[p] לְמַעַן יֵחַת, וְנַתִּיז אֶת־רֹאשׁוֹ בְּבַת אַחַת, וּמִבָּנָיו וּמִבְּנוֹתָיו נִקַּח נְקָמָה וְלֹא תִהְיֶה לוֹ תְּקוּמָה,[q] וְנִתַּן לָנוּ מֵאַחֵינוּ שׁוֹפְטִים וְשָׂרִים, וְנִהְיֶה בְּנֵי חוֹרִים, וּבָזֶה נִמָּלֵט מִפַּח יוֹקְשֵׁנוּ,[r] וְנִמְלֹךְ בְּכֹל אֲשֶׁר תְּאַוֶּה נַפְשֵׁנוּ.[s]

❧

859 צומח] G צמח

860 ⟨ג⟩עה] em.; *edd.* נעה, codd. (M?) נטה

868 ראשיכם] ^A; G ראשית **[ו]⟨שבטיכם⟩**] MT GMO$_1$O$_2$R; A*sv* ושופטיכם, *z* שבטיכם; MO$_1$O$_2$R + וזקניכ׳, = MT

---

[93] מאדים = ‘red [star]’, i.e. Mars.

[94] See above, n. 40.

[95] נעה, feminine (נוע = ‘move, shake’), lacks a feminine subject, and its meaning does not fit the context (see critical note). I assume corruption of געה (masculine), albeit with some hesitation, since this verb is used of cattle lowing, and the termination ־עה has been dictated by the exigencies of rhyme. Jupiter is associated with the sign Leo; my rendering ‘growls’ (for which the correct Hebrew would be שאג) misrepresents געה. For צדק = Jupiter, see above, n. 19.

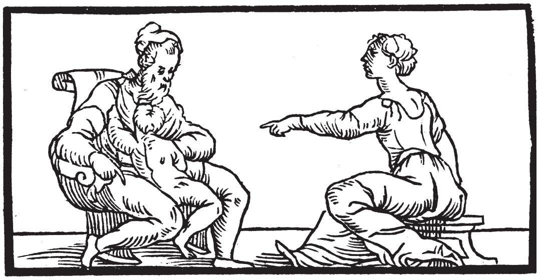
[96] See above, n. 20.

[97] See above, n. 39.

Hearing what they saw in the stars foretold
The leading citizens, both young and old,
Approved, and, making covenant,[t] agreed
The prince must be destroyed, and all his seed.
'For', said they, 'the astrologers declare
The truth, and naught save truth, in an affair;
What hovers o'er the prince is very nigh
Accomplished, no mere pattern in the sky.'[u]
So they, in mind resolved, their purpose one,
Fixed date and hour when he should be undone,[v]
Doomed to destruction.[w] Of the enterprise
The prince knew not a thing,[x] nor did surmise
That on him no eye turned a pitying glance.[y]
Now, of his concubines, one was by chance
The daughter of an alderman, his line
Endenizened long since. Hers was a fine
Brain,[z] with shrewd understanding to direct
Men's minds whither she would, and intellect
To calculate and plan.[a] By her, a boy
He had, a noble child, his father's joy.[b]

* * *

One day she visited her father. Taught
By custom, in her arms her child she brought.
Seeing his grandsire where he always sat
The boy his pleasure showed, beginning pat
To skip, and play, and show how much he yearned
To be embraced; the old man merely turned,
Silent, to him. Mute, he could not conceal
His feelings;[c] from his eyes began to steal



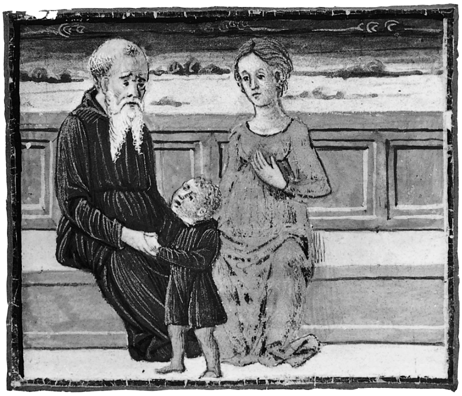
Beside his daughter's seat the old man weeps,
Much moved: onto his lap his grandchild leaps

[t] Cf. Ezek. 16: 8
[u] Deut. 30: 12
[v] Esther 8: 11
[w] Num. 24: 20
[x] Cf. Esther 4: 1
[y] Cf. Deut. 13: 9(8)
[z] 2 Sam. 14: 2
[a] Exod. 31: 4
[b] Jer. 31: 19(20)
[c] Cf. Deut. 22: 3

וַיִּיטַב חֶזְיוֹנָם בְּעֵינֵי כָּל־גְּדוֹלֵי הָעִיר, יַחַד יָשִׁישׁ וְצָעִיר, וַיָּבֹאוּ כֻּלָּם בִּבְרִית[t] עַל דְּבַר הַשַּׂר וְזַרְעוֹ לְהַכְרִית, כִּי אָמְרוּ, לֹא דִבְּרוּ הַהוֹבְרִים זוּלָתִי אֲמִתַּת דְּבָרִים, וְהַצָּרָה הַזֹּאת אֲשֶׁר עַל הַשַּׂר תָּחוּל וַתְּהִי, לֹא בַשָּׁמַיִם הִוא.[u] וַיָּכִינוּ לִבָּם לְיוֹם קָבוּעַ וְלִזְמָן יָדוּעַ, לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד[v] עֲדֵי אֹבֵד.[w] וְהַשַּׂר לֹא יָדַע בְּכָל־אֲשֶׁר נַעֲשָׂה,[x] וְעָלָיו עַיִן לֹא חָסָה.[y] וַתְּהִי לוֹ אִשָּׁה פִּלֶגֶשׁ מִבְּנֵי הָעִיר הַסְּגָנִים, מִזֶּרַע הָאֵיתָנִים, וְהִיא אִשָּׁה חֲכָמָה[z] בְּכָל־שֵׂכֶל וְעָרְמָה, יוֹדַעַת לְהַמְשִׁיךְ הַלְּבָבוֹת, לַחְשֹׁב מַחֲשָׁבֹת.[a] וַיְהִי לוֹ מִמֶּנָּה בֵּן נִכְבָּד נֶחְמָד וְנָעִים, יֶלֶד שַׁעֲשׁוּעִים.[b]

❧

וַיְהִי הַיּוֹם וַתָּבֹא הָאִשָּׁה בֵּית אָבִיהָ כְּחֻקָּהּ, וְהַיֶּלֶד בְּחֵיקָהּ. וַיַּרְא הַנַּעַר אֶת־זְקֵנוֹ עוֹמֵד עַל מְכוֹנוֹ, וַיָּחֶל לְשַׂחֵק וּלְגַעְגֵּעַ לְדַלֵּג וּלְהִשְׁתַּעֲשֵׁעַ. וַיִּפֶן הַזָּקֵן אֵלָיו וַיִּדֹּם וַיֵּאָלֵם, וְלֹא יוּכַל לְהִתְעַלֵּם,[c] וַיַּזִּילוּ עֵינָיו דִּמְעָה בְּקוֹל אֲנָחָה וְשַׁוְעָה. וַתֹּאמֶר לוֹ בִּתּוֹ, לָמָּה



צורת הזקן בוכה עם בתו בחזקו   והילד מדלג בחיקו

Tears, amid sighs and groans. His daughter said,
'What makes my lord sigh thus, wherefore hast shed
All thy serenity?[d] Dost not recall
The Sages' adage, "Sighs will shatter all
Man's bones" ?'[e] Quoth he, 'Nay, hold thy peace, and spare
Me pricks; naught else is good for what I bear.'
And so upon his knee the child she placed;
The old man kissed him tenderly, embraced
Him, fell upon his neck,[f] but could no more
Restrain himself,[g] the grief he felt too sore,
Tears coursing down his cheeks. His daughter cried[h]
Likewise, as for a second time she tried
To coax him: 'Why must thou, my lord', said she,
'Conceal thy heart's most secret thought from me,
Nor wilt avow its import? Am I not
Thy loved and loving daughter, nor hast got
Issue, save me? Am I not yet more kind
Than ten sons might to thee[j] their duty mind,
In grace and spirit of compassion?'[k] So
She urged, in words that copious did flow,
Weeping and wheedling, gentle was her tone,[l]
Until, thus pressed by her, all he did own.[m]
Quoth he, 'For thy son's sake am I dismayed,
My thoughts awhirl; for this child I have prayed,[n]
For, on a date ('tis fixed already) will
Be spilled abroad a spirit,[o] boding ill
For him: he must be stoned, or else shot,[p] since
The citizens make plots against the prince
His father, to destroy his house. A pact
They have all made,[q] and, as the stars enact,
The curse must come upon him. I look round,
Yet no one that might help[r] him have I found,
So weep, like Moab wept[s] spoiled vines and ground.'

◆

The woman answered thus: 'Should bitterness
Of soul, my lord, permeate thee for this,
Increasing cares and multiplying sighs,
Confusing thought, and taking from thine eyes
Tranquillity?[t] Nay, 'tis well aimed, your scheme,
This glorious league is one the law must deem

[d] Cf. Job 3: 26
[e] Cf. BT *Berakhoth* 58*b*
[f] Cf. Gen. 33: 4
[g] Cf. Gen. 45: 1
[h] Lam. 1: 2
[j] 1 Sam. 1: 8
[k] Zech. 12: 10
[l] Cf. Prov. 25: 15
[m] Judg. 14: 17
[n] 1 Sam. 1: 27
[o] Cf. Isa. 32: 15
[p] Exod. 19: 13
[q] Cf. Ezek. 16: 8
[r] Isa. 63: 5
[s] Isa. 16: 9
[t] Lam. 2: 18

אֲדוֹנִי נֶאֱנָח, לֹא שָׁקֵט וְלֹא נָח,[d] וַחֲכָמִים אָמְרוּ בְּלִמּוּדָם אֲנָחָה שׁוֹבֶרֶת עַצְמוֹתָיו שֶׁל אָדָם.[e] וַיֹּאמֶר אֵלֶיהָ, הַחֲרִישִׁי מִקְּטוֹב, אֵין בִּלְתּוֹ רַק טוֹב. וַתִּקַּח הַנַּעַר וַתְּשִׁיתֵהוּ עַל בִּרְכּוֹ וַ⟨יְ⟩חַבְּקֵהוּ, וַיִּפֹּל עַל צַוָּארָיו וַיִּשָּׁקֵהוּ.[f] וְלֹא יָכוֹל הַזָּקֵן לְהִתְאַפֵּק[g] עַל דַּאֲגָתוֹ, וַיֵּרֶד עַל לֶחְיוֹ דִּמְעָתוֹ. וַתּוֹסֶף בִּתּוֹ לְפַתּוֹתוֹ פַּעַם שְׁנִיָּה, וְדִמְעָתָהּ עַל לֶחֱיָהּ,[h] וַתֹּאמֶר, לָמָּה אֲדוֹנִי יַעֲלִים מִמֶּנִּי מַצְפּוּן לִבּוֹ, וְלֹא יוֹדִיעֵנִי מַה טִּבּוֹ, הֲלֹא אָנֹכִי בִּתְּךָ הַחֲמוּדָה, וְאֵין לְךָ בָּעוֹלָם זוּלָתִי יְחִידָה, הֲלוֹא אָנֹכִי טוֹב לְךָ מֵעֲשָׂרָה בָּנִים[j] בְּרוּחַ חֵן וְתַחֲנוּנִים.[k] וַיְהִי כַּאֲשֶׁר הֵצִיקָה לוֹ בִּדְבָרֶיהָ, וַתַּרְבֶּה עָלָיו אֲמָרֶיהָ, וַתִּבְכֶּה עָלָיו וּבְלָשׁוֹן רַכָּה[l] הֶחֱלִיקַתְהוּ, וַיַּגֶּד־לָהּ כִּי הֱצִיקַתְהוּ.[m] וַיֹּאמֶר, עַל בְּנֵךְ זֶה נִבְהַלְתִּי וְנִתְחַלְחַלְתִּי, אֶל־הַנַּעַר הַזֶּה הִתְפַּלָּלְתִּי,[n] כִּי בְּיוֹם פְּלוֹנִי עָלָיו רוּחַ יֵעָרֶה,[o] כִּי־סָקוֹל יִסָּקֵל אוֹ־יָרֹה יִיָּרֶה,[p] כִּי בְּנֵי הָעִיר נוֹעֲצוּ עַל בֵּית אָבִיו לְהַכְרִית, וַיָּבֹאוּ כֻּלָּם בִּבְרִית.[q] וְעַל פִּי גְּזֵרַת הַמַּזָּלוֹת יָבֹאוּ עָלָיו הָאָלוֹת, וְאַבִּיט וְאֵין עֹזֵר,[r] עַל־כֵּן אֶבְכֶּה בִּבְכִי יַעְזֵר.[s]

❧

וַתַּעַן הָאִשָּׁה וַתֹּאמַר, לָמָּה אֲדוֹנִי נַפְשְׁךָ תִּתְמַרְמַר, וַתַּרְבֶּה עַל זֶה דַּאֲגוֹתֶיךָ וַתַּגְדֵּל אַנְחוֹתֶיךָ, וַיַּבְהִילוּ רַעְיוֹנֶיךָ, וְאַל־תִּדֹּם בַּת־עֵינֶיךָ,[t] וַעֲצַתְכֶם טוֹבָה וַהֲדוּרָה בְּרִית

---

899 **הנער**] GMR pref. את

900 **ו⟨י⟩חבקהו**] codd. ותחבקהו *sv*; *z*

917 **יעזר**] A + ואבכה את הנזר

918 **ותען**] GO_1 ותענה

Defensible: what portion is there left
For us, in all the prince's house bereft
Of heritage?[u] What use to us, to leave
Him living, if we, in his death, achieve
Our liberty, to greatness raised, a peer
Each one, ennobled? We shall never fear,
Though mountains quake, land be to sea reversed.[v]
Why, would that I myself might be the first
To kill my son, and thereby glory win,[w]
And then find me a husband, from within
The merchant guild that ever watch for ways
Goodwill to all to foster.[x] We would raise
A family—sons, grandsons, in the best
Of scarlet cloth, each sumptuously dressed.'[y]
With this talk, and more like it,[z] she cajoled
Him into acquiescence, and consoled,
Giving him wine by age so well matured
That an old man's approval[a] was assured.
Her words of healing comfort made him doze;[b]
She laid a coat upon him,[c] and arose
And went, but first behind her closed the door,[d]
Then, running fast, homeward the tidings bore.
She entered deep within;[e] a symbol showed
That in his closet there her lord abode.[f]
Quoth he, 'What ails thee, mistress? Do not turn
To any man save me.' Said she, 'I learn
Rumours of ill import,[g] for some are bold
To plot against you evil.'[h] So she told
Him all that was afoot,[j] how the report
Her sire had given her had hidden naught,
And how astrologers, having applied
Their laws, events as imminent descried,
Emerging clear from movements[k] that they tracked.
'Nay', said the prince, 'let never fear distract
Thee of star-gazers, who but rave, insane
In their self-confidence of things inane:
God-fearers shall escape them all.[l] But I
Shall now make known to thee something whereby
Those who already faith in God profess,
Therein confirmed, may look to Him to bless.[m]
The functions I'll explain wherefore the sun,

[u] Cf. 1 Kgs. 12:16
[v] Ps. 46:3(2)
[w] Zeph. 3:20
[x] Cf. Prov. 11:27
[y] Cf. 2 Sam. 1:24
[z] Gen. 39:17
[a] Cf. Mishnah, *ʾAboth* 3:10
[b] Judg. 16:19
[c] Judg. 4:18
[d] Cf. 2 Kgs. 4:5, 21
[e] BT *Baba Meṣiaʿ* 16*a*
[f] Judg. 19:26
[g] 1 Sam. 2:24
[h] Cf. Isa. 7:5
[j] Esther 4:1
[k] Cf. Isa. 52:11
[l] Eccles. 7:18
[m] Isa. 65:16; cf. Gen. 42:20

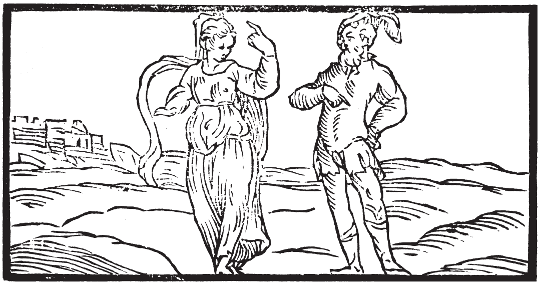
וְתוֹרָה. וּמַה לָּנוּ חֵלֶק בַּשַּׂר וּמַה נַּחֲלָה בְּבֵיתוֹ,[u] וּמַה תּוֹעֶלֶת בְּחְיוּתוֹ, אִם בְּמוֹתוֹ נִהְיֶה בְּנֵי חוֹרִין גְּדוֹלִים וִיקָרִים, לֹא־נִירָא בְּהָמִיר אָרֶץ וּבְמוֹט הָרִים.[v] וּמִי יִתֵּן וַאֲנִי אֶהֱרֹג אֶת־בְּנִי תְּחִלָּה, לְמַעַן אֶהְיֶה לְשֵׁם וְלִתְהִלָּה,[w] וְאֶנָּשֵׂא לְאֶחָד מִן הַסּוֹחֲרִים אֲשֶׁר רָצוֹן שׁוֹחֲרִים,[x] וְיִהְיוּ לָנוּ בָּנִים וּבְנֵי בָנִים מְלֻבָּשִׁים שָׁנִי עִם עֲדָנִים.[y] וַתְּדַבֵּר אֵלָיו כַּדְּבָרִים הָאֵלֶּה[z] וַתְּסִיתֶנּוּ, וַתַּשְׁקֶה אוֹתוֹ לְנַחֲמֶנּוּ יַיִן יָשָׁן שֶׁדַּעַת זְקֵנִים נוֹחָה הֵימֶנּוּ.[a] וַתְּיַשְּׁנֵהוּ[b] בְּדִבְרֵי תַּנְחוּמִים וַאֲרוּכָה, וַתְּכַסֵּהוּ בַּשְּׂמִיכָה.[c] וַתָּקָם וַתֵּצֵא וַתִּסְגֹּר הַדֶּלֶת אַחֲרֵי צֵאתָהּ,[d] וַתָּרָץ וַתַּגֵּד לְבֵיתָהּ. וַתִּכָּנֵס לִפְנַי וְלִפְנִים[e] אֶל מָקוֹם נִרְשָׁם, מְקוֹם אֲשֶׁר־אֲדוֹנֶיהָ שָׁם,[f] וַיֹּאמֶר אֵלֶיהָ, מַה לָּךְ בְּבֵיתִי, אַל תֵּרָאִי לְאִישׁ בִּלְתִּי. וַתֹּאמֶר אֶל אֲדוֹנֶיהָ כִּי לוֹא־טוֹבָה הַשְּׁמֻעָה,[g] יַעַן כִּי יָעַץ עָלֶיךָ אָדָם רָעָה,[h] וַתַּגֶּד־לוֹ אֶת־אֲשֶׁר נַעֲשָׂה[j] וְכִי אָבִיהָ דָּבָר מִמֶּנָּה לֹא כִסָּה, וְאֵיךְ הַדְּבָרִים עַל פִּי מִשְׁפַּט בַּעֲלֵי הַכֹּכָבִים הֻכָּרוּ, יָצְאוּ מִתּוֹכָם הֻבָּרוּ.[k] וַיֹּאמֶר הַשַּׂר, אַל תִּרְאִי בְּבֵיתִי מֵהוֹלֵלוּת הַהוֹבְרִים וְכִסְלָם, כִּי־יְרֵא אֱלֹהִים יֵצֵא אֶת־כֻּלָּם.[l] וְהִנְנִי מוֹדִיעַ עִנְיָן אֲשֶׁר דְּבָרָיו יֵאָמֵן הַמִּתְבָּרֵךְ בֵּאלֹהֵי[ם] אָמֵן,[m] וּמַה הִיא פְּעֻלַּת הַשֶּׁמֶשׁ וְהַיָּרֵחַ

---

939 את] GMO$_1$R; MT Asv + כל

942 הברו] (z הָבְרוּ), AGO$_2$R הב״רו, v הוברו, O$_1$s חוברו, M הכ״רו

945 באלהי[ם]] MT codd.; R באלהי׳, *edd.* באלהים



The prince, discoursing, sets forth the design
Of cosmic science to his concubine[†]

[†] Gen. 22: 24

The moon and stars,[n] their revolutions run,
Because the science by all nations seen[o]
Pre-eminent, and of the rest called queen,[p,98]
Must be astronomy, since that concerns
The planets’ periods and their returns
In orbit, and their scale of speed: the wise
Say,[q] “One who knows how to astronomise
But fails to do so, must the censure bear
Of Scripture, *These on God’s acts do not care*
To look, nor see his hands’ work”[r]—this refers
In cryptic terms to the astrologers.
But first, the map of earth, our residence,
I spread, and with geography commence.

[n] Cf. Eccles. 12: 2
[o] Cf. Deut. 4: 6
[p] BT *Shabbath* 75*a*
[q] BT *Shabbath* 75*a*
[r] Cf. Isa. 5: 12

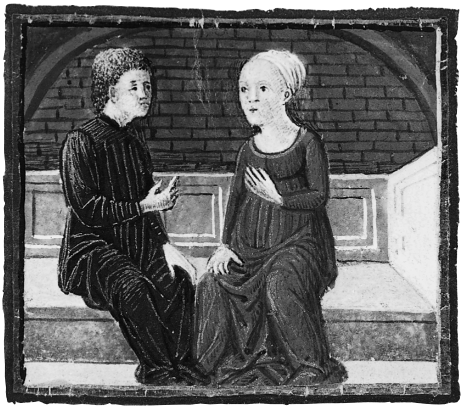
* * *

Know (he continued), that the earth is round,
Resting secure on its supporting mound,[s]
Half water, half dry land, above its head
A bowl;[t] but, on the land mass there are spread
No human settlements save on its crest[99]—
The chiefest part, for habitation best.
Two lines which we project from side to side
Four equal sectors on the land divide;
The centre of the world bisects these lines
Of which one, length, the other breadth[u] defines.

[s] Jer. 30: 18
[t] Zech. 4: 2
[u] Gen. 13: 17

---

[98] Cf. below, V. 1150–1. I think that I have seen reference in a Greek source to astronomy as mistress of the encyclical studies (i.e. liberal arts), but have failed to trace it (continued in Appendix 2).



צורת השר מדבר דברי חכמה
עם פלגשו ושמה ראומה†

וְהַכֹּכָבִים[n] אֲשֶׁר בַּגַּלְגָּל סוֹבְבִים, וְהִיא
הַנִּקְרֵאת חָכְמָה מְבֹאֶרֶת לְעֵינֵי הָעַמִּים[o]
מְפֹאֶרֶת,[p,98] וְהוּא חִשּׁ⟨וּ⟩ב תְּקוּפוֹת
950 וּמַזָּלוֹת בְּמַדְרֵגוֹת מִתְגַּלְגְּלוֹת. וְאָמְרוּ,[q]
הַיּוֹדֵעַ עַל חִשּׁוּב תְּקוּפוֹת וּמַזָּלוֹת וְאֵינוֹ
חוֹשֵׁב עָלָיו, הַכָּתוּב אוֹמֵר בְּסוֹדָיו כִּי לֹא
יַבִּי⟨טֻ⟩וּ אֶל פְּעֻלַּת ה׳ וְאֶת־מַעֲשֵׂה יָדָיו.[r]
וְהִנְנִי מַצִּיעַ הַקְדָּמָה בְּיִשּׁוּב הָאֲדָמָה.

❧

955 וַיַּעַן וַיֹּאמֶר, דְּעִי כִּי הָאָרֶץ עֲגֻלָּה, יוֹשֶׁבֶת
עַל־תִּלָּהּ,[s] חֶצְיָהּ מַיִם חֶצְיָהּ יַבָּשָׁה וְגֻלָּהּ עַל־
רֹאשָׁהּ.[t] וּבִקְצֵה הַיַּבָּשָׁה הוּא הַיִּשּׁוּב,[99] כִּי
הוּא הַמָּקוֹם הֶחָשׁוּב. וְהַיַּבָּשָׁה נֶחֱלֶקֶת
לְאַרְבָּעָה חֲלָקִים שָׁוִים עַל שְׁנֵי קַוִּים, וְאֵלּוּ
960 הַקַּוִּים חֲלוּקִים בְּקִרְבָּהּ לְאָרְכָּהּ וּלְרָחְבָּהּ.[u]

949 חשׁ⟨ו⟩ב] AGM(O_2)R*s* ח(י)שוב; O_1*v* חישב, *z* חשב

953 יבי⟨ט⟩ו] MT; codd. (?O_1) *edd.* יבינו **אל**] codd. *edd.*; MT ואת, A את

955 דעי] *z*; codd. *s* דעו, *v* דע

958 המקום] codd. *sv* מקום **החשוב**] codd. חשוב

---

[99] [היבשה] בקצה = 'at the end [of the land mass]'. This reflects the same disposition of the four elements of earth, water, air, and fire composing the sublunary sphere as is presupposed by Ibn Gabirol in his *Kether malkhuth*, ed. Jarden, *Shirey haqodesh*, i. 44; Loewe, *Ibn Gabirol*, 114, 125 n. 44, 181, with diagram, earth being pictured like a ping-pong ball floating partly submerged in the water (continued in Appendix 2).

The first, which east to west runs, stretching miles
In myriads counted, is that usage styles
Equator: like some tent, so fair, that none
Would see its hangings struck.[v] The second's run
(Called *Mean*) links north and south; between the ends
Its rule over the world's highway extends,
As indicator of its width[100] and girth.
Divided thus by these two lines, the earth
Into four sectors we may deem compressed,
The first, north-east, the second one north-west,
Thirdly the south-east quarter: fourth we rate
That which the lines of south and west quadrate.

[v] Isa. 33: 20

❧

Each sector by fourscore and ten degrees
Is subdivided;[101] and, since each of these
Is from a single matrix cast, they are
Not parallel, like streets, or a bazaar.[w]
Now, all along the line that links the east
To west, man's settlements begin, increased
On this side and on that: but settlement
Spreads not o'er the earth's whole width[102] its extent,
Since much, too desolate,[x] can naught provide.
But from the line that marks earth's length, a wide
Zone of fair pasture[y] stretches out, to fix
Its limit where it holds threescore and six
Degrees,[103] of ninety northward. These are filled
With dwellings: what beyond lies, is untilled,
No city worth the name—all in the vice
Of storm winds[z] gripped, and sheathed in fearful ice.[a]
Along the same base-line, but opposite,[104]
Men's habitation broadens out a bit
Towards the south,[105] no further than they find
Convenient—that is, until confined
By the sixteenth degree of those fourscore
And ten that march with progress; thence, no more

[w] S. of S. 3: 2
[x] Ezek. 36: 34
[y] Isa. 30: 23
[z] Ps. 148: 8
[a] Ezek. 1: 22

---

[100] Pre-modern cartography conventionally arranged the cardinal points with east, not north, at the top of the map, so that the north–south line would run laterally. See the note (?by N. H. Ṭur-Sinai) in Ben-Yehuda, *Thesaurus*, vi. 5817 n. 3, citing Abraham bar Ḥayya, *Sepher haʿibbur*, 5: 14: וקראו למרחק בין צפון לדרום רוחב הארץ (the north–south axis is termed 'width'). Unless this convention is borne in mind, the following disquisition will not be clear.

הַקַּו הָרִאשׁוֹן הוּא הַהוֹלֵךְ מִמִּזְרָח לְמַעֲרָב, אוֹרֶךְ גָּדוֹל וָרָב, וְהוּא הַנִּקְרָא קַו הַשָּׁוֶה, אֹהֶל בַּל יִצְעָן וְנָאוֶה.[v] הַקַּו הַשֵּׁנִי מִצָּפוֹן אֶל הַדָּרוֹם הוֹלֵךְ, וְעַד רְחוֹב הָאָרֶץ הוּא מוֹלֵךְ, וְהוּא הַנִּקְרָא קַו הָאֶמְצָעִי וּמֶרְחַב[100] הָאָרֶץ מוֹדָעִי. נִמְצָא שֶׁהָאָרֶץ בִּשְׁנֵי קַוִּים נֶחֱלֶקֶת לְאַרְבַּע קְרָנוֹת הִיא נֶעֱתֶקֶת, הַקֶּרֶן הָאַחַת צְפוֹנִית מִזְרָחִית, הַקֶּרֶן הַשְּׁנִיָּה צְפוֹנִית מַעֲרָבִית, הַקֶּרֶן הַשְּׁלִישִׁית דְּרוֹמִית מִזְרָחִית, הַקֶּרֶן הָרְבִיעִית דְּרוֹמִית מַעֲרָבִית.

◆

וְהַקְּרָנוֹת הָאֵלּוּ כָּל־אַחַת מֵהֵנָּה נֶחֱלֶקֶת לְתִשְׁעִים חֲלָקִים,[101] בִּיצִיקוֹתָם יְצוּקִים וְאֵינָם עַל קַו הַיֹּשֶׁר מְיֻשָּׁבוֹת בַּשְּׁוָקִים וּבָרְחֹבוֹת.[w] אָמְנָם הַיִּשּׁוּב עַל הָאֹרֶךְ הוֹלֵךְ וָרָב מִן הַקַּו הַיּוֹצֵא מִתְּחִלַּת מִזְרָח עַד סוֹף מַעֲרָב. וְהַיִּשּׁוּב הַזֶּה אֵינוֹ פּוֹשֵׁט עַל כָּל־רֹחַב[102] הָאֲדָמָה, תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה,[x] אֲבָל הוּא מַתְחִיל מִקַּו הָאֹרֶךְ וּלְצַד צָפוֹן יִתְרַחָב כַּר נִרְחָב.[y] וְתַכְלִית רָחְבּוֹ מֶרְחַק שִׁשָּׁה וְשִׁשִּׁים חֲלָקִים[103] מֵהַתִּשְׁעִים אֲשֶׁר הֵם לְרוּחַ צָפוֹן חֲלוּקִים, וּמִשָּׁם וָהָלְאָה אֵין בּוֹ יִשּׁוּב וּמָקוֹם חָשׁוּב [ו]מִפְּנֵי הַקֶּרַח הַנּוֹרָא,[a] רוּחַ סְעָרָה.[z] וּמִן הַצַּד הָאַחֵ⟨ר⟩[104] הוֹלֵךְ הַיִּשּׁוּב עַל פְּנֵי הָאֹרֶךְ, וּמִתְרַחֵב אֶל פְּאַת ⟨דָּרוֹם⟩[105] לְפִי הַצֹּרֶךְ, עַד מֶרְחַק

971 האלו] GO$_2$ האלה

982 [ו]מפני] codd. *s*; A*v* ומפני

983 האח⟨ר⟩] codd.; A *edd.* האחד

984 ומתרחב] MO$_1$O$_2$R*v*; AG*s* ומתרחק

985 ⟨דרום⟩] M; codd. *edd.* צפון (G margin + צ׳ל דרום)

---

[101] For the diagram of the terrestrial sphere in manuscript R, with transcription of its legend, see Appendix 1.

[102] i.e. north to south, see above, n. 100.

[103] The ultimate source for the definition of the habitable area of the earth and its divisions is Eratosthenes (276–196 BCE), sources listed in Liddell *et al.*, *Greek–English Lexicon*, s.v. κλίμα, p. 960, 4, 5, whence Ptolemy, Al-fargani, and so Abraham bar Ḥayya, *Sepher ṣurath ha'areṣ*, 9, ed. Basle, 39 f., 188 f. (Hebrew) (Spanish trans., Vallicrosa, pp. 45 f., 115 f.).

[104] See critical note: the reading האחד ('the one') is corrupt for האחר ('the other').

[105] See critical note: צפון ('north') makes no sense.

Settlements are there, since the earth is burned
By intense sunlight, all to desert[b] turned.
Thus eighty-two degrees the haunts of man
Comprise, of those which northern sectors span,
To wit, one hundred and fourscore; they rest
Along the line whose length keeps east from west.[c]
And so, that part of earth man occupies
Is less than one fourth[106] of its total size.
One half, the sea submerges; half remains,
Of which more than the moiety contains
Sheer desolation;[d] what is left, is where
All nations, cheek by jowl, the space must share,
Of which, sixteen degrees that radiate
From the Equator south, are populate
With negroes,[e] who each day, each year, pursue
Vain things: their laws we as bizarre[f] must view.
At times when we are warm, cold is their lot,
Whilst we in winter shiver, they are hot;
As days for us grow longer, shorter theirs
Become, the nights conversely: all affairs
With them are strange, and we can merely say
"In folly, brazenfaced, they go their way."[g]

❧

Those settlements whose spread and northward trend
The sixty-sixth degree brings to an end
We must now into seven zones[107] divide:
There all the peoples of the world reside,
In number seventy.[108] Superlative
Their home is, who on the Equator live,
Where night and day, in constant equipoise,
For ever wrangle not, and make no noise.[h]
All nations that inhabit this first zone,
Both central and somewhat oblique, are known
To dwell in lands that glorious climes delight:
Their longest day has thirteen hours[109] of light,
The nights reduced. And each zone, as it lies
Nearer the north, reduction magnifies,

[b] Cf. Jer. 50: 23
[c] Ps. 103: 12
[d] Cf. Isa. 24: 12
[e] Amos 9: 7
[f] Esther 3: 8
[g] Ps. 49: 14
[h] Ps. 19: 4(3)

---

[106] Cf. Abraham bar Ḥayya, *Sepher ṣurath ha'areṣ*, 1, ed. Basle, 38 (Hebrew), 29 (Latin) (Spanish trans., Vallicrosa, p. 45). The total habitable extent amounts to 82° (66° north + 16° south of the equator), i.e. less than half the 180° between the north and south poles (continued in Appendix 2).

שִׁשָּׁה עָשָׂר חֲלָקִים מֵהַתִּשְׁעִים אֲשֶׁר אֶל מַהֲלָכוֹ דְּבֵקִים, וּמִשָּׁם וָהָלְאָה אֵין בּוֹ יִשּׁוּב מִתְגַּבֹּרֶת הַחַמָּה, וְהָיְתָה לְשַׁמָּה.[b] נִמְצָא הַיִּשּׁוּב בִּשְׁנַיִם וּשְׁמֹנִים חֲלָקִים מֵהַמֵּאָה וּשְׁמֹנִים אֲשֶׁר מִפְּאַת צָפוֹן חֲלוּקִים, וְהֵן מְיֻשָּׁבִים בְּאֹרֶךְ גָּדוֹל וָרָב כְּרחֹק מִזְרָח מִמַּעֲרָב.[c] מִכָּאן נִלְמֹד כִּי יִשּׁוּב הָאָרֶץ פָּחוֹת מֵחֵלֶק אֶחָד מֵאַרְבָּעָה,[106] מִפְּנֵי כִּי מַחֲצִיתָהּ בַּיָּם טְבוּעָה. וְיוֹתֵר מִמַּחֲצִית מַחֲצִיתָהּ שְׁאִיּוֹת וְשַׁמּוֹת,[d] וְהַנִּשְׁאָר לְיִשּׁוּב הָאֻמּוֹת. וְהַיִּשּׁוּב אֲשֶׁר הוּא שִׁשָּׁה עָשָׂר חֲלָקִים דְּרוֹמִיִּים בּוֹ מִשְׁכְּנוֹת בְּנֵי כֻשִׁיִּים,[e] אֲשֶׁר כָּל־יְמֵיהֶם וּשְׁנוֹתֵיהֶם אֶל הַהֶבֶל פּוֹנוֹת, וְדָתֵיהֶם שׁוֹנוֹת.[f] כִּי יְמֵי הַחֹם לָהֶם קֹר וִימֵי הַקֹּר חֹם לָהֶם יַחְקֹר, וּכְשֶׁהַיּוֹם לָנוּ מַאֲרִיךְ לָהֶם מְקַצֵּר, וְהַלַּיְלָה הֲפָכִים נוֹצֵר. וְהֵם מְשֻׁנִּים בְּעִנְיְנֵיהֶם כֻּלָּמוֹ, זֶה דַרְכָּם כֵּסֶל לָמוֹ.[g]

◆

וְהַיִּשּׁוּב אֲשֶׁר בִּפְאַת צָפוֹן ס״ו חֲלָקִים לְשִׁבְעָה גְּבוּלִין[107] נֶחֱלָקִים, וְהֵם מִשְׁכְּנוֹת הָאֻמּוֹת הַשִּׁבְעִים[108] אֲשֶׁר בָּעוֹלָם יְדוּעִים. מֵהֶם הַשּׁוֹכְנִים עַל קַו הַמִּשְׁוֶה, הַמָּעוֹן הַנָּאוֶה, וְהַיּוֹם וְהַלַּיְלָה לָהֶם שָׁוִים לְעוֹלָם, בְּלִי נִשְׁמַע קוֹלָם.[h] וְכָל־עַם וְלָשׁוֹן הַשּׁוֹכְנִים בְּאֶמְצַע גְּבוּל הָרִאשׁוֹן וְנוֹטִים מִן הַקַּו נְטִיָּה, תַּחֲנוֹתָם מְבֹאֶרֶת וּגְלוּיָה. יוֹמָם הָאָרוֹךְ הוּא שְׁלֹשׁ עֶשְׂרֵה שָׁעוֹת,[109] וּבַלַּיְלָה

---

[107] The biblical word [גבול[ין, 'border', is here substituted for the technical אקלים < Arabic *iqlim* < Greek κλίμα, 'latitude'. See above, nn. 103, 101.

[108] This traditional number of the peoples (see e.g. *Genesis Rabbah* 39: 11, ed. Theodor, 373, ed. Vilna, fo. 80*a*, col. ii) links the table of nations in Gen. 10 with the seventy descendants of Jacob (Gen. 46: 27, Exod. 1: 5, Deut. 10: 22, 32: 8) (continued in Appendix 2).

[109] See Appendix 1, Section 1.6.

As though to pay its debt: as distance grows
'Twixt each and the Equator, so it shows
Its greater strength. In midsummer, day's power
Is greatest, and the shrunken night must cower,
Whereas when day, in deep midwinter, would
Pervert his path, the opposite holds good.
And so, the hyperboreans, who stand
From the Equator furthest, in a land
Marked by the sixty-sixth degree, those most
Remote of men, can, during June, make boast
That in their region all know to expect
Daylight throughout twenty-four hours, unchecked;[110]
A day whose night, reduced to nothing, quails.
But, when December comes, 'tis light that fails
Upon the shortest day, when no dawn breaks,
And night perpetual its vengeance takes.[j]
But note the equinoxes, which occur
In March and in September: twice a year
Are day and night a truly balanced pair
('Tis no small thing), for all men, everywhere.

[j] Cf. Ps. 28: 1

◆

And now, earth's diagram will I present,
To show its convex as high ground content.[111]
Its length and breadth[k] I draw, and naught omit,[l]
That viewers may believe,[m] men sound of wit
Who knew ere this, may see the point of it.[n,112]

[k] Cf. Gen. 13: 17
[l] Cf. Deut. 8: 9
[m] Exod. 4: 5
[n] Cf. Dan. 12: 3

◆

In[113] this diagram, I mark the extreme east point *A*, the extreme west *B*, the extreme north *C*, and the extreme south *D*. I draw the line *AB*, being [the base of] two quarters, one east[114] and one west, this line *AB* being called the length of the earth. I also draw another line *CD*, which [connects] the two [remaining] cardinal points, viz. north and south, this line *CD* being called the width[115] of the

---

[110] Ibn Gabirol, *Kether malkhuth*, ed. Jarden, *Shirey haqodesh*, i. 48; Loewe, *Ibn Gabirol*, 130 f., gives a briefer description of the length of the polar day and night.

[111] I interpret הגבעה הרמה ('the high hill'), which stands in apposition to האדמה = 'earth', to mean that all that is attempted is a representation of the dome-like hemisphere of the earth that projects from the water (see V. 955 f., 993) reduced to a plane.

[112] This phrase is discussed in Appendix 2.

[113] What follows, like V. 1111–50 and V. 1231 ff., 1351 ff. below, is left in unrhymed prose. Conceivably time factors persuaded Ibn Sahula to adopt this course, but from the circumstance that these prose

מִגְרָעוֹת, וְכֵן כָּל־גְּבוּל וּגְבוּל יוֹסִיף גֶּרַע וְחוּבוֹ יִפְרַע, וְכָל־אֲשֶׁר יִתְרַחֵק מִן הַקַּו הַשָּׁוֶה כֹּחוֹ יְחַוֶּה. וּבִתְקוּפַת תַּמּוּז כֹּחוֹ יִגְדַּל וְלֵילוֹ יִתְמַעֵט וְיִדַּל, וּבִתְקוּפַת טֵבֵת יְעַוֵּת דַּרְכּוֹ, וְהַדָּבָר בְּהַפְכּוֹ, עַד אֲשֶׁר נִמְצָא שֶׁהַשּׁוֹכְנִים מִן הַשָּׁוֶה רְחוֹקִים, שִׁשָּׁה וְשִׁשִּׁים חֲלָקִים, וְהֵם הָאַחֲרוֹנִים אֲשֶׁר בִּפְאַת צָפוֹן חוֹנִים, יוֹמָם בִּתְקוּפַת תַּמּוּז עֶשְׂרִים וְאַרְבַּע שָׁעוֹת בִּגְבוּלָם[110] נוֹדָעוֹת. וְאֵין בְּאוֹתוֹ הַיּוֹם לַיְלָה כְּלָל, כִּי נִגְרָע וְאֻמְלָל, וְיוֹמָם הַקָּצֵר בִּתְקוּפַת טֵבֵת לַיְלָה כֻּלּוֹ, הֵשִׁיב גְּמוּלוֹ.[j] אָמְנָם בִּתְקוּפַת נִיסָן וּבִתְקוּפַת תִּשְׁרִי הַדָּבָר חָשׁוּב, וְהַיּוֹם וְהַלַּיְלָה שָׁוִים בְּכָל־הַיִּשּׁוּב.

❧

וְהִנְנִי מְצַיֵּר צוּרַת הָאֲדָמָה, הַגִּבְעָה וְהָרָמָה.[111] וַאֲצַיֵּר אָרְכָּהּ וְרָחְבָּהּ,[k] לֹא יֶחְסַר כֹּל בָּהּ,[l] לְמַעַן יִרְאוּ וְיַאֲמִינוּ,[m] וְהַמַּשְׂכִּילִים יָבִינוּ.[n,112] וְהִנְנִי כּוֹתֵב[113] בַּצּוּרָה הַזֹּאת עַל רֹאשׁ מִזְרָח א׳, וְעַל רֹאשׁ מַעֲרָב ב׳, וְעַל רֹאשׁ צָפוֹן ג׳, וְעַל רֹאשׁ דָּרוֹם ד׳, וַאֲנִי נוֹטֶה קַו אֶחָד מִן הָא׳ אֶל הַבּ׳ וְהֵן שְׁתֵּי קְרָנוֹת אֲשֶׁר הַקֶּרֶן הָאַחַת ⟨מִזְרָח[114] וְהָאַחַת מַעֲרָב וְהוּא הַנִּקְרָא אוֹרֶךְ הָאָרֶץ וְהוּא קַו א״ב, וַאֲנִי נוֹטֶה עוֹד קַו אַחֵר מִן הַגּ׳ אֶל הַדּ׳, וְהֵם שְׁתֵּי קְרָנוֹת אֲשֶׁר קֶרֶן הָאַחַת⟩ צָפוֹן וְהַשֵּׁנִית דָּרוֹם, וְהִיא הַנִּקְרָא רֹחַב[115] הָאָרֶץ, וְהוּא קַו ג״ד. וְתִהְיֶה הַקֶּשֶׁת אֲשֶׁר בֵּין הָא׳

1017 מן השוה] AMO$_1$R *edd.*; O$_2$ מן הקו השוה

1026 מציר] *edd.*; codd. (מתואר M) מתאר

1033 הקרן] ^G

1033–6 מזרח . . .⟩

⟨קרן אחת] codd. *sv*; ^*z*

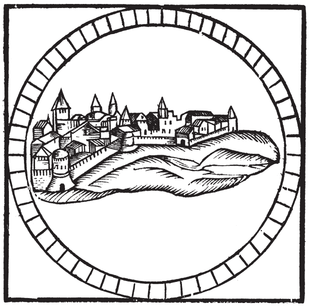
---

interludes are introduced and concluded in the rhyming style of the main body of the book, one may perhaps infer that he was content to publish them without further revision (continued in Appendix 2).

[114] See critical note; all between ⟨. . .⟩ in the Hebrew is omitted in Zamora's text, by homoeoteleuton.

[115] See above, n. 100.

earth. The arc *AC* represents the sector of the north-east quarter, *AD* the south[116]-east, *BC* the north-west, and *BD* the south-west. I now divide each of these four sectors into fifteen [equal] parts, each containing six degrees, such that each sector shall contain a total of ninety degrees. On the northern side [of the Equator] I draw seven [parallel] lines, corresponding to the seven regions of settlement called in Greek climes,[117] also a line marking the most northerly limit of the latitudes of settlement: likewise one marking the limit of the southern latitude of settlement.



[†] Neh. 9: 6

This world-map indicates the lands
And all that in their borders stands[†]
צורת האדמה וגבוליה
הארץ וכל אשר עליה[†]

There is the diagram, drawn to congrue
With what the men of science say is true.

❧

All that concerns geography have we
Now said, as science states the facts to be:
And so, I will reveal to thee the plan
[o] Cf. Ezek. 46: 7
Of planets and the spheres, as best I can.[o]
'Tis well known the celestial design
Is circular, of forms the one most fine,
In orbit wheeling, all earth's camping-grounds
Encompassing, four quarters it surrounds;
Itself upon two pivots[118] at its poles
[p] Ps. 23: 3
Balanced, its revolution constant rolls,[p]
One at its north, one at its south, sublime
[q] Cf. Isa. 57: 15
Each dwells in holy fixture for all time,[q]
Their immobility the service they
To Him that made them for His will must pay.[119]
[r] Jer. 30: 18
Earth on its base stands firm,[r] of heaven's ring
The central point; but heaven, governing,

וְהַג׳ קֶרֶן מִזְרָחִית צְפוֹנִית, וְהִיא קֶשֶׁת א״ג, וְהַקֶּשֶׁת אֲשֶׁר בֵּין הָא׳ וְהַד׳ קֶרֶן מִזְרָחִית ⟨דְּרוֹמִית⟩,[116] וְהִיא קֶשֶׁת א״ד, ⟨וְהַקֶּשֶׁת⟩ אֲשֶׁר בֵּין הַב׳ וְהַג׳ קֶרֶן מַעֲרָבִית צְפוֹנִית וְהִיא קֶשֶׁת ב״ג, וְהַקֶּשֶׁת אֲשֶׁר בֵּין הַב׳ וְהַד׳ קֶרֶן מַעֲרָבִית דְּרוֹמִית, וְהוּא קֶשֶׁת ב״ד.

וְהִנְנִי מְחַלֵּק כָּל־אֶחָד מֵאֵלּוּ הָאַרְבָּעָה קְרָנוֹת לַחֲמִשָּׁה עָשָׂר בָּתִּים, וְכָל־בַּיִת וָבַיִת יִהְיֶה שִׁשָּׁה חֲלָקִים כְּדֵי שֶׁיַּגִּיעַ גְּבוּל קֶרֶן לְתִשְׁעִים חֲלָקִים. וְהִנְנִי נוֹטֶה לִפְאַת צָפוֹן שִׁבְעָה קַוִּים, כְּנֶגֶד ז׳ גְּבוּלִים הַמְיֻשָּׁבִים הַנִּקְרָאִים בִּלְשׁוֹן יָוָן אַקְלִימִין,[117] וְקַו אֶחָד עַל סוֹף הַיִּשּׁוּב בַּצָּפוֹן וְקַו אֶחָד עַל סוֹף הַיִּשּׁוּב בַּדָּרוֹם. וַהֲרֵי לָךְ הַצּוּרָה מְצוּיָה, וְעַל פִּי הַמֶּחְקָר בְּנוּיָה.

◆

זֶהוּ מַה שֶּׁמָּצָאנוּ בְּצוּרַת הָאֲדָמָה, וְעַל פִּי הַמֶּחְקָר נִשְׁלָמָה. וְעַתָּה אֲגַלֶּה לָךְ בְּגַלְגַּל הַמַּזָּלוֹת וְהַכֹּכָבִים סוֹדִי, כְּפִי אֲשֶׁר תַּשִּׂיג יָדִי.[o] דָּבָר בָּרוּר וְיָדוּעַ כִּי תָּכְנִית הָרָקִיעַ מְעֻלָּה, וְצוּרָתוֹ עֲגֻלָּה, וְהוּא מַקִּיף הָאָרֶץ וְסוֹבֵב מַחֲנוֹתֶיהָ מֵאַרְבַּע רוּחוֹתֶיהָ, וְהוּא עַל שְׁנֵי מַסְמְרִים[118] סוֹבֵב וְנַפְשׁוֹ יְשׁוֹבֵב,[p] הָאֶחָד בִּקְצֵה צָפוֹן וְהַשֵּׁנִי בִּקְצֵה דָּרוֹם, שֹׁכֵן עַד קָדוֹשׁ וּמָרוֹם.[q] וְהַמַּסְמְרִים הָאֵלּוּ אֵינָם זָזִים מִמְּקוֹמָם, וְעוֹשִׂים רְצוֹן קוֹנָם,[119] וְהָאָרֶץ עוֹמֶדֶת בְּתוֹךְ הָרָקִיעַ עַל־תִּלָּהּ,[r]

1041 ⟨**דרומית**⟩] codd. *s*; ^*vz* ⟨**והקשת**⟩] codd.; *edd.* והקרן

---

[116] See critical note: דרומית ('south-') is indispensable.

[117] See above, n. 107.

[118] Cf. Abraham bar Ḥayya, *Sepher ṣurath ha'areṣ*, ch. 1, ed. Basle, 8 (Hebrew), 9 (Latin) (Spanish trans., Vallicrosa, p. 33). Bar Ḥayya calls the poles 'points conceptually envisaged (נקודות מוכנות בלב) that are named the pivots of universal motion (קטבי המהלך הכללי)' (continued in Appendix 2).

[119] Cf. the description, in the daily blessing of God as creator of light (*yoṣer*), of the service rendered by the angels (Singer, *Prayer Book*, 38).

On pivots twain ne'er falters in the course
Of its velocity's great power, to force
The earth, upon the centre steady based,
Not to submit to bias, ne'er displaced.
As far as to the sphere above, just so
Far 'tis to its circumference below,
[s] Cf. Isa. 66: 1
That serves earth for a footstool:[s] with these, one
In length, east, west, north, south, radii run.

◆

Heaven, as is well known, consists of planes
And spheres so interlocked that each sustains
Its motion—for the details, we must turn
To what astronomy propounds, and learn
Their periodic cycles, which from tests
Are proven. One, upon two pivots rests,
Mounting from north to south: another's sweep
Swings far, apart from north and south to keep.
'Tis this, which over earth holds sway, we name
The *Equinoctial*;[120] two halves this same
[t] Cf. Job 41: 9(17)
Seem to divide, though joined as brothers cleave,[t]
One neath the earth concealed, one we perceive
Above, that holds its orbit ever true.
Now, on this Equinoctial are two
Points, of which one is facing *Aries*,
The other faces *Libra*; fixed are these,
One east, one west, each to its post holds fast.
The zodiac upon its sphere rolls past
Through them,[121] descending, and when it ascends.
To north and south its course it constant bends
Which twenty-four degrees obliquely lies
To that the Equinoctial's circle plies;
Crossing these points (whose very name reflects
That there the Equinoctial intersects),
Into two halves it leaves it neatly split.
And when the sun passes through either, it
Makes everywhere day equal night—they yearn
E'er for the equinoctial points' return.

---

[120] גלגל המישור, i.e. '[sphere]/circle of the level', the celestial equator. This is a circle whose plane coincides, on either side of its centre, with the (east–west) axis of the earth; and since, when the sun is on it, day and night are equal, it is also called the equinoctial (continued in Appendix 2).

כִּנְקֻדָּה בְּעִגּוּלָהּ, וְעַל הַמַּסְמְרִים הָאֵלּוּ הָרָקִיעַ שׁוֹטֵר וּמוֹשֵׁל, יָרוּץ וְלֹא יִכָּשֵׁל, וּבִגְבוּרַת מְרוּצָתוֹ דּוֹחֶה הָאָרֶץ וִיחַזְּקֶנָּה וּבְאֶמְצָע יַעֲמִידֶנָּה, וּלְאֶחָד מִן הַצְּדָדִים אֵינָהּ נֶעְתֶּקֶת וּמִמְּקוֹמָהּ אֵינָהּ נִתֶּקֶת. וּמֶרְחַק הַגַּלְגַּל אֲשֶׁר עָלֶיהָ כְּמֶרְחַק הַגַּלְגַּל אֲשֶׁר מִתַּחַת לַהֲדֹם רַגְלֶיהָ,[s] וְאֶל הַמִּזְרָח וְאֶל הַמַּעֲרָב בְּמִדָּה אַחַת תִּקְרָב, וְכֵן אֶל הַצָּפוֹן וְאֶל הַדָּרוֹם בְּשִׁעוּר אֶחָד תֵּרֹם.

❦

וְיֵשׁ אֶל הָרָקִיעַ הַזֶּה גַּלְגַּלִּים יְדוּעִים לְהַחֲזִיק תְּנוּעָתוֹ קְבוּעִים, וְהֵם מְפֹרָשִׁים בְּחָכְמַת הַתְּכוּנָה, וְהַקָּפָתָם בְּחוּנָה. גַּלְגַּל אֶחָד עַל שְׁנֵי מַסְמְרִים יֵרֹם, מִן הַצָּפוֹן אֶל הַדָּרוֹם, וְגַלְגַּל אֶחָד אֲשֶׁר מַהֲלָכָיו רְחוֹקִים מִן הַצָּפוֹן וּמִן הַדָּרוֹם חֲלוּקִים, וְהוּא הַנִּקְרָא גַּלְגַּל הַמִּישׁוֹר,[120] אֲשֶׁר עַל הָאָרֶץ יָשֹׁר, וְהַגַּלְגַּל הַזֶּה נֶחֱלָק לִשְׁנֵי חֲלָקִים, אִישׁ בְּאָחִיו דְּבֵקִים,[t] הָאֶחָד נִסְתָּר תַּחַת הָאָרֶץ וְשֵׁנִי נִרְאֶה עָלֶיהָ לְהֵישִׁיר מַעְגָּלֶיהָ. וְיֵשׁ אֶל גַּלְגַּל הַמִּישׁוֹר הַזֶּה נְקֻדּוֹת שְׁתַּיִם, אֶחָד כְּנֶגֶד טָלֶה וְאֶחָד כְּנֶגֶד מֹאזְנַיִם, וְהֵן קְבוּעוֹת, בַּמִּזְרָח אֶחָד וּבַמַּעֲרָב אַחֶרֶת, וְכָל־נְקֻדָּה וּנְקֻדָּה גְּבוּלָהּ שׁוֹמֶרֶת. וְעַל אֵלֶּה[121] שְׁתֵּי הַנְּקֻדּוֹת יִתְגַּלְגֵּל גַּלְגַּל הַי״ב מַזָּלוֹת, לָרֶדֶת וְלַעֲלוֹת, וְהוּא נוֹטֶה מִגַּלְגַּל הַמִּישׁוֹר לִפְאַת צָפוֹן וְלִפְאַת דָּרוֹם כ״ד חֲלָקִים נוֹרָאִים, וְחוֹלֵק אוֹתוֹ לִשְׁנֵי חֲצָאִים, כִּי הוּא

1076 התכונה] GO$_2$ התבונה

1078 אחד] codd. *edd.*

מהלכיו] ^O$_1$

1079 חלוקים] (A)GM(O$_1$)O$_2$(R) תשעה חלקים (AR? נו > ט)

1082 באחיו] *v*; MT GMO$_1$O$_2$R*s* באחיהו, A זה אל זה

1083 ושני] *edd.;* codd. והשני

1084–5 אחד . . . ואחד] AGO$_1$R*vz*; O$_2$ . . . האחד ואחד, M*s* . . . אחת ואח׳(ת)

1090 כ״ד] R; A ח, (G)MO$_1$O$_2$ ארבע(ה) ועשרים

1091 נוראים] codd. *edd.*

---

[121] **i.e. the ecliptic, or apparent annual path of the sun from west to east. The equinoctial points are at the intersection of the ecliptic and the terrestrial equator; cf. above, n. 120.**

Just so, the Equinoctial divides
The zodiacal sphere, though both its sides
Join hands, the one towards the north inclined
Of tother plane, one to its south assigned,
[u] Cf. Esther 1: 4, 11 Its great might to display.[u] Take note once more,
Oblique this circle lies, by twenty-four
Degrees, on either side that plane we call
The Equinoctial: science shows it all.
Two more points are noteworthy on the sphere
Which bears the zodiac: for it is here
Each of its signs begins descent, or starts
To rise. At these, also, the sphere departs,
Leaving the Equinoctial to convince
The world it rules, the earth's undoubted prince.
[v] Num. 31: 16 And so, the name these[v] points to dignify
Is *cardinal*:[122] in *Cancer* one stands high,
The other *Capricorn* guards as his eye.

❧

And heaven's cosmic vastness in this way
Is halved, each half divided through the day
By passing hours. One section is concealed
Below the earth, the second is revealed,
And, pictured thus, descends, to rise again.
And so, describing them, I will explain
The form of heaven's tracks, the paths of spheres
In orbit, where the zodiac appears
[w] Cf. Isa. 5: 28 As, like the whirling storm-wind,[w] it careers.

❧

I will now represent the design of the heavens[123] by means of a diagram as it revolves upon its two pivots, one in the north and one in the south; these being the same as what are called in Greek *pricks*.[124] I draw a line from the northern pivot, which I mark *A*, to the southern one (*B*); this line *AB* indicating the breadth[125] of the earth. One ought really draw it as a circle on this line, passing through

---

[122] Abraham bar Ḥayya, *Megillath hamegalleh*, 5, ed. Poznanski, 118 (Catalan trans., Vallicrosa, p. 195), similarly calls Aries, Cancer, Libra, and Capricorn the signs of change (מזלות התמורה: Vallicrosa, 'signes variables'), sc. of the solstices and equinoxes. Quoted by Ben-Yehuda, *Thesaurus*, viii. 7793.

[123] The unrhymed prose section which follows repeats matter which has already been rehearsed (continued in Appendix 2).

יַעֲבֹר עַל שְׁתֵּי הַנְּקֻדּוֹת בְּכֹשֶׁר, וְעַל זֶה
נִקְרָאוֹת נְקֻדּוֹת הַיֹּשֶׁר. וְכַעֲבֹר הַשֶּׁמֶשׁ עָלֶיהָ
הַיּוֹם וְהַלַּיְלָה בְּכָל־מָקוֹם שָׁוִים, אֶל
הַנְּקֻדּוֹת הַשָּׁוִים מְאַוִּים. וְכֵן גַּלְגַּל הַמִּישׁוֹר
חוֹלֵק גַּלְגַּל הַמַּזָּלוֹת לִשְׁנֵי חֲלָקִים, וְאִם
הֵמָּה דְּבֵקִים, הָאֶחָד נוֹטֶה לִצְפוֹן גַּלְגַּל
הַמִּישׁוֹר וְהַשֵּׁנִי לִדְרוֹמוֹ, לְהַרְאוֹת גְּדֻלָּתוֹ[u]
וְעָצְמוֹ. וּנְטִיָּתוֹ מִמֶּנּוּ הוּא כ״ד לְכָל־פֵּאָה,
וְכָל־זֶה עַל פִּי הַמֶּחְקָר נִרְאָה. וּשְׁתֵּי נְקֻדּוֹת
אֲשֶׁר לְגַלְגַּל הַמַּזָּלוֹת לָרֶדֶת וְלַעֲלוֹת, וַאֲשֶׁר
הוּא מִתְרַחֵק בָּהֶן מִגַּלְגַּל הַמִּישׁוֹר אֲשֶׁר עַל
הָאָרֶץ יָשֹׁר, הֵן הֵנָּה[v] הַנִּקְרָאוֹת נְקֻדּוֹת
הַתְּמוּרָה,[122] הָאֶחָד בְּרֹאשׁ סַרְטָן וְהַשֵּׁנִי
בְּרֹאשׁ גְּדִי שְׁמוּרָה.

❧

וְהָרָקִיעַ הַגָּדוֹל הֶחָלָק כְּמוֹ כֵן לִשְׁנֵי חֲלָקִים
בְּכָל־שָׁעָה נֶחֱלָק, הָאֶחָד נִסְתָּר תַּחַת הָאָרֶץ
וְהַשֵּׁנִי נִגְלֶה, וּבַדִּמְיוֹן הַזֶּה יֵרֵד וְיַעֲלֶה. וְהִנְנִי
מְתָאֵר לְךָ צוּרַת הָרָקִיעַ וּשְׁבִילָיו, וְצוּרַת
גַּלְגַּל[ּי] הַמַּזָּלוֹת וּמַעְגָּלוֹ וְכַסּוּפָה גַּלְגַּלָּיו.[w]

❧

וַאֲנִי מְצַיֵּר בַּצּוּרָה הַזֹּאת צוּרַת הָרָקִיעַ[123]
הַסּוֹבֵב עַל שְׁנֵי מַסְמְרִים, הָאֶחָד צְפוֹנִי
וְהָאֶחָד דְּרוֹמִי, וְהֵם הַנִּקְרָאִים בִּלְשׁוֹן יָוָן
קְטָבִים,[124] וַאֲנִי נוֹטֶה קַו אֶחָד מִן הַמַּסְמֵר
צְפוֹנִי אֶל הַדְּרוֹמִי, וְאֶכְתֹּב עַל רֹאשׁ הַצְּפוֹנִי
א׳ וְעַל רֹאשׁ הַדְּרוֹמִי ב׳. וְהַקַּו הַזֶּה הוּא עַל
רֹחַב[125] הָאָרֶץ, וְהוּא קַו א״ב. וְהָיָה רָאוּי עַל

1109 מתאר] codd. (M מתואר); *sv* תואר, A מצייר

1110 גלגל[י]] GMO$_1$R *edd.*; A גלגליה, O$_2$ גלגל

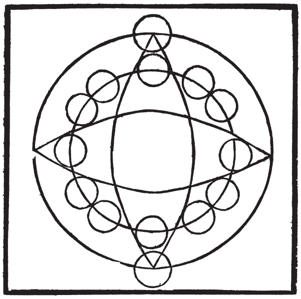
ומעגלו] ^GO$_2$

1115 צפוני] *edd.*; codd. הצפוני

---

[124] קטב (cf. above, n. 118) means ‘[deadly] destruction’; at Hos. 13: 14 it was rendered in the Greek translation by κέντρον = ‘sharp point, sting [of She’ol]’ (continued in Appendix 2).

[125] See above, n. 100.



On this celestial map the planets' spheres
Revolve: below, the zodiac appears
צורת הרקיע וגלגלי הקפותיו
וגלגל המזלות אשר תחתיו

the two above-mentioned pivots (or *pricks*) from north to south, as if the circle supported the heaven as it revolves. However, since I cannot represent this by a straight line, in place of such I describe two segments of a circle, the arc of each passing through points *A* and *B* at either end of the line indicating the breadth of the earth: in such manner that the two segments may be understood to represent a [complete] circle passing through the two points. In consequence, each segment must be lettered *AB*, and [each] half of the circle which they represent is called a semidiurnal arc, since it corresponds to the breadth of the earth. There should also be another circle, described opposite [i.e. transversely to] the one just mentioned, equidistant by ninety degrees from each of the pivots *A* and *B*. Its circumference coincides with the line of the second, equinoctial circle that is also called the [celestial] equator: one half thereof being visible above the earth, and the other concealing itself below it. This equinoctial circle revolves from east, which I mark *C*, to west (*D*), and may thus be called *CD*. But, once again, I cannot draw a circular figure crossing the other at right angles, and I therefore replace it by describing two segments the arcs of which pass through *C* and *D*, in such manner that they may be understood to represent the [complete] circle corresponding to the celestial equator: and each segment must be lettered *CD*. This circle revolves through two [pivotal] points, one in the east, opposite *Aries* (*C*), and one in the west, opposite *Libra* (*D*). Such, then, is the circle of the [celestial] equator [or equinoctial].

I have also included in the diagram the [ecliptic, or] circle of the zodiac, which is oblique to the equatorial circle

הַקַּו הַזֶּה לָח⟨וּ⟩ג גַּלְגַּל אֶחָד עוֹבֵר עַל שְׁנֵי הַמַּסְמְרִים הָאֵלֶּה הַנִּקְרָאִים קְטָבִים מִצָּפוֹן לְדָרוֹם, וּכְאִלּוּ הַגַּלְגַּל הַזֶּה סוֹמֵךְ הַקָּפַּת הָרָקִיעַ. אָמְנָם אֵינִי יָכוֹל לְצַיֵּר בְּמֶרְחָק פָּשׁוּט, וְצִיַּרְתִּי בִּמְקוֹמוֹ שְׁתֵּי קְשָׁתוֹת סוֹבֶבֶת הָא' וְהַב' אֲשֶׁר הֵן בְּרֹאשׁ קַו רֹחַב הָאָרֶץ, וּכְאִלּוּ מוֹרוֹת עַל הַגַּלְגַּל אֲשֶׁר הוּא יְסוֹבֵב שְׁנֵי הַמַּסְמְרִים, וְכָל־אַחַת מֵאֵלּוּ הַשְּׁתֵּי קְשָׁתוֹת הוּא קֶשֶׁת א"ב. וּמַחֲצִית הַגַּלְגַּל הַזֶּה נִקְרָא קֶשֶׁת חֲצִי הַיּוֹם, מִפְּנֵי שֶׁהוּא עַל רֹחַב הָאָרֶץ. וּבוֹ הָיָה רָאוּי לָחוּג נֹכַח גַּלְגַּל זֶה גַּלְגַּל אֶחָד רָחוֹק מִשְּׁנֵי הַמַּסְמְרִים מֶרְחָק אֶחָד שָׁוֶה, אֲשֶׁר הוּא צ' חֲלָקִים, וְהוּא סוֹבֵב עַל הַקַּו הַשֵּׁנִי הַנִּקְרָא קַו הַשָּׁוֶה, חֶצְיוֹ נִרְאֶה עַל הָאָרֶץ וְחֶצְיוֹ מִסְתַּתֶּרֶת תַּחְתֶּיהָ. וְגַלְגַּל זֶה הוּא סוֹבֵב עַל קַו אֶחָד וְהוּא מִמִּזְרָח לְמַעֲרָב, וְאֶכְתֹּב עַל רֹאשׁ מִזְרָח ג' וְעַל רֹאשׁ מַעֲרָב ד', וְהוּא נִקְרָא ג"ד.

וּבַעֲבוּר שֶׁאֵינִי יָכוֹל לְצַיֵּר בַּדִּמְיוֹן גַּלְגַּל עוֹבֵר עַל גַּלְגַּל אֶחָד בְּמֶרְחָק פָּשׁוּט, צִיַּרְתִּי בִּמְקוֹמוֹ שְׁתֵּי קְשָׁתוֹת סוֹבְבוֹת ג' וד', וּכְאִלּוּ הֵן מוֹרוֹת עַל הַגַּלְגַּל הַסּוֹבֵב עַל קַו הַשָּׁוֶה, וְכָל־אַחַת מֵאֵלּוּ הַשְּׁתֵּי קְשָׁתוֹת הִיא קֶשֶׁת ג"ד. וְיֵשׁ אֶל הַגַּלְגַּל הַזֶּה ב' נְקֻדּוֹת כַּאֲשֶׁר הוּא סוֹבֵב, אַחַת בְּמִזְרָח כְּנֶגֶד טָלֶה וְהִיא נְקֻדַּת ג', וְאֶחָד בְּמַעֲרָב כְּנֶגֶד מֹאזְנַיִם וְהִיא נְקֻדַּת ד', וְהַגַּלְגַּל הַזֶּה הוּא הַנִּקְרָא גַּלְגַּל הַמִּישׁוֹר.

⁂

וְצִיַּרְתִּי גַּלְגַּל הַמַּזָּלוֹת הַנּוֹטֶה מִן הַגַּלְגַּל הַזֶּה הַנִּקְרָא גַּלְגַּל הַמִּישׁוֹר אֶל הַצָּפוֹן וְאֶל

1118 **לח⟨ו⟩ג**] codd. *sv*; לחג *z*

1124–39 **הגלגל . . . מורות**] ^O$_1$

1128 **ובו**] *edd.*; GMO$_2$R וכן

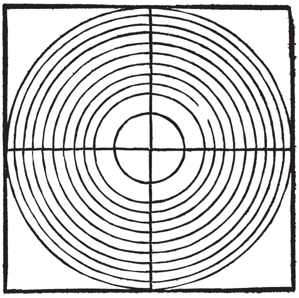
1129 **אחד**] *edd.*; GMO$_2$R אחר **רחוק**] *v* רחוב

1135 **נקרא**] *edd.*; GMO$_2$R קו

1137 **אחד**] *v*; GMO$_2$R*s* אחר

1143 **ואחד**] *v*; GMO$_1$O$_2$R*s* ואחת

both to the north and to the south by twenty-two[126] degrees, whilst itself also passing through the same two [pivotal] points opposite *Aries* and *Libra* respectively.



Each heavenly sphere contained within
The next[†] *clings close as onion skin*
צורת גלגלי שחקים
אחד באחד[†] כגלדי בצלים דבוקים

[†] Cf. Job 41: 8(17)

Here hast thou heaven: mapping its design
All sciences in glory must outshine.

❧

With heaven's holy grandeur now made plain
That greater grows through proofs it must contain
This whole world as it were a mustard seed,[127]
The cause of change on earth I shall proceed
To set forth. Know,[128] then, more than all the rest
Of human settlements, those east and west
On the Equator, splendid we esteem
Because about each end thereof the beam
Of the celestial equator plays
As it revolves, and on its line the rays
Fall of the rising sun. Two pivots' gear
Controls its circulation: these appear
One in the north, one in the south to lie,
Because its circle dwells exceeding high.[x]
And since to south, to north, near to this line
Passes the zodiac,[129] each southern sign
And northern, the Equator's brow must face:
And that is why those settled on that base
Have nights and days in equipoise, and will
So long as the world lasts,[y] enjoy them still.
But those that dwell in this first clime,[130] yet are
Sixteen degrees from the Equator, far

[x] Isa. 33: 5

[y] Cf. Isa. 63: 9

---

[126] In V. 1090 the obliquity of the ecliptic to the equator was stated to be 24°, not 22° as here. It is to be observed that the angle is not, in point of fact, constant, oscillating between 23° 53′ and about 22° 54′ over a period of about 8,600 years. In Ibn Sahula's time it was approximately 23° 39′.

הַדָּרוֹם כְּשִׁעוּר כ״ב[126] חֲלָקִים, וְגַלְגַּל הַמַּזָּלוֹת הוּא סוֹבֵב עַל אוֹתָן שְׁתֵּי הַנְּקֻדּוֹת שֶׁהֵם כְּנֶגֶד טָלֶה וּמֹאזְנַיִם. הֲרֵי לְךָ צוּרַת הָרָקִיעַ מְבֹאֶרֶת, חָכְמָה מְפֹאֶרֶת.

◆

אַחֲרֵי אֲשֶׁר בֵּאַרְתִּי צוּרַת הָרָקִיעַ אֲשֶׁר נִקְדַּשׁ וְהִתְגַּדַּל, וְכָל־הָעוֹלָם בְּתוֹכוֹ כְּגַרְגִּיר חַרְדָּל,[127] אֲפָרֵשׁ סִבַּת הַחִלּוּף וְהַתְּמוּרָה אֲשֶׁר הִיא בָּאָרֶץ שְׁמוּרָה. דַּע[128] כִּי הַיִּשּׁוּב עַל קַו הַשָּׁוֶה מִמִּזְרָח לְמַעֲרָב הוֹדוֹ גָּדוֹל וָרָב, בִּהְיוֹת גַּלְגַּל הַמִּישׁוֹר סוֹבֵב כְּנֶגֶד רֹאשׁוֹ וְעַל קַו הַיֹּשֶׁר יַעֲלֶה שִׁמְשׁוֹ. וּשְׁנֵי הַמַּסְמְרִים נִרְאִים לוֹ אֶחָד בְּצָפוֹן וְאֶחָד בְּדָרוֹם, כִּי שֹׁכֵן מָרוֹם.[x] וְכֵן הַמַּזָּלוֹת[129] הַדְּרוֹמִיִּים לְדָרוֹם וְהַצְּפוֹנִיִּים לְצָפוֹן כְּנֶגֶד מִצְחוֹ, וּמִפְּנֵי זֶה הַיּוֹם וְהַלַּיְלָה שָׁוִים לוֹ בִּגְלָלָם כָּל־יְמֵי הָעוֹלָם.[y] וְהַיּוֹשְׁבִים עַל קַו הַגְּבוּל הָרִאשׁוֹן[130] וְהֵמָּה רְחוֹקִים מִן הַקַּו הַשָּׁוֶה שִׁשָּׁה עָשָׂר חֲלָקִים, וְהֵן לִפְאַת צָפוֹן פּוֹנִים בְּרָחְקָם, עַל כֵּן גַּלְגַּל הַמִּישׁוֹר עַל רֹאשָׁם לֹא קָם, וְהוּא נוֹטֶה לִפְאַת דָּרוֹם מֵעֲלֵי רֹאשָׁם בְּכָל־הַמָּקוֹם אֲשֶׁר נִמְצָא שָׁם.[z] וְעַל מַסְמַר הַדָּרוֹם נִסְתָּר מֵהֶן וּמַסְמַר הַצָּפוֹן נִגְלֶה וּלְנֶגְדָּם עוֹלֶה, וְכָל־הַמָּקוֹם אֲשֶׁר בְּצָפוֹן עַד שִׁשָּׁה עָשָׂר חֲלָקִים הַנִּזְכָּרִים תַּחַת אַרְצָם אֵינָם נִסְתָּרִים. וְאֵין גַּלְגַּל

1155 דע] codd. *edd.*

1162 בגללם] O_1O_2 בכללם G ,בגבולם

1162–3 כל־ימי העולם] ^O_1 **העולם**] *edd.*; MT AGMO_2R עולם

---

[127] This echoes Ibn Gabirol's *Kether malkhuth*, referring to the ninth or diurnal sphere (עולם בתוכו כגרגיר חרדל בים הגדול, 'in which the world and its creatures are but as a mustard seed in Ocean's vast, upsurging hurricane'), ed. Jarden, *Shirey haqodesh*, i. 51; Loewe, *Ibn Gabirol*, 136 f. For R's diagram of the Ptolemaic system of spheres, see Appendix 1, Section 3.

[128] In writing דע (masculine) rather than דעי, Ibn Sahula has forgotten the addressee of the prince's disquisition. Cf. above, n. 58.

[129] i.e. the ecliptic; see above, n. 126.

[130] See above, nn. 103, 107, and Appendix 1, end.

Enough to set their gaze northward inclined,
Can no celestial equator find
Poised overhead, since southward must it stand
At any point[z] on its encircling band,
The segment resting on its southern pin
Hidden from them. The north pole lies within
Their vision, rising opposite their eyes
Like all the land which to the northward lies
Of the Equator (though south of their field)
To the sixteenth degree—naught is concealed.
Nor does that circle which the day divides
In twain,[131] as o'er the breadth[132] of earth it strides,
Halve heaven in equal parts above their head,
By hours, or lines on the protractor read:
Oblique lie all their homes, save for the ones
Where the celestial equator runs.
And any other circles[133] which, as seen
From the celestial equator, lean
Northward, are likewise cut in two; that part
Observed above earth from its base to start
Its spring,[a] exceeds what is unseen below.
Conversely, those whose angles southward go
From the same base, beneath the earth obscure
Far more than what, above, confronts the viewer.
Therefore the sun, when through the northern signs
He marches, with stored-up refulgence shines
Upon the upright[b] all the while the days
Exceed the nights, and he his limits lays
Forth from the head of *Aries* to rise
And set where *Virgo* ends. 'Tis otherwise
When he, upon his ordained route, must scale
The sky from *Libra's* head to *Pisces'* tail;
For then the nights progressively extend
Their overlap beyond the days, to end
At the extremes this latitude attains
Of brevity and length, and there remains
Throughout the livelong day, one hour of light
By the clock timed, as, too, the longest night.

[z] Cf. 2 Sam. 17: 12

[a] Cf. Job 37: 1

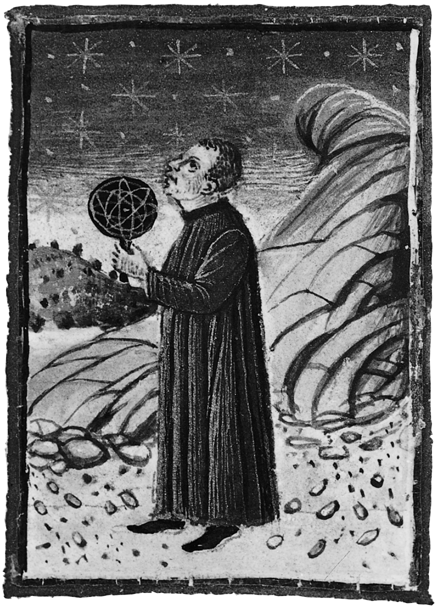
[b] Cf. Prov. 2: 7

---

[131] i.e. the semidiurnal: see above, V. 1126 f.

[132] See above, n. 100.

[133] I understand והגלגלים (plural) to refer first to the ecliptic (see V. 1090 and n. 126), and secondly to the orbit of the zodiac; but it could mean the intersection of the lines of declination with latitudinal circles.



הַמַּפְרִישׁ[131] הַסּוֹבֵב עַל רֹחַב[132] הָאָרֶץ חוֹלֵק הָרָקִיעַ אֲשֶׁר עַל רֹאשָׁם לִשְׁנֵי חֲלָקִים שָׁוִים בְּמִדָּה וּבְקַוִּים, וְכָל־אֶחָד וְאֶחָד נוֹטֶה לְצִדּוֹ וְנִשְׁאַר גַּלְגַּל הַמִּישׁוֹר עַל הַדֶּרֶךְ הַשָּׁווּי לְבַדּוֹ. וְהַגַּלְגַּלִּים[133] הַפּוֹנִים מִגַּלְגַּל הַמִּישׁוֹר דֶּרֶךְ צְפוֹן הָרָקִיעַ חֲלוּקִים בְּתֹאַר עַל דֶּרֶךְ הַשָּׁוֶה לִשְׁנֵי חֲלָקִים, וְהַנִּרְאֶה מֵהֶן עַל הָאָרֶץ יֹתֵר עַל הַנִּסְתָּר וּמִמְּקוֹמוֹ יִתָּר.[a]

בְּהֵפֶךְ הַגַּלְגַּלִּים אֲשֶׁר מִגַּלְגַּל הַמִּישׁוֹר פּוֹנִים וְלִפְאַת דָּרוֹם נוֹטִים וְחוֹנִים, כִּי הַנִּסְתָּר בָּאָרֶץ תַּחַת מַעְגָּלֶיהָ יֹתֵר מֵהַנִּרְאֶה עָלֶיהָ. וּמִפְּנֵי זֶה כְּשֶׁהַשֶּׁמֶשׁ הוֹלֵךְ בְּמַזָּלוֹת צָפוֹן תּוּשִׁיָּה לַיְשָׁרִים יִצְפֹּן,[b] בִּהְיוֹת הַיָּמִים יְתֵרִים עַל הַלֵּילוֹת בְּשׂוּמוֹ לוֹ בְּרֹאשׁ טָלֶה וְעַד אַחֲרִית בְּתוּלָה גְּבוּלוֹת. וְהַדָּבָר בְּהֵפֶךְ בִּהְיוֹת לוֹ מַהְלָכִים מֵרֹאשׁ מֹאזְנַיִם וְעַד אַחֲרִית דָּגִים עֲרוּכִים, כִּי הַלֵּילוֹת עַל

The further that a settlement is ranged
From those on the Equator, more is changed,
Sometimes its day, its night at other times
Exceeding, by the sun's march in the climes
Determined. In those isles[c] set in the seas
Northward from east by sixty-six degrees,
When *Capricorn*, his head at the south pole
Concealed, for lodge must needs dig him a hole,[d]
And *Cancer's* head to settlers there appears
As, o'er their head, at the north pole he rears,
What time the rolling sun's orb runs his race
Through *Cancer's* crown, and neither of them face
The earth from underneath, brought low—then they
Enjoy there daylight on the longest day
For four and twenty hours: but when comes back
The shortest day, 'tis altogether black
As night regains his marches.[e] And now, please
To turn to parts not so remote as these,
The clime from the Equator north we draw
At fifty-seven degrees. Here, nature's law
Works otherwise. Geography includes
Such lands, though none dwell in their latitudes,
Since o'er them rise *Cancer* and *Gemini*
Whilst *Sagittarius* descends, to lie
Below, with *Capricorn*. And when the sun,
Unhid, completes through *Gemini* his run
And *Cancer*, likewise when in *Capricorn*
And *Sagittarius* he hides forlorn
And dark the light exceeds, there must occur
Two months, throughout which day and night defer
Their fight, in silence.[f] Distance's degree
From the Equator, will decisive be
Regarding change. Four or five signs concealed
At one spot, mean as many are revealed
Mounting o'er those in the antipodes;
So, during four or five moons, light by these
Can be put to advantage, whilst, unlit,
They grope in darkness[g] who live opposite,
Till earth's perimeter comes round to where
Ninety degrees on the Equator bear;
And far-flung isles[h] earth's limits demarcate

[c] Isa. 66: 19

[d] Cf. Job 24: 16

[e] Cf. 2 Kgs. 14: 25

[f] Cf. 2 Kgs. 7: 9

[g] Cf. Job 12: 25

[h] Isa. 66: 19

הַיָּמִים מוֹסִיפִים וַעֲלֵיהֶם עוֹדְפִים. וְתַכְלִית הַקִּצּוּר וְהַתּוֹסֶפֶת אֲשֶׁר בַּגְּבוּל הַזֶּה נֶאֱסֶפֶת הוּא שִׁעוּר שָׁעָה אַחַת בַּיּוֹם הָאָרֹךְ, וּבַשִּׁעוּר הַזֶּה לַיְלָה הַגְּדוֹלָה עָרוּךְ. כָּל־אֲשֶׁר יִתְרַחֵק לַיִּשּׁוּב ⟨מִקַּו⟩ הַשִּׁוּוּי יֵרָאֶה בּוֹ יֶתֶר הַחִלּוּף וְהַשִּׁנּוּי, פְּעָמִים יִגְדַּל יוֹמוֹ וּפְעָמִים לֵילוֹ לְפִי מַהֲלַךְ הַשֶּׁמֶשׁ וּגְבוּלוֹ, עַד אֲשֶׁר יַגִּיעַ הַיִּשּׁוּב אֶל הָאִיִּים הָרְחֹקִים[c] אֲשֶׁר הֵם בִּפְאַת צָפוֹן שִׁשָּׁה וְשִׁשִּׁים חֲלָקִים, וְיִהְיֶה רֹאשׁ מַזַּל גְּדִי עִם הַמִּסְמֵר הַדְּרוֹמִי נִסְתָּר וּבַחֹשֶׁךְ בָּתִּים חָתָר,[d] וְרֹאשׁ סַרְטָן עִם הַמִּסְמֵר הַצְּפוֹנִי נִגְלֶה וְעַל רֹאשָׁם יַעֲלֶה. וּבִהְיוֹת הַשֶּׁמֶשׁ בְּרֹאשׁ סַרְטָן הִתְגַּלְגֵּל בְּעִגּוּלָהּ וְאֵינָם תַּחַת הָאָרֶץ שְׁפֵלָה, וְיוֹמָם הָאָרֹךְ לְחֶשְׁבּוֹן הַשָּׁעָה עֶשְׂרִים וְאַרְבָּעָה, וְהַיּוֹם הַקָּצֵר לַיְלָה כֻּלּוֹ, הֵשִׁיב גְּבוּלוֹ.[e]

וְהַמָּקוֹם הָרָחוֹק מִמְּקוֹם הַשָּׁוֶה חֲמִשִּׁים וְשִׁבְעָה חֲלָקִים מִשְׁפָּטָיו וְדִינָיו חֲלוּקִים, וְאַף אֵין בּוֹ יוֹשֵׁב עַל שְׂדֵה הָאָרֶץ יֵחָשֵׁב, כִּי תְּאוֹמִים וְסַרְטָן עָלָיו עוֹלִים, קֶשֶׁת וּגְדִי תַּחְתָּיו יוֹרְדִים וּשְׁפָלִים. וּבִזְמַן שֶׁהַחַמָּה בִּתְאוֹמִים וְסַרְטָן אֵינָהּ נִסְתֶּרֶת וּמַהֲלָכָהּ גּוֹמֶרֶת, וּבִהְיוֹת בְּקֶשֶׁת וּגְדִי תִּסָּתֵר, וְהַחֹשֶׁךְ עַל הָאוֹר יוֹתֵר, וְיִתְחַיֵּב לִהְיוֹת שְׁנֵי חֳדָשִׁים יוֹם וְלַיְלָה שְׁנֵי חֳדָשִׁים וְהֵמָּה מַחְשִׁים.[f]

וְכָל־אֲשֶׁר תִּתְרַחֵק הָאָרֶץ עוֹד מִן הַקַּו הַשָּׁוֶה הַרְחָקָה יְתֵרָה תּוֹסִיף חִלּוּף וּתְמוּרָה, וְיִסָּתְרוּ מִמֶּנָּה אַרְבָּעָה אוֹ חֲמִשָּׁה מַזָּלוֹת, וַאֲשֶׁר כְּנֶגְדּוֹ עַל רֹאשָׁהּ עוֹלוֹת. עַל כֵּן יִתְחַיֵּב לְהִשְׁתַּמֵּשׁ בְּאוֹר אַרְבָּעָה אוֹ חֲמִשָּׁה חֳדָשִׁים, וַאֲשֶׁר כְּנֶגְדּוֹ חֹשֶׁךְ מְמַשְּׁשִׁים,[g] עַד

1193 לילה] G ללילה **הגדולה**] *edd.*; ^O$_1$, GMR הגדול, O$_2$ הזה **ערוך**] O$_1$ ארוך

1194 ⟨מקו⟩] GMO$_1$O$_2$; R*sv* במקום, *z* מקום

1213 ויתחיב] codd. *edd.*

1218 כנגדו] G כנגדה

Complete to south, to north[134] determinate,
Where six signs, rising, show that underneath
The earth, her frontiers six more must sheath.
Here six months' light must to six months give place
That shroud the world in darkness and disgrace,[j]
As the sun's march and countermarch advance
And he, this way and that, directs his glance.[k]

[j] Cf. Obad. 1: 10

[k] Exod. 2: 12

❧

Our Sages, long ago, explained the scheme
Of cosmic order, holding that the theme
Deserved expatiation. I will cite
A dictum which must our applause invite
And, like some linch-pin, proves what I say right:

Rabbi Eliezer said, "The sun[135] has the letters of God's ineffable name engraved upon it. It moves to the south, and comes round to the north,[l] with the result that it circulates through the four quarters of the world."

[l] Eccles. 1: 6

Rabbi Isaac b. Guria said,[136] "The world contains [a plethora of] places, and thus it is that the sun may be shining in one, whilst in another it is night-time. This is because of the sun's circulation." Rabbi Isaac also said,[137] "I once chanced to find myself in one of those [well-known] eastern villages, and spent the night there. I had hardly sat down to eat when night fell, but I was unable to finish my meal before it was light again. I said, 'What is going on?' and [those present] replied, 'That is the natural order of things in this locality; and indeed, some three miles from here there is a place where it is impossible to doze off [in darkness] for even half as long.' When I came to R. Simeon, he told me, 'It happens like that because of the

---

[134] ימין ('right') and שמאל ('left') are terms sometimes employed in biblical Hebrew for 'south' and 'north' respectively, presupposing the orientation which remained conventional until the end of the Middle Ages (see above, n. 100).

[135] *Pirqey derabbi 'eliʿezer*, 6, end, fo. 7*b*, החמה שלוש אותיות של השם כתובים בלבו ('on the heart of the solar orb are inscribed the three letters of the ineffable Name of God'), *Baraita demaʿaseh bere'shith*, 50; Ginzberg, *Legends*, i. 26, v. 38 n. 106.

[136] R. Isaac [b. Jacob] Giuri is meant; in BT *Taʿanith* 29*b* his own father's name is omitted. Scholem ('Haṣiṭṭuṭ hari'shon', 181 f.) pointed out that this passage (V. 1236–56) constitutes the earliest quotation from the *Midrash haneʿelam* of Moses de Leon, which preceded his Zohar, but was attached to, and partly intermingled with, the text of the latter; Zohar, Leviticus, 'Wayiqra', fo. 10*a* (Eng. trans., Sperling and Simon, iv. 346); *Zohar ḥadash*, fo. 15*a* (continued in Appendix 2).

אֲשֶׁר תִּתְרַחֵק הָאָרֶץ מִן הַקַּו הַשָּׁוֶה תִּשְׁעִים
חֲלָקִים, הָאִיִּים הָרְחֹקִים,[h] וְהַהַרְחָקָה הַזֹּאת
הִיא הַתַּכְלִית יְמָנִית אוֹ שְׂמֹאלִית,[134] וְיִ⟨הְ⟩יוּ
שִׁשָּׁה מַזָּלוֹת עוֹמְדִים עָלֶיהָ וְהַשִּׁשָּׁה
מְכֻסִּים תַּחַת גְּבוּלֶיהָ. וְיִתְחַיֵּב לִהְיוֹת שִׁשָּׁה
חֳדָשִׁים אוֹר וְחֹשֶׁךְ שִׁשָּׁה, וּתְכַסֶּה בּוּשָׁה,[j]
וְכָל־זֶה לְפִי סִבּוּב הַשֶּׁמֶשׁ בְּמַהֲלָכוֹ, וַיִּפֶן כֹּה
וָכֹה.[k]

❧

וּכְבָר בֵּאֲרוּ רַבּוֹתֵינוּ עִנְיָנוֹ וְהֶאֱרִיכוּ בִּדְבַר
תִּקּוּנוֹ. וְזֶה נֹסַח הַמַּאֲמָר אֲשֶׁר הוּא לְכָל־
דְּבָרֵינוּ מַהֲלָל וּמַסְמָר. אָמַר רַבִּי אֱלִיעֶזֶר,[135]
הַחַמָּה אוֹתִיּוֹת שֵׁם הַמְפֹרָשׁ חָקוּק עָלָיו
וְהוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן,[l] וְנִמְצָא בֵּין
זֶה וּבֵין זֶה שֶׁהַחַמָּה הוֹלֶכֶת לְאַרְבַּע פֵּאוֹת
הָעוֹלָם חָלִילָה.

❧

וְאָמַר רַבִּי יִצְחָק בֶּן גּוּרְיָא,[136] מְקוֹמוֹת
נִמְצָא בַּיִּשּׁוּב וְכֵן הוּא בַּמָּקוֹם שֶׁהַחַמָּה
זוֹרַחַת אֲזַי הָוֵי לַיְלָה בְּמָקוֹם אַחֵר, וְזֶה לְפִי
סִבּוּב הַשֶּׁמֶשׁ. וְעוֹד אָמַר ר’ יִצְחָק,[137] אֲנָא
עֲרָעִית בְּאוֹתָן כְּפָרִין דִּבְנֵי מְדִינְחָא וּבָאִית
תַּמָּן, וְיָתֵבְנָה לְמֵיכַל כַּד רָמֵישׁ לֵילָא וְלָא
סָפֵקְנָא לְמֵיכַל עַד דַּהֲוָה נְהוֹרָא, אָמֵינָא,
מַאי הָאי, אֲמַרוּ לִי, כַּךְ אוּרְחוֹי דְּאֶרְחָא דָּא,
וְעוֹד אִית אֲתַר סָמוּךְ לְגַבַּן תְּלָתָא מִ⟨י⟩לִין

1223 וי⟨ה⟩יו] codd. *sv*; ויחיו *z*

1241 ויתבנה] *vz*; codd. ויתבנ’ *s*, ויתיבנא

1243 דארחא] AGO$_1$R *edd.*; em. Scholem (*Tarbiẓ* , 3, p. 182) דאתרא

1244 מ⟨י⟩לין] codd. *sv*; מלין *z*

---

[137] V. 1238–50 were not included by Scholem in the parallels to the *Midrash haneʿelam* noted by him (‘Haṣiṭṭuṭ hari’shon’, 182), nor are they to be found in the *Zohar ḥadash* itself, at least not ad loc. (ed. J. Ashlag, Jerusalem, which indicates the foliation of the Warsaw edn., 1885, has been collated). Scholem seems (‘Haṣiṭṭuṭ hari’shon’, 183, l. 9) to have known this matter, but he does not make clear where he found it; he presumably included it in his surmise (ibid. 182) that the whole passage was derived from Moses de Leon’s *Midrash haneʿelam* . See also Appendix 2, III n. 90.

distance travelled by the sun.' He opened the first book of the *Baraita deshemu'el*,[138] which is [derived from? part of?] the book written by Adam, the first man, and I found the subject treated there."

Rabbi Judah said, "The cosmos is a sphere, just like a ball:[139] and the sun so moves that at the moment when it is [becoming] light in one place, evening is falling at another. I have observed this with my own eyes."

◆

This makes it clear that nothing did escape
Our Sages' eyes—above all, not the shape
Of heaven as the cause of change below,
Within our world. I now propose to show
How heaven consists of spheres, each one enclosed
Inside the next, for ever thus disposed
To be maintained. There is no need to deal
With nice details regarding size of wheel
Wherein these differ.[140] Here, I but expound
[m] Cf. Gen. 1: 11 — How those great luminaries[m] circle round
That were endowed to benefit mankind
And all the world, for in these we can find
The system of the spheres, which they present
In general. Being pre-eminent,
Whatever men, in praise of stars, declare,
[n] Judg. 5: 30 — They light upon it, all the spoil to share.[n]

◆

But first we must observe, each star abides
Abed in that same sphere[141] where it resides,
And whilst the sphere is ever moving round
It, too, revolves, to its own orbit bound;
So that the star sometimes moves with the sphere's
Direction, but at other times appears

---

[138] Samuel (Mar Samuel, or Samuel Yarḥinaʿah), *c.*165–*c.*257 CE, a Babylonian rabbi with expertise in astronomy (see e.g. BT *Rosh Hashanah* 20*b*; *EJ* xiv. 786), was the author of a collection frequently quoted in the Talmud as *Tena debey shemu'el* (passages listed in *JE* xi. 30, col. ii), to which the title *Baraita dishemu'el* appears to refer. I have failed to trace the citation, but see Scholem's observation cited in Appendix 2, V n. 136. The Zohar (Leviticus, 'Wayiqra', 10*a*) refers to 'ancient books' (ספרי קדמאי) and to 'the book of Adam, the first man'.

[139] Cf. Zohar, Leviticus, 'Wayiqra', 10*a*, כל ישובא מתגלגלא בעגולא ככדור ('the whole [inhabited] world revolves like a ball').

דְּלָא יְכוּל לְנַמְנֵם אֲפִילוּ פַּלְגּוּת דָּא. כִּדְאָתֵינָא לְגַבֵּי רַבִּי שִׁמְעוֹן אֲמַר לִי, כַּךְ הוּא לְפֵם מָה דְּאָזֵל שִׁמְשָׁא. פְּתַח לִי בְּסִפְרָא בָּרַייתָא דִּשְׁמוּאֵל[138] קַדְמָא, דַּהֲוָה מִסִּפְרֵהּ דְּאָדָם הָרִאשׁוֹן, וְאַשְׁכַּחְנָא הָאי עִנְיָנָא.

❧

אָמַר רַבִּי יְהוּדָה, גַּלְגַּל הוּא עָלְמָא כְּהָאי כַּדּוּרָא,[139] ⟨וְכַד⟩ אָזֵל שִׁמְשָׁא אִשְׁתְּכַח בְּהָאי אֲתַר דִּנְהִירֵי כְּעָן, וּבְהָאי דִּרְמִישׁ כְּעָן, וְדָא חֲזוֹ עֵינָאִי.

❧

הִנֵּה בֵּאַרְנוּ כִּי מֵרַבּוֹתֵינוּ דָּבָר לֹא נֶעֱלָם, כָּל־שֶׁכֵּן מִשִּׁנּוּי הַנִּמְצָא בָּעוֹלָם. וְעַתָּה הִנְנִי מְצַיֵּר הַגַּלְגַּלִּים אֲשֶׁר בְּתוֹךְ הָרָקִיעַ סְגוּרִים, וְלַעֲדֵי עַד שְׁמוּרִים. וְאֵינִי חוֹשֵׁשׁ לְבָאֵר דִּקְדּוּקִים וּמַעֲנֵיהֶם וְהִשְׁתַּנּוּת אָפְנֵיהֶם,[140] כִּי אֵין הַכַּוָּנָה לְבָאֵר זוּלָתִי הַקָּפַת הַמְּאֹרִים הַגְּדֹלִים[m] אֲשֶׁר לְתוֹעֶלֶת הָעוֹלָם אֲצוּלִים, וְזוֹהִי צוּרַת הַגַּלְגַּלִּים עַל דֶּרֶךְ הַכְּלָל, בִּהְיוֹת לָהֶם גֹּבַהּ וּמַהֲלָל, הֲלֹא יִמְצְאוּ יְחַלְּקוּ שָׁלָל.[n]

❧

אָמְנָם יֵשׁ לָנוּ לָדַעַת כִּי כָּל־כּוֹכָב וְכוֹכָב אֲשֶׁר גַּלְגַּל[141] שָׁכַן וְשָׁכָב, יֵשׁ לוֹ בְּגַלְגַּלּוֹ הַחוֹזֵר גַּלְגַּל הַקָּפָה יָדוּעַ, וּבְתוֹכוֹ קָבוּעַ, וְעִתִּים יַהֲלֹךְ הַכּוֹכָב נֹכַח גַּלְגַּלּוֹ הַחוֹזֵר

1251 יהודה] G יהודא, O_2 יודא **גלגל**] codd. סגלגל (O_1שגלגל) **כהאי**] A דהאי

1252 ⟨וכד⟩] R*s*; codd. וכך *vz* ,והרי A ,וכדי

1254 חזו עינאי] $GM(O_1)O_2$ לחזו עינא ((?)וצחדו)

1260 המארים] codd. *edd.*; MT המארת

1265–72 אמנם . . . הכונה] ^*s*

---

[140] Ibn Gabirol, in his *Kether malkhuth*, states the orbit lengths of the planets and the zodiacal sphere in terms of solar years, ed. Jarden, *Shirey haqodesh*, i. 44 f.; Loewe, *Ibn Gabirol*, 116 (table), 126 f.; also Gaster, *Book of Prayer*, iii. 46 f. Although Ibn Sahula doubtless knew the sources which Ibn Gabirol himself had used, he may well be glancing at the *Kether malkhuth*.

[141] For the Ptolemaic scheme of spheres, see above, n. 127, and the diagram reproduced from R in Appendix 1, Section 3.

To act contrariwise, its motion changed
[o] Cf. Isa. 1: 4 Backward, as though it has become estranged,[o]
[p] Job 15: 31 But all in vain,[p] as shall be clearly shown
By sun and moon, whose progress here alone
Concerns us: so, their orbits I explain,
[q] Ezek. 1: 16 How motion wheels within wheels[q] geared sustain.

◆

The ancients,[142] who long since foundations made
[r] Cf. Mic. 6: 2 Whereon all knowledge of the earth is laid,[r]
Declared this basic principle: the rate
Of all spheres' motion does not vacillate,
Now swift, now sluggish; on a single scale
[s] Lam. 3: 49 All are divided—none can ever fail[s]—
Into three hundred and threescore degrees,[143]
[t] Cf. Job 41: 8–9(16–17) And, into each one, sixty minutes squeeze[t]
For subdivision. Minutes we divide
[u] Exod. 34: 7 By seconds—smaller scales[u] can be applied—
But these are naught but measurements the wise
To make their calculations nice, devise,
Plotting the orbits; spheres themselves bear no
Division-marks, that might their movement show.

◆

Heaven's[144] transcendent vastness knows not rest
Revolving day-long, night-long, east to west,
And though the sun and moon conversely strive
To move, they, too, from east to west must drive.
Each day the sun moves nearly[145] fifty-nine
Minutes that with one seventh more combine,
A fact well known—too well known to deny;
His compass he completes about the sky
In thrice an hundred days, threescore and five,
Plus one fourth of a day. So we arrive
At this result, that heaven, in one day,

---

[142] The clear allusion to Mic. 6: 2 makes it certain that והאופנים ('wheels': a word not used metaphorically except where it means 'angels') is a corruption of והאיתנים, the reading preserved in most manuscripts (see critical note).

[143] When discussing terrestrial geography above, Ibn Sahula used the term חלקים ('divisions, portions') to mean 'degrees'. Since the vastly increased distances involved in the discussion of astronomy often necessitate consideration of fractions of a degree, חלקים has been tacitly reapplied to mean 'minutes', whilst the term מדרגה ('staircase, scale') is introduced for 'degree', as already at V. 119 f. (continued in Appendix 2).

וְעִתִּים יַחֲזוֹר, וּלְאָחוֹר הוּא נָזוֹר,[o] וְעַל כֵּן יֵשׁ
לוֹ חִלּוּף בִּתְנוּעָתוֹ, וְשָׁוְא יִהְיֶה תְּמוּרָתוֹ,[p]
וְהַדָּבָר הַזֶּה יִתְבָּאֵר מִמַּהְלְכוֹת הַחַמָּה וּלְבָנָה
אֲשֶׁר אֲלֵיהֶם הַכַּוָּנָה. וְהִנְנִי זוֹכֵר מִמַּהֲלָכָן
וְהֶקֵּפָן כַּאֲשֶׁר יִהְיֶה הָאוֹפָן בְּתוֹךְ הָאוֹפָן.[q]

❧

כְּבָר בֵּאֲרוּ הַקַּדְמוֹנִים מֹסְדֵי הָאָרֶץ[r]
⟨וְהָאֵיתָנִים⟩[142] אָמְרוּ גַּבֵּי כְּלַל הַגַּלְגַּלִּים
אֵינָם כְּבֵדִים בִּתְנוּעָתָם וְלֹא קַלִּים, וְכָל־
גַּלְגַּל נֶחֱלָק לִשְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים
מַדְרֵגוֹת[143] מֵאֵין הֲפֻגוֹת,[s] וְכָל־מַדְרֵגָה
נֶחֱלָקָה לְס׳ חֲלָקִים, אֶחָד בְּאֶחָד דְּבֵקִים,[t]
וְהַחֵלֶק נֶחֱלָק לִשְׁנַיִם נוֹדָעִים, וְעַל־שְׁלֵשִׁים
וְעַל־רִבֵּעִים.[u] וְהַחֲכָמִים הֵם מְחַלְּקִים
הַחִלּוּק הַזֶּה לְדִקְדּוּק מַהְלְכוֹתָם וְלָדַעַת
תְּקוּפָתָם, לֹא שֶׁהֵם נֶחֱלָקִים בְּעַצְמָם
בִּתְנוּעָתָם וּמְקוֹמָם.

❧

וְהָרָקִיעַ הַגָּדוֹל[144] סוֹבֵב לַיְלָה וָיוֹם מִמִּזְרָח
לְמַעֲרָב, הוֹלֵךְ וָרָב, וְהַחַמָּה וְהַלְּבָנָה
תְּנוּעָתָם הֲפוּכוֹת מִמִּזְרָח לְמַעֲרָב הֵם
מַהְלְכוֹת. וְהַחַמָּה הוֹלֶכֶת בְּכָל־יוֹם קָרוֹב
מִתִּשְׁעָה[145] וַחֲמִשִּׁים חֲלָקִים וּשְׁבִיעִית
מֵחֵלֶק אֶחָד, וְזֶה דָּבָר יָדוּעַ אֲשֶׁר לֹא נִכְחָד,
וְהִיא סוֹבֶבֶת מַהֲלַךְ הָרָקִיעַ בְּשס״ה יוֹם
וָרְבִיעַ. נִמְצָא שֶׁהָרָקִיעַ מַקִּיף בְּיוֹם אֶחָד

1270 יהיה] O$_2$*v* ; MT codd. תהיה

1274 כבר] O$_1$O$_2$ כאשר

1275 ⟨והאיתנים⟩] GO$_1$O$_2$R; M האיתנים, A *edd.* והאופנים

1280 ועל] A *edd.*; MT codd. על

1285 סובב] ^GO$_2$

---

[144] i.e. the diurnal sphere; see Appendix 2, V n. 30; for the nomenclature הרקיע הגדול, cf. Appendix 1, Section 2.5.

[145] For use of the preposition מן (‘from’) after קרוב = ‘near’, meaning ‘to’, cf. above, n. 34. Abraham bar Ḥayya (*Sepher ṣurath ha’areṣ*, 77 (Hebrew), 53 (Latin) (Spanish trans., Vallicrosa, p. 59)) states that the daily traverse of the sun round its orbit is 59′ 8″ 17‴ plus an insignificant quantity expressible on two further series of the 60 subdivision. Since 7 x 8″ 17‴ = 57″ 59‴, Ibn Sahula’s rounding-off (presumably taken from some other source) of 59 1/7′ is fairly close

Completes the circuit which must needs delay
[v] Lev. 25: 30 For a full year[v] its compass by the sun;
And heaven circumgyrates fast, to run
About the earth's four points his daily race,
Never reducing, ne'er increasing pace.
Likewise the sun his orbit's line observes
Nor e'er with long or short diversions swerves,
Although an altered motion sometimes seems
To mark his progress, and, at times, one deems
Him to be rushing round with might and main,
Or dawdling on his circuit, or again
It may appear his speed falls in-between
These two extremes, and constitutes a mean.
Deviant though his progress may indeed
Appear, and though inconstant seems his speed,
That is because his sphere's mid-point is not
Coincident with earth's own central spot,[146]
[w] Cf. Isa. 57: 17 And he proceeds perversely.[w] Discrepant
Are their two centres, with some measurement
'Twixt them; by the sun's sphere's perimeter
Defined, two missing minutes must occur
In each hundred and twenty,[147] which subserve
[x] Cf. 1 Sam. 25: 42 The sun, their march[x] directed by his curve.
So, of necessity, no metric art
Can, on a single scale, divide each part
Of the sun's orbit: not all sections keep
From earth's four points an equidistant sweep,
Nay, whilst one part proves to be close, we find
Another part, to some degree declined,
Is distant. When the sun his furthest lies
From earth,[148] thither his orbit's greatest rise
[y] Num. 9: 10 Sends him, to journey far;[y] but when he swings
Round, to the closest section, then he brings
Himself most near,[149] the distance thus decreased
Because his orbit's height is at its least.
Thus is he regulated. But, around
His orbit, two positions more are found;
Both equidistant from extremes, their site
Is consequently named the median height,

---

[146] For the eccentricity of the sun's orbit from the earth's centre, see Abraham bar Ḥayya, *Sepher ṣurath ha'areṣ* (Spanish trans., Vallicrosa, p. 60).

הַקָּפָה שְׁלֵמָה, מַה שֶּׁהַחַמָּה סוֹבֶבֶת בְּשָׁנָה תְמִימָה,[v] וְהָרָקִיעַ סוֹבֵב בְּמֶרֶץ עַל נְקֻדּוֹת הָאָרֶץ, אֵינוֹ פּוֹחֵת בַּהֲלִיכָתָהּ וְאֵינוֹ מוֹסִיף, לֹא יְחַסֵּר וְלֹא יַעֲדִיף. וְהַחַמָּה קַו מַהֲלָכָהּ כְּמוֹ כֵן שׁוֹמֶרֶת, אֵינָהּ מַאֲרֶכֶת וְאֵינָהּ מְקַצֶּרֶת, אָמְנָם נִרְאֵית כְּאִלּוּ הִיא מִתְהַלֶּכֶת בִּתְנוּעָתָהּ וּמִשְׁתַּנָּה בַּהֲלִיכָתָהּ, לִפְעָמִים תֵּרָאֶה בִּמְרוּצָה לִתְנוּעָתָהּ נֶחֱשֶׁבֶת, וְלִפְעָמִים תֵּרָאֶה כְּאִלּוּ הִיא לְאַט סוֹבֶבֶת, וְלִפְעָמִים תֵּרָאֶה בְּמַהֲלַכְתָּהּ מַהֲלָךְ בֵּינוֹנִי מְמֻצָּע בֵּין הַמַּהֲלָךְ הָרִאשׁוֹן וְהַשֵּׁנִי. וְהַחִלּוּף הַזֶּה נִרְאֶה בַּהֲלִיכָתָהּ וְהַשִּׁנּוּי הַנִּמְצָא בְּסֵדֶר תְּנוּעָתָהּ הוּא מִפְּנֵי כִּי גַּלְגַּלָּהּ עַל נְקֻדַּת הָאָרֶץ לֹא סוֹבֵב,[146] וַיֵּלֶךְ שׁוֹבֵב,[w] וַתֵּט נְקֻדָּתָהּ מִנְּקֻדַּת הָאָרֶץ שְׁנֵי חֲלָקִים מִמֵּאָה וְעֶשְׂרִים[147] מִשִּׁעוּר אֹרֶךְ גַּלְגַּלָּהּ הַהוֹלֵךְ לְרַגְלָהּ.[x] וְיִתְחַיֵּב מִזֶּה שֶׁלֹּא יְהֵא כָּל־חֶלְקֵי גַּלְגַּלָּהּ עַל דֶּרֶךְ אֶחָד חֲלוּקִים, כִּי אֵינָהּ בְּשָׁוֶה מִנְּקֻדּוֹת הָאָרֶץ רְחוֹקִים. אֲבָל יִמָּצֵא חֵלֶק אֶחָד קָרוֹב וְאֶחָד עַל דֶּרֶךְ הַנְּטִיָּה רָחוֹק מַה שֶּׁהָיָה, וּכְשֶׁהַחַמָּה בַּחֵלֶק הָרָחוֹק הֲרֵי הִיא בְּגֹבַהּ הַגַּלְגַּל וְאֹרֶךְ מֶרְחַקָּהּ,[148] אוֹ בְּדֶרֶךְ רְחֹקָה,[y] וְכַאֲשֶׁר הָיָה בַּחֵלֶק הַקָּרוֹב תִּתְקָרֵב לָרֹב, כִּי בַּגֹּבַהּ הַקָּטֹן וְקָרוֹב מֶרְחַקָּהּ,[149] וְזֶה מִשְׁפָּטָהּ וְחֻקָּהּ. וְיֵשׁ בְּגַלְ⟨גַּ⟩לָּהּ עוֹד שְׁנַיִם חֲלָקִים אֲשֶׁר מִמֶּרְחַקָּהּ הָרָחוֹק וְהַקָּרוֹב עַל שִׁעוּר אֶחָד רְחוֹקִים, וּשְׁנַיִם הָאֵלּוּ נִקְרָאִים גֹּבַהּ אֶמְצָעִי,

1305 מפני כי] codd. *edd.*

1315–17 וכאשר . . . מרחקה] $\wedge O_2$ **היה**] G היא

1318 בגל⟨ג⟩לה] codd.; *edd.* בגללה

1320 גבה אמצעי] G גבהה האמצעי

---

[147] The distance between the centre of the earth and that of the sun's eccentric orbit is stated by bar Ḥayya, ibid. 86 (Hebrew), 58 (Latin) (Spanish trans., Vallicrosa, pp. 62 f.), to equal $\frac{1}{24}$ of the radius of the eccentric = $2\frac{1}{2}/60$, corresponding to an arc measuring 2° 23′ of the sun's orbit (continued in Appendix 2).

[148] i.e. the apogee, on the longest day of the year.

[149] i.e. the perigee, at the winter solstice.

And each its manner average displays.
So, when the sun, according to his phase,
Stands at his orbit's height, or at the sides,
His action, like his manner, coincides:
That is, he *seems* to act as if in haste
When sudden o'er the world his light has raced,[z]
But when at the two median heights, he goes
At a fixed rate, not more, not less[a] speed shows.

❧

And now, I draw a figure to accord
With geometric rules, that should afford
An explanation for apparent change
In the sun's movement, and his angle's range,
When he ascends[b] towards his apogee
And why 'tis, when in that position, he
Stands slothful—utter idleness his mien—
The while he to his watch-post linked is seen.
This acme of his orbit, when most high
He dwells,[c] is situate in *Gemini*;
And when, declining thence, he must descend
To the first median height his way to wend,
His progress is to all the nations known,
Slight increase in his rate of motion shown,
The traverse not reduced. Still downward flies
His movement, nor begins again to rise
Until he reaches *Virgo*, where his rate
Of march is even, and his road runs straight.
Thereafter (for, by now, the interlude
Has gratified[d] him), is his course pursued
At speed, until, reaching his lowest height,
He exercises there his lordship's right
In *Sagittarius*—there holds he sway,[e]
As all well know—soon to be on his way
Thence, from his lowest height upward inclined,
And, onward wandering, must fill the mind
With wonderment[f] how he reduces speed
Against the time when, prompt, he must succeed[g]
To his next point, on tother side to gain
Midway the second median height, again
Advancing, sans diversion, at a pace

[z] Gen. 19: 23
[a] Cf. Deut. 4: 2
[b] Isa. 11: 16
[c] Cf. Isa. 33: 16
[d] Eccles. 9: 7
[e] Cf. Ps. 109: 10; Judg. 9: 9
[f] Deut. 17: 8
[g] Ps. 32: 6

וְכָל־אֶחָד דַּרְכֵי הַמְּמֻצָּע מוֹדָעִי. וְעַל כֵּן
בִּהְיוֹת הַשֶּׁמֶשׁ בְּגָבְהוֹ הַגָּדוֹל אוֹ בִּשְׁנֵי
צְדָדִים כֵּן דְּרָכָיו וּמַעְבָּדָיו, נִרְאֶה כְּאִלּוּ
בְּמֶרֶץ, הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ.[z] וְכַאֲשֶׁר הוּא
בִּשְׁנֵי חֶלְקֵי גָּבְהוֹ מַהֲלָכוֹ קָבוּעַ, וְאֵינוֹ נוֹסָף
וְאֵינוֹ גָּרוּעַ.[a]

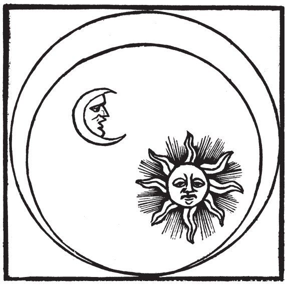
⁂

וְעַתָּה אֲצַיֵּר הַצּוּרָה כַּדִּין וְכַשּׁוּרָה, לָדַעַת
וּלְהָבִין הַשִּׁנּוּי הַזֶּה הַנִּרְאֶה מִמַּהֲלַךְ הַשֶּׁמֶשׁ
וּנְטִיָּתוֹ בְּיוֹם עֲלֹתוֹ,[b] וְכַאֲשֶׁר הוּא בְּגָבְהוֹ
הַגָּדוֹל אֵיךְ בְּתַכְלִית עַצְלוּתוֹ עָמָד,
וּבְמִשְׁמַרְתּוֹ נִצְמָד. וְהַגֹּבַהּ הַזֶּה הוּא מַזַּל
תְּאוֹמִים, כִּי שֹׁכֵן מְרוֹמִים.[c] וְכַאֲשֶׁר הוּא
נוֹטֶה מִן הַגֹּבַהּ הַגָּדוֹל עַד הַגֹּבַהּ הָאֶמְצָעִי
הָרִאשׁוֹן, מַהֲלָכוֹת נוֹדָעוֹת לְכָל־עַם וְלָשׁוֹן,
כִּי מוֹסִיף מְעַט בִּתְנוּעָתוֹ אֲבָל אֵינוֹ מְמַעֵט
כָּל־כַּךְ בַּהֲלִיכָתוֹ. וּבַמָּקוֹם הַזֶּה תְּנוּעָתוֹ
יוֹרֶדֶת וְאֵינָהּ עוֹלָה עַד הַגִּיעוֹ בְּמַזַּל בְּתוּלָה,
וּבְהַגִּיעוֹ אֶל הַמָּקוֹם יַהֲלֹךְ בְּשָׁוֶה דֶּרֶךְ יָשָׁר
וְנָאוֶה. וּמִשָּׁם יוֹסִיף לַהֲלֹךְ בִּמְרוּצָה, כִּי כְבָר
רָצָה,[d] עַד הֱיוֹתוֹ בְּבֵיתוֹ הַקָּטֹן מוֹשֵׁל
וְשִׁלְטוֹן, וְהַגֹּבַהּ הַזֶּה בְּמַזַּל קֶשֶׁת הוּא יָדוּעַ,
נוֹעַ יָנוּעַ,[e] וְכַאֲשֶׁר הוּא מִתְנוֹעֵעַ מִן הַגֹּבַהּ
הַקָּטֹן אֶל הַגֹּבַהּ הָאֶמְצָעִי הַשֵּׁנִי עוֹלֶה, כִּי
יִפָּלֵא,[f] מַמְעִיט וּמְקַצֵּר בְּרוּצוֹ עַד עֵת
מְצוֹא.[g] וְעֵת הַגִּיעוֹ אֶל הַגֹּבַהּ הָאֶמְצָעִי הַזֶּה
הַשֵּׁנִי אֲשֶׁר הוּא מִצַּד ⟨הָאַחֵר⟩ בֵּינוֹנִי, שָׁם
יִהְיֶה שָׁוֶה בְּמַהֲלָכָיו וְלֹא יִטֶּה מִדְּרָכָיו.
וְהַגֹּבַהּ הַזֶּה בְּמַזַּל דָּגִים גְּבוּלוֹ אֲשֶׁר בְּתוּלָה

1321 הממצע] *v*; codd. המ(י)צוע (GM)*s*

1346 ⟨האחר⟩] GMR; AO$_1$O$_2$ *edd.* האחד

Unhurried, smooth. This median height's place
Lies 'twixt the frontiers that *Pisces* bound,
Opposite *Virgo* set: then comes he round
Rising towards his greatest height, once more
To recommence his circuit, as before.



The orbit of the sun inclines
From that the zodiacal signs
Pursue: his swing, up, down, no joint
Centre will find with earth's mid-point
צורת גלגל שמש הנוטה מן גלגל המזלות
ואין נקדתו נקדת הארץ לרדת ולעלות

And so, corresponding to this pattern, I now describe a circle,[150] concentric with that of the earth and representing the sphere of the zodiac. I set the symbol *A* at its centre, and place *BCDE* at the four cardinal points; the circle is thus divided into four equal sections by the two transverse lines *BC* and *DE*. Let *B* correspond to the mid-point of *Gemini*, *C* to that of *Sagittarius, D* to that of *Virgo*, and *E* to that of *Pisces*.

Within this circle I now describe a smaller one, viz. the orbit of the sun, its centre being distant 1° (= $^{2}/_{120}$),[151] calculated from the circumference of the sun's own orbit, from *A*, towards *B*. I set on the centre of this circle, which corresponds to the solar orbit, *F*,[152] and at its four cardinal points, the symbols *BHGJ*, *B* coinciding with the *B* of the zodiacal orbit. At this point there occurs the maximum height of the sun, i.e. its apogee, since it is attracted onto the curve of the zodiacal orbit. In the second [semi-circular] section, opposite *B*, *G* represents the sun's minimum height and shortest distance [from the earth]. At the two points [of juncture] of the two [semi-circular] parts [of the solar orbit], which are respectively east and west, marked by[153] the line *HJ*, are the two positions of the sun's

---

[150] For a reconstruction of this diagram, see Appendix 2.

[151] See above, n. 147.

[152] The symbol *waw* (*F*), to mark the centre of the sun's eccentric orbit, is preserved in R (both text and diagram), but is missing in the printed tradition, both here and in V. 1362.

הוּשַׁת לְמַזָּלוֹ, וּמִשָּׁם יַעֲלֶה אֶל גֹּבַהּ הַגָּדוֹל כְּבַתְּחִלָּה וְחוֹזֵר חָלִילָה.

❧

וְהִנְנִי מְצַיֵּר בַּצּוּרָה הַזֹּאת[150] גַּלְגַּל אֶחָד אֲשֶׁר נְקֻדָּתוֹ נְקֻדַּת הָאָרֶץ, וְהוּא דִּמְיוֹן הַמַּזָּלוֹת, וַאֲצַיֵּר עַל נְקֻדָּתוֹ א׳ וְשַׂמְתִּי עַל ד׳ רוּחוֹתָיו בגד״ה. וְהַגַּלְגַּל הַזֶּה נֶחֱלָק לְאַרְבַּע חֲלָקִים שָׁוִים בִּשְׁנֵי קַוִּים עוֹבְרִין עָלָיו, הָאֶחָד נִקְרָא קַו ב״ג וְהָאֶחָד נִקְרָא ד״ה, וְתִהְיֶה נְקֻדַּת ב׳ חֲצִי תְּאוֹמִים וּנְקֻדַּת ג׳ חֲצִי קֶשֶׁת וּנְקֻדַּת ד׳ חֲצִי בְּתוּלָה וּנְקֻדַּת ה׳ חֲצִי דָּגִים.

❧

וַאֲצַיֵּר בְּתוֹךְ הַגַּלְגַּל הַזֶּה גַּלְגַּל אַחֵר קָטֹן מִמֶּנּוּ, וְהוּא גַּלְגַּל הַשֶּׁמֶשׁ, וְתִהְיֶה נְקֻדָּתָהּ רְחוֹקָה מִנְּקֻדַּת א׳ לְמוּל נְקֻדַּת ב׳ בְּשִׁעוּר שְׁנֵי חֲלָקִים מִמֵּאָה וְעֶשְׂרִים חֲלָקִים[151] מִשִּׁעוּר אֹרֶךְ גַּלְגַּל הַשֶּׁמֶשׁ. וְשַׂמְתִּי עַל נְקֻדַּת גַּלְגַּל זֶה, שֶׁהוּא דִּמְיוֹן גַּלְגַּל הַשֶּׁמֶשׁ, ⟨ו׳⟩[152] וְעַל אַרְבַּע רוּחוֹתָיו בחז״ט, וְהַבּ׳ הַזֹּאת הִיא הַבּ׳ שֶׁל גַּלְגַּל הַמַּזָּלוֹת, וּבַמָּקוֹם הַזֶּה, רְצוֹנִי לוֹמַר בִּמְקוֹם הַבּ׳, הוּא גֹּבַהּ הַשֶּׁמֶשׁ הַגָּדוֹל וּמֶרְחַקּוֹ הָרָחוֹק, [וּ]מִפְּנֵי שֶׁהוּא נִמְשָׁךְ עַל עַקְמוּמִית גַּלְגַּל הַמַּזָּלוֹת, וְעַל הַחֵלֶק הַשֵּׁנִי כְּנֶגֶד הַבּ׳ הִיא הַז׳ שֶׁכְּנֶגֶד גַּלְגַּל הַשֶּׁמֶשׁ, וְהוּא גָּבְהוֹ הַקָּטֹן וּמֶרְחַקּוֹ הַקָּרוֹב. וּבִשְׁנֵי חֲלָקָיו אֲשֶׁר הֵם מִזְרָח וּמַעֲרָב אֲשֶׁר שָׂם ⟨כָּתוּב⟩[153] ח״ט בְּגַלְגַּל

1364–5 ושמתי . . . השמש] ^A

1366 ⟨ו׳⟩] AGMR; ^O$_2$ *edd.*

1369 [ו]מפני] *edd.*; codd. מפני

1371 שכנגד] *edd.*; codd. של

1374 ⟨כתוב⟩] GMO$_1$O$_2$R; A *edd.* בתוך

---

[153] בתוך (‘in the middle of’, ? = ‘bounded by’), the reading of the editions, barely makes sense in the context. כתוב (‘written’, see critical note) is obviously the correct reading; the corruption, which is puzzling, can hardly be due to confused restoration of type that had fallen out of the press, because of the presence of the final *kaph*. The error proves that Soncino’s *editio princeps* was based on the text of A; see my Introduction, Section 8.1.

so-called median height. The [solar] orbit is thus divided by two straight lines, namely *BG* (which may be produced to *C*[154] on the zodiacal orbit) and *HJ*.[155] *HJ* is distant $^{2}/_{120}$ (? = 1′ rather than 1°: see n. 147) calculated from the circumference of the solar orbit from the line [*DE*] that passes through the centre of the earth and divides the zodiacal orbit into two [equal parts]; it also divides the solar orbit into two parts, but they are not equal. On this line, marked *DE* at the zodiacal orbit, there is marked, on the solar orbit, at its western side, ⟨*D*⟩, and on the east, ⟨*E*⟩,[156] this line being called *XB*. Thus the solar orbit proves to be divided by the zodiacal orbit into two unequal arcs.

One of these arcs is formed on the zodiacal orbit by *EBD* and on the solar orbit by ⟨*HBJ*⟩.[157] This arc constitutes more than half the solar orbit, but precisely half of the zodiacal orbit. It bears six zodiacal signs, viz. from the mid-point in *Pisces* to the mid-point in *Virgo*. The second arc is *DCE* in the zodiacal orbit and ⟨*JGH*⟩[158] in the solar orbit. This arc constitutes less than half the solar orbit, but a complete half of the zodiacal orbit, bearing the signs from the mid-point in *Virgo* to the mid-point in *Pisces*. When the sun passes over the centre of the earth, moving round its orbit, it appears to be passing over point *E* on the zodiacal orbit, that being its point of median height and distance [from the earth]. When it is at *B* as seen from the earth it is at the mid-point of *Gemini*, that being its point of maximum height and apogee. In its progress from *E* to *B* it has apparently passed through three signs only, whilst seemingly travelling a distance greater than the quarter of its own orbit; when it moves round to *D*, it is apparently at point *D* on the zodiacal

---

[154] See critical note: the reading בג (= *BC*) of the editions expresses the same sense, albeit in a confusing way.

[155] Strictly speaking, חוט = *HFJ*, as is clear from what follows.

[156] See critical note. The omission in the editions of ובמזרח ('and in the east') has led to the corruption of ד/*D* after מערב ('west') into ב/*B*; that is impossible, and ה/*E* must be restored; in R, both ד and ב are corrections (continued in Appendix 2).

[157] See critical note. The only possible reading consistent with the foregoing is חבט/*HBJ*, and I therefore emend.

[158] יזב being similarly impossible, I emend to טזב/*JGH* here and in V. 1416 (regarding the use of י, see the next note).

הַשֶּׁמֶשׁ שְׁנֵיהֶם נִקְרָאִים הַגֹּבַהּ הַבֵּינוֹנִי. וְהַגַּלְגַּל נֶחֱלָק בִּשְׁנֵי קַוִּים יְשָׁרִים, הָאֶחָד הוּא קַו ב״ז, וְהַקַּו הַזֶּה הוּא הַנִּמְשָׁךְ עַד ⟨הַג׳⟩[154] שֶׁל גַּלְגַּל הַמַּזָּלוֹת. וְהַקַּו הַשֵּׁנִי הוּא קַו ח״ט,[155] וְהוּא רָחוֹק מִן הַקַּו הָעוֹבֵר עַל נְקֻדַּת הָאָרֶץ כְּשִׁעוּר שְׁנֵי חֲלָקִים מִק״ךְ חֲלָקִים בְּאֹרֶךְ גַּלְגַּל הַשֶּׁמֶשׁ וְקַו הָעוֹבֵר עַל נְקֻדַּת הָאָרֶץ וְחוֹלֵק אֶת־גַּלְגַּל הַמַּזָּלוֹת לִשְׁנַיִם. כְּמוֹ כֵן הוּא חוֹלֵק אֶת־גַּלְגַּל הַשֶּׁמֶשׁ לִשְׁנֵי חֲלָקִים, אֲבָל אֵינָם שָׁוִים, וְהַקַּו הַזֶּה נִקְרָא בְּגַלְגַּל הַמַּזָּלוֹת קַו ד״ה, כָּתוּב עָלָיו בְּגַלְגַּל הַשֶּׁמֶשׁ בְּצַד מַעֲרָב ⟨ד׳ וּבְמִזְרָח ה׳⟩[156] וְנִקְרָא קַו י״ב. נִמְצָא שֶׁגַּלְגַּל הַשֶּׁמֶשׁ נֶחֱלָק עַל יְדֵי קַו הַמַּזָּלוֹת לִשְׁתֵּי קְשָׁתוֹת שֶׁאֵינָם שָׁווֹת.

* * *

הַקֶּשֶׁת הָאַחַת הוּא בְּגַלְגַּל הַמַּזָּלוֹת קֶשֶׁת הב״ד וּבְגַלְגַּל הַשֶּׁמֶשׁ הִיא ⟨חב״ט⟩[157] וְקֶשֶׁת זוֹ יוֹתֵר מִמַּחֲצִית גַּלְגַּל הַשֶּׁמֶשׁ וּמִגַּלְגַּל הַמַּזָּלוֹת מַחֲצִיתוֹ בִּלְבָד. וְהוּא נוֹשֵׂא שִׁשָּׁה מַזָּלוֹת, שֶׁהֵם מֵחֲצִי דָּגִים עַד חֲצִי בְּתוּלָה. הַשֵּׁנִי הִיא בְּגַלְגַּל הַמַּזָּלוֹת קֶשֶׁת דג״ה וּבְגַלְגַּל הַשֶּׁמֶשׁ ⟨חז״ט⟩,[158] וְהַקֶּשֶׁת פָּחוֹת מִמַּחֲצִית גַּלְגַּל הַשֶּׁמֶשׁ וּמִגַּלְגַּל הַמַּזָּלוֹת [ו]מַחֲצִיתוֹ שְׁלֵמָה, וְהוּא נוֹשֵׂא שִׁשָּׁה מַזָּלוֹת, שֶׁהֵם מֵחֲצִי בְּתוּלָה עַד חֲצִי דָּגִים. וּבְעֵת הַשֶּׁמֶשׁ הוֹלֵךְ עַל נְקֻדַּת הָאָרֶץ מְגַלְגֵּל נִרְאֶה עַל הָאָרֶץ כְּאִלּוּ הוֹלֵךְ עַל נְקֻדַּת ה׳ מִגַּלְגַּל הַמַּזָּלוֹת, וְהוּא גָּבְהוֹ וּמֶרְחַקּוֹ הָאֶמְצָעִי, וּכְשֶׁהוּא בִּנְקֻדַּת הַב׳ נִרְאֶה עַל הָאָרֶץ בַּחֲצִי תְּאוֹמִים, שֶׁהוּא

1378 ⟨הג׳⟩] GMR; A *edd.* כה, O$_1$ ב״ג

1386–7 ⟨ד׳ ובמזרח ה׳⟩] (G)MO$_1$R (corrections ד׳, ב׳); ^*edd.*

1390 הקשת האחת] ~G (corrected)

1391 השמש היא] ^O$_1$ **⟨חב״ט⟩**] em.; G הב״ד, M *edd.* בי״ב, O$_1$ כבר, R כ״י״ב

1394–5 דגים . . . בתולה] ~M

1395–1400 השני . . . דגים] ^MO$_1$(?) **השני**] G והקשת השנית

1396 ⟨חז״ט⟩] em.; GR (A?) *edd.* יז״ב

1398 [ו]מחציתו] A *edd.*; GR מחציתו

1401 הארץ מגלגל] AGMR מגלגלו (A ב) כ׳

orbit. On the arc *LBK*[159] it moves round 184° of its orbit in approximately 186¾ days, meanwhile traversing no more than 180° of its own orbit, i.e. one half of its complete circle: so that the [zodiacal] sphere appears to be idling. Conversely, when it moves round the arc ⟨*HGJ*⟩, being 173° of the [solar] orbit, it covers this distance in approximately ⟨178½⟩[160] days, therein compassing the arc ⟨*DCE*⟩[161] of the zodiacal orbit which contains six signs, viz. from the mid-point of *Virgo* to the mid-point of *Pisces*; and in consequence, to an earth-bound observer, it appears to be accelerating.[162]

This process can be understood as follows. When the sun is at his apogee and maximum height he is at point *B* in his orbit, and when moving to the side [i.e. northward] from that point he appears to be passing through [half] the sign *Gemini* and through *Cancer*. When he is at his minimum height and least distance from the earth, he seems to be passing point *G* on his own orbit, and when moving to the side [i.e. southward] from that point he passes through [half] the sign *Sagittarius* and through *Capricorn*. Whilst the sun is in *Gemini*, *Cancer*, or the two signs adjacent on either side, viz. *Taurus* and *Leo*, he is moving through the northern quarter of the zodiacal orbit, and in so doing comes round opposite the parts above the head of those who dwell in the north, warming the air, and this results in heat throughout the northern settlements: but since the sun is in the quarter of his greatest distance from the earth and at his maximum height, the [northern] temperature is not very much higher than normal. When, however, the sun is in *Sagittarius* and *Capricorn*, and the signs adjacent to them on either side, viz. *Scorpio* and

---

[159] כב is meaningless; R reads כבי. כ here cannot indicate the point marked by me י/*K*. (see n. 156). The arc concerned, as is clear from comparison with Abraham bar Ḥayya, *Sepher ṣurath ha'areṣ*, 84 f. (Hebrew), 57 (Latin) (Spanish trans., Vallicrosa, pp. 62 f.), is that from the beginning of Aries, through Cancer, to the beginning of Libra: it consequently passes through ב/*B*. This may suggest that a diagram before R (or before R's archetype) marked ב at the beginning of Aries (105° E) and י at the beginning of Libra (75° W), i.e. at or near the point which, following bar Ḥayya, I have marked as כ/*L*.

[160] See critical note. The reading קה (i.e. numerical symbol = 105) is impossible, and the alternative קעה (= 175) must be a corruption of קעח = 178; 178.5 + 187 (the number given by bar Ḥayya, loc. cit., for the sun's traverse of the other hemisphere) = 365.5. The source of the fractional error (.5 rather than .25) requires further investigation.

[161] See critical note. Zamora's [דג]ח ([*DC*]*H*) is doubtless a misprint.

[162] For R's diagram and its transcription, see Appendix 1, Section 4.

גָּבְהוֹ הַגָּדוֹל וּמֶרְחַקּוֹ הָרָחוֹק. וְנִרְאֶה שֶׁהָלַךְ מִנְּקֻדַּת ב׳ עַד נְקֻדַּת ה׳ שְׁלֹשָׁה מַזָּלוֹת בִּלְבָד, וְהוֹלֵךְ עַל מֶרְחַק גַּלְגַּל יוֹתֵר מִן הָרָבִיעַ, וּכְשֶׁיִּתְנוֹעֵעַ עַל נְקֻדַּת ד׳ נִרְאֶה כְּאִלּוּ הוּא בִּנְקֻדַּת ד׳ מִגַּלְגַּל הַמַּזָּלוֹת. בְּקֶשֶׁת ⟨כב״י⟩[159] מְגַלְגֵּל כְּשִׁעוּר מֵאָה וּשְׁמוֹנִים וְאַרְבַּע חֲלָקִים מֵחֶלְקֵי גַּלְגַּלּוֹ וְהוּא הוֹלֵךְ אוֹתָם בְּקָרוֹב מִקְפ״ז יוֹם חָסֵר רָבִיעַ, וּבְכָל־זֶה אֵינוֹ סוֹבֵב מִגַּלְגַּל הַמַּזָּלוֹת אֶלָּא ק״פ חֲלָקִים שֶׁהֵם מַחֲצִית הַגַּלְגַּל, וְנִרְאֶה הַגַּלְגַּל כְּאִלּוּ הוֹלֵךְ בַּעֲצְלָה. וּבְהֵפֶךְ זֶה שֶׁהוּא הוֹלֵךְ מְגַלְגֵּל קֶשֶׁת ⟨חז״ט⟩ שֶׁהֵם קע״ג חֲלָקִים מֵחֶלְקֵי גַּלְגַּלּוֹ בְּקֵרוּב ⟨מִקע״ח⟩[160] יוֹם וָחֵצִי, וְהוּא הַסּוֹבֵב קֶשֶׁת ⟨דג״ה⟩[161] מִגַּלְגַּל הַמַּזָּלוֹת אֲשֶׁר בָּהּ שִׁשָּׁה מַזָּלוֹת, שֶׁהֵם מֵחֲצִי בְּתוּלָה עַד חֲצִי דָּגִים וְע״כ נִרְאֶה אֶל הָאָרֶץ כְּאִלּוּ הוֹלֵךְ בִּמְרוּצָה.[162]

❧

וְיֵשׁ לָנוּ לְהָבִין בְּמַהֲלָךְ הַזֶּה, כִּי כְּשֶׁהַשֶּׁמֶשׁ בְּגָבְהוֹ הַגָּדוֹל וּמֶרְחַקּוֹ הָרָחוֹק מִן הָאָרֶץ הִיא הַנְּקֻדָּה ב׳ מִגַּלְגַּלּוֹ, וּבְצִדֵּי הַנְּקֻדָּה הַזֹּאת נִרְאֶה הוּא הוֹלֵךְ בְּמַזַּל תְּאוֹמִים וְסַרְטָן, וְכַאֲשֶׁר הוּא בְּגָבְהוֹ הַקָּטֹן וּמֶרְחַקּוֹ הַקָּרוֹב מִן הָאָרֶץ נִרְאֶה הוֹלֵךְ בִּנְקֻדַּת ז׳ מִגַּלְגַּלּוֹ, וּבְצִדֵּי הַנְּקֻדָּה הַזֹּאת הוּא הוֹלֵךְ בְּמַזַּל קֶשֶׁת וּגְדִי. וּכְשֶׁהַשֶּׁמֶשׁ בְּמַזַּל תְּאוֹמִים וְסַרְטָן וּבִשְׁנֵי הַמַּזָּלוֹת הַסְּמוּכִים לָהֶם וְהֵם שׁוֹר וְאַרְיֵה, הוּא הוֹלֵךְ בִּפְאַת צָפוֹן מִגַּלְגַּל הַמַּזָּלוֹת וְסוֹבֵב כְּנֶגֶד רָאשֵׁי שׁוֹכְנֵי צָפוֹן וּמְחַמֵּם הָאֲוִיר, וְנִמְצָא הַחֹם

1407 גלגל] *v*; AGMR*s* גלגלו

1408 וכשיתנועע] A וכשיתנוע, GMR וכשמתנועע **ד׳**] GMR י

1409 המזלות] + אשר הוא חצי בתולה נמצא שהוא הולך בקשת הג״ד (הב״ד GM) אשר מגלגל המזלות AGMO$_2$R **מגלגל**] GM מגלגלו

1410 ⟨כב״י⟩] GMR; *edd.* ב״כ

1410–11 מאה ושמונים וארבע] G מקפ״ד

1416 מגלגל] G מגלגלו **⟨חז״ט⟩**] GM יזב

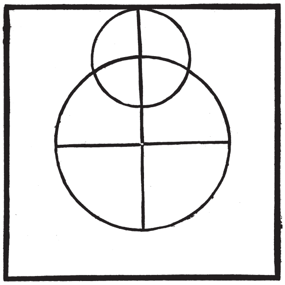
1418 ⟨מקע״ח⟩] R*s*; G מק״ה, *vz* צקעה **הסובב**] G סובב

1419 ⟨דג״ה⟩] GMR*sv*; *z* דג״ח

Aquarius, he is passing through the southern quarter of the zodiacal orbit, moving away from the north. Consequently, it is cold during these days in the northern quarter; and although the cold does indeed grow more and more intense in the north, the sun is nevertheless at his minimum distance from the earth and at his lowest height, and this has some palliative effect on the frigidity. That is why it is possible for human settlement to extend northward as far as 66° [north of the Equator]. However, in the southern quarter the reverse holds good: for when the sun passes through *Sagittarius* and ⟨*Capricorn*⟩[163] and the two signs adjacent to them [*Aquarius* and *Scorpio*], he is near to the parts above the head of those who dwell in the south and heats the air to a great intensity, since he is passing through the arc nearest to the earth (this being the point of his minimum height): and the result is that the temperature is higher in the north as well. But this is also the reason why there is no human settlement more than 16° [south of the Equator].

These sections ring the zodiac's extent,
Wherein has God set for the sun a tent.[h]

[h] Ps. 19:5(4)



This figure shows the lunar orbit: bright
The moon appears, reflecting solar light
צורת גלגל הירח
אשר מאור השמש מאיר וזורח

Now of the moon's course[164] would I speak; the share
Allotted her,[j] a full month's days declare.
'Tis known the moon moves swift, yea, even runs
About the earth, her orbit, like the sun's,
Set east to west: as, compassing, she posts,
They face each other like opposing hosts.[k]
Nathless, her course exceeds his, in some sense
Greater, and being more exalted; hence
It has some vantage,[l] in so many ways
Unlike the sun's, as splendid goblets daze

[j] Cf. Exod. 29:26

[k] Cf. 1 Sam. 17:21

[l] Isa. 15:7

בְּכָל־יִשּׁוּב צָפוֹן. וּמִפְּנֵי כִּי הַשֶּׁמֶשׁ בִּפְאַת מֶרְחַקּוֹ מִן הָאָרֶץ וְגָבְהוֹ הַגָּדוֹל, אֵין הַחֹם נוֹסָף כָּל־כַּךְ עַל מִדָּתוֹ. וּכְשֶׁהַשֶּׁמֶשׁ בְּמַזַּל קֶשֶׁת וּגְדִי וּבִשְׁנֵי הַמַּזָּלוֹת הַסְּמוּכִים לָהֶם וְהֵם עַקְרָב וּדְלִי, הוּא הוֹלֵךְ בִּפְאַת דָּרוֹם מִגַּלְגַּל הַמַּזָּלוֹת וּמִתְרַחֵק מִן הַצָּפוֹן, וְנִמְצָא הַקְּרִירוּת בִּפְאַת צָפוֹן בַּיָּמִים הָהֵם וְאַף עַל פִּי שֶׁהַקֹּר הוּא גָּדוֹל בִּפְאַת צָפוֹן יוֹתֵר וְיוֹתֵר הָיָה מִתְחַזֵּק, אֶלָּא שֶׁהַשֶּׁמֶשׁ מֶרְחַקּוֹ הַקָּרוֹב מִן הָאָרֶץ וְגָבְהוֹ הַקָּטֹן, וְזֶה מוֹנֵעַ קְצַת מִן הַקֹּר. וְעַל זֶה הַצַּד הַיִּשּׁוּב פּוֹשֵׁט בִּפְאַת צָפוֹן עַד מֶרְחַק ס״ו חֲלָקִים, אָמְנָם בִּפְאַת דָּרוֹם הוּא בְּהִפּוּךְ, כִּי כְּשֶׁהַשֶּׁמֶשׁ הוֹלֵךְ בְּמַזַּל קֶשֶׁת ⟨וּגְדִי⟩[163] וּבִשְׁנֵי הַמַּזָּלוֹת הַסְּמוּכִים לָהֶם, הוּא קָרוֹב מֵרָאשֵׁי שׁוֹכְנֵי דָּרוֹם וּמְחַמֵּם אֶת־הָאֲוִיר בְּחָזְקָה מִפְּנֵי שֶׁהוּא הוֹלֵךְ עַל קֶשֶׁת הַקָּרוֹב מִן הָאָרֶץ, וְהוּא מֶרְחַק הַשֶּׁמֶשׁ הַקָּרוֹב וְגָבְהוֹ הַקָּטֹן. עַל כֵּן נִמְצָא הַחֹם יוֹתֵר חָזָק בִּפְאַת צָפוֹן, וְעַל זֶה אֵינוֹ יִשּׁוּב אֶלָּא שִׁשָּׁה עָשָׂר חֲלָקִים בִּלְבָד. אֵלֶּה הֵם מַחְלְקוֹת הַמַּזָּלוֹת וְאוֹפַנֵּיהֶם, וְלַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם.[h]

❧

וְעַתָּה אֲדַבֵּר בְּמַהֲלַךְ הַלְּבָנָה,[164] אֲשֶׁר יְמֵי הַחֹדֶשׁ לָהּ לְמָנָה.[j] דָּבָר יָדוּעַ כִּי תְנוּעַת הַלְּבָנָה קַלָּה, וְהִיא סוֹבֶבֶת בְּשָׁוֶה גַּלְגַּלָּהּ, וְכִדְמוּת מַהֲלַךְ הַשֶּׁמֶשׁ מִמִּזְרָח לְמַעֲרָבוֹ הוֹלֶכֶת, מַעֲרֶכֶת לִקְרַאת מַעֲרֶכֶת.[k] אָמְנָם מַהֲלָכָהּ גָּדוֹל וְנִשָּׂא, עַל־כֵּן יִתְרָה עָשָׂה,[l] כִּי

1443 היה] AGMO$_1$R *edd.*

1448 ⟨וגדי⟩] codd. *s*; *vz* דגים

1456 בהם] M בם

---

[163] See critical note. ודגים (Pisces), the reading of ed. Venice and Zamora, is impossible.

[164] The moon's orbit is discussed by Abraham bar Ḥayya, *Sepher ṣurath ha'areṣ*, 3, 92 f. (Hebrew), 62 f. (Latin) (Spanish trans., Vallicrosa, pp. 65 f.). Ibn Sahula abbreviates, and, in so doing, oversimplifies.

The eyes, each matchless.[m] She her circuit’s end
In nine and twenty days, to which append
Near thirteen hours, will reach. Her journey’s round
Is well known,[n] yet four courses hers compound,[165]
Because it must be said she is controlled:
Two spheres her course to her own orbit hold.
The first, encompassing the earth, must find
Its centre by the earth’s mid-point defined.[166]
The second, though ’tis smaller far, must yet
Prove master of the first, wherein is set
Its centre, placed to let its ring project
Where the circumferences intersect.
Thus, of this second circle, there is some
Portion without the first, whilst part is come
Within the larger one, which coincides
With that whereon rising, descending, rides
The zodiac, which, centred[167] where the world
Its centre finds, at frantic speed is whirled
About it. But the second of these spheres
Is named the orbit circle, for there steers
The moon, upon her course. This sphere, within
Tother’s perimeter and out,[o] will spin
Close geared to it. The greater wheel of these—
The one which with the zodiac’s agrees—
Moving from west to east, makes on its course
The well-known lunar orbit move perforce;[168]
Each day, nearly thirteen degrees[169] it brings
It round, for near[p] the earth this orbit swings.
Meanwhile the moon her orbit’s ring is still
Compassing, her own motion to fulfil.
And when upon the arc beyond the crest
Of that first sphere she lies, then east to west
She seems to compass,[170] on an inverse track
To that which parallels the zodiac,
And races, rising high. Therefore, although
Hers is the saints’ high road,[q] she seems to go
But sluggardly. Howbeit, when she weighs

[m] Esther 1:7
[n] Cf. Ps. 77:20(19)
[o] Gen. 6:14
[p] Exod. 13:17
[q] Prov. 15:19

---

[165] Bar Ḥayya, *Sepher ṣurath ha’areṣ*. 94 (Hebrew), 63 (Latin) (Spanish trans., Vallicrosa, p. 65).

[166] i.e. that orbit styled coincident with the zodiac (ונקרא אופן דומה לאופן המזלות; bar Ḥayya, ibid.).

[167] See critical note. Comparison with V. 1469 confirms the loss of נקודתו by haplography in ed. Venice, whence also in Zamora.

נִבְדָּל מִמַּהֲלַךְ הַשֶּׁמֶשׁ בְּהַרְבֵּה עִנְיָנִים, כֵּלִים מְכֵלִים שׁוֹנִים,[m] כִּי הִיא גוֹמֶרֶת מַהֲלָכָהּ בְּקָרוֹב מִתִּשְׁעָה וְעֶשְׂרִים יוֹם וּשְׁלֹשׁ עֶשְׂרֵה שָׁעוֹת, וְאוֹרְחוֹתֶיהָ נוֹדָעוֹת.[n] וּמַהֲלָכָהּ מֵאַרְבַּע מַהֲלָכִים יְחֻבָּר[165] וּבִשְׁנֵי גַּלְגַּלֵּי מַהֲלָכָהּ יְדֻבָּר. הַגַּלְגַּל א׳ סוֹבֵב הָאָרֶץ בְּעַצְמָהּ וּנְקֻדָּתוֹ נְקֻדַּת הָאֲדָמָה,[166] הַגַּלְגַּל הַשֵּׁנִי הוּא גַּלְגַּל קָטֹן וְעַל הָרִאשׁוֹן מוֹשֵׁל וְשִׁלְטוֹן, מִפְּנֵי אֲשֶׁר נִתְּנָה בְּתוֹכָהּ נְקֻדַּת מַהֲלָכָהּ. נִמְצָא כִּי מַחֲצִיתוֹ חוּץ לַגַּלְגַּל הָרִאשׁוֹן וּמַחֲצִיתוֹ נִתַּן בּוֹ, וַיָּבֹא אֶל קִרְבּוֹ. וְהַגַּלְגַּל ⟨הָרִאשׁוֹן⟩ הוּא הַדּוֹמֶה לְגַלְגַּל הַמַּזָּלוֹת לָרֶדֶת וְלַעֲלוֹת, וְהַגַּלְגַּל הַזֶּה סוֹבֵב בְּמֶרֶץ מִפְּנֵי כִּי ⟨נְקֻדָּתוֹ⟩[167] נְקֻדַּת הָאָרֶץ. וְהַגַּלְגַּל הַשֵּׁנִי יִקָּרֵא גַּלְגַּל הַקָּפָה בְּמַעְגָּלָיו, וְגוּף הַלְּבָנָה הוֹלֵךְ עָלָיו, וְהַגַּלְגַּל הַזֶּה עַל ⟨הַגַּלְגַּל⟩ הַזֶּה נָחוּץ, מִבַּיִת וּמִחוּץ.[o] וְהַגַּלְגַּל הַדּוֹמֶה לְגַלְגַּל הַמַּזָּלוֹת יִתְנוֹעַע מִמַּעֲרָב לְמִזְרָח תְּנוּעָה, וּמוֹלִיךְ עִמּוֹ אֶת־גַּלְגַּל הַקָּפָה יָדוּעַ,[168] וּמַעֲבִיר אוֹתוֹ בְּכָל־יוֹם עַד שְׁלֹשׁ עֶשְׂרֵה מַדְרֵגוֹת[169] מַשֶּׁהוּא, כִּי קָרוֹב הוּא,[p] וְהַלְּבָנָה סוֹבֶבֶת גַּלְגַּל הַקָּפָתָהּ לְמַלְּאוֹת תְּנוּעָתָהּ. וְכַאֲשֶׁר הִיא בְּקֶשֶׁת גַּלְגַּל הַקָּפָתָהּ אֲשֶׁר הִיא חוּץ לַגַּלְגַּל הָרִאשׁוֹן יוֹשֶׁבֶת, כְּאִלּוּ הִיא מִמִּזְרָח לְמַעֲרָב סוֹבֶבֶת,[170] וְהוֹלֶכֶת בְּהֵפֶךְ גַּלְגַּל הַדּוֹמֶה לְגַלְגַּל הַמַּזָּלוֹת בִּמְרוּצָה לַעֲלוֹת. וְעַל כֵּן נִרְאֶה כְּאִלּוּ הִיא הוֹלֶכֶת בְּעַצְלָה אֹרַח יְשָׁרִים סְלֻלָה.[q] וְכַאֲשֶׁר

1474 והגלגל] codd. *s* + הראשון, A הוא גלגל המזלות **הוא**] G(M)O$_1$R + (ה)גלגל

1476 ⟨נקדתו⟩] AGMO$_1$ R*s*, ^*vz*; GMR + היא

1479 ⟨הגלגל⟩] MO$_1$R; A *edd.* גלגל, M + השני

1481–2 הקפה ידוע] A*s* הקפה ידועה, GMR ההקפה הידועה, O$_1$ הקפ׳ הידוע

1489 במרוצה] GM כרוצה, O$_1$ ברוצה

---

[168] Cf. bar Ḥayya, *Sepher ṣurath ha'areṣ*, 95 (Hebrew), 63 (Latin) (Spanish trans., Vallicrosa, p. 66).

[169] For מדרגה = 'degree', see above, n. 143.

[170] Cf. bar Ḥayya, *Sepher ṣurath ha'areṣ*, 110 (Hebrew), 70 (Latin) (Spanish trans., Vallicrosa, p. 70).

[r] Cf. Prov. 4: 26 The path,[r] within the sphere, of her next phase,
And finds her road follows a solid base
Laid through the low ground of the sphere whose face
Is like the zodiac's, she must proceed
[s] Ezek. 1: 9 Where that sphere lists,[s] and seems to gather speed
From motion of the road, and penetrate
Its very thought. So, let me demonstrate
These two spheres of the moon, to clarify,
This figure[171] draw, transparent to the eye,
Of circles that about earth's axis fly.'

❧

[t] Gen. 27: 30 The prince's exposition was complete[t]
With diagrams, all lettered, as is meet
In science of astronomy[172] to show
The movement of the spheres, as round they go
At even speed; their seemingly changed rates
Mere optical illusion modulates,
[u] Lam. 4: 6 No hidden hands are there to interfere.[u]
So, ending, he observed, 'Today, 'tis clear
That this change is inherent in our eyes'
Vision: each revolution even flies,
Held to its orbit—change is but a blight
(As well we know) of our myopic sight.
Planets and heaven's signs perform their work
In honesty, nor their commission shirk
Changing their charge, but joyfully the will
Of Him who did create them they fulfil;[173]
[v] Cf. Gen. 24: 48; Hab. 1: 9 Each one along truth's way directs his face,[v]
Resolved to dedicate his movement's grace
To Him that framed them several, and own
Him sovereign, in glory all alone
[w] Cf. Mishnah, *Yoma* 6: 2 Acknowledged, falling prostrate to their King[w]
[x] Job 38: 7 What time the morning stars together sing[x]

---

[171] The editions here evince a substantial lacuna (see critical note); a translation of the intact text, as found in the manuscripts, may be found in Appendix 2 (it corresponds to R's diagram of the lunar orbit reproduced below, Appendix 1, Section 5). Cf. Abraham bar Ḥayya, *Sepher ṣurath ha'areṣ*, 73 f., 94 (Hebrew), 50 f., 63 (Latin) (Spanish trans., Vallicrosa, pp. 57 f., 65); id., *Sepher ḥeshbon mahalekhoth hakokhabim*, ed. Vallicrosa, 67 f. (Hebrew), 64 (Spanish).

[172] See critical note; תכונה = 'astronomy', תבונה = 'understanding' (capacity to discriminate).

[173] See above, n. 119.

בַּקֶּשֶׁת הַפְּנִימִי תְּפַלֵּס מַעְגָּל[r] אֶל בֵּינוֹת הַגַּלְגַּל, וְכָל־דְּרָכֶיהָ וּשְׁבִילֶיהָ אֶל שֵׁפֶל גַּלְגַּל הַדּוֹמֶה לְגַלְגַּל הַמַּזָּלוֹת יִסָּמֵכוּ, אֶל־עֵבֶר פָּנָיו יֵלֵכוּ.[s] עַל כֵּן תִּדְמֶה כְּאִלּוּ הִיא מְמַהֶרֶת בִּתְנוּעָתָם וְתָבֹא עַד תְּבוּנָתָם. וְהִנְנִי מְצַיֵּר צוּרַת גַּלְגַּלֵּי הַלְּבָנָה מְבֹאֶרֶת לְמַרְאִית הָעַיִן מְצֻיֶּרֶת,[171] וַהֲרֵי לְךָ הַצּוּרָה מְפֻרְסֶמֶת וּגְלוּיָה, וְעַל קַו הַיֹּשֶׁר בְּנוּיָה. וַיְהִי כַּאֲשֶׁר כִּלָּה[t] הַשַּׂר לְבָאֵר דִּבְרֵי הַצּוּרוֹת אֲשֶׁר הֵם בְּחָכְמַת הַתְּ⟨כ⟩וּנָה[172] סְפוּרוֹת, וּבְהַרְאוֹתוֹ מַהֲלַךְ הַגַּלְגַּלִּים אֲשֶׁר בְּשָׁוֶה מִתְגַּלְגְּלִים, וְכִי חִלּוּף הַתְּנוּעָה הֱיוֹתָם לְמַרְאֵה עֵינַיִם, וְלֹא חָלוּ בָּהּ יָדַיִם,[u] וַיֹּאמֶר, הַיּוֹם יָדַעְתְּ[י] כִּי בְּעֶצֶם הַמַּרְאוֹת שִׁנּוּי וּתְמוּרָה, וְהַקָּפָתָ⟨ם⟩ עַל צַד הַיֹּשֶׁר שְׁמוּרָה, וְהַחִלּוּף וְהַשִּׁנּוּי הוּא קֹצֶר רְאִיַּת עֵינֵינוּ, נֶדְעָה בֵּינֵינוּ. וְהַמַּזָּלוֹת וְהַכּוֹכָבִים יְשָׁרִים בְּמַעְבָּדָם, לֹא יְשַׁנּוּ אֶת־תַּפְקִידָם, שָׂשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנֵיהֶם,[173] וּלְדֶרֶךְ הָאֱמֶת מְגַמַּת פְּנֵיהֶם,[v] וְכַוָּנַת כָּל־אֶחָד בִּתְנוּעָתוֹ לְפָאֵר לְיוֹצְרוֹ עַל כְּבוֹד מַלְכוּתוֹ, וּמִשְׁתַּחֲוִים וּמוֹדִים וְאוֹמְרִים[w] בְּרָן־יַחַד כּוֹכְבֵי בֹקֶר,[x] גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ

1492 שפל] GM שביל

1497 מצירת] codd. + transcription from M; remainder not collated except A, whose variants and omissions are marked [ ]: ואצייר בצורה הזאת גלגל אחד [ל]לבנה דומה לגלגל המזלות ואחלק אותו לשנים [בשנים] בקו אחד שיהא עובר [והיא עוברת] עליו ואשים על שתי קצותיו א״ב ועל נקודתו היא נקודת הארץ ג ואצייר גלגל אחד [אחר?] קטן על נקודת א אשר היא על קשת גלגל הראשון ויהיה חצי הגלגל הזה הקטן חוץ לגלגל הדומה לגלגל המזלות [A^] וחציו בתוך הגלגל ואאריך קו א״ב החולק את הגלגל הדומה לגלגל המזלות] עד שיגיע אל [A + גלגל] קשת גלגל הראשונ[ה] וארשום [end of fo. 80v in A: lacuna follows till l. 1758 מטיט ורפש] עליו ד ותהיה נקודת גלגל ההקפה א וארשום על קשתו אשר בתוך הגלגל הדומה לגלגל המזלות ה ובשתי הקצוות אשר הגלגל הדומה עובר עליהם אשים זח ותראה לצורה הזאת נקודת ד אשר היא חוץ מהגלגל הדומה גובה קטן ללבנה ומרחקה קרוב וגלגל ההקפה סובב על הגלגל הזה הסובב אותו על נקודת הא לנוכח נקודת הז ממערב למזרח ועצם הלבנה פעמים היא בנקודת ד אשר הוא הגובה הגדול והמרחק הרחוק ופעמים היא בנקודת ה אשר הגובה הקטן והמרחק הקרוב ונראה בשתי הנקודות האלה כאילו היא בנקודת א בגלגל הדומה לגלגל המזלות והנקודה הזאת היא נקודת סיבוב גלגל ההקפה ובצורה הזאת נוכל להבין אמתי תראה הלבנה כאילו היא הולכת דרך גלגלה הדומה לגלגל המזלות ואימתי תראה כאילו היא הולכת כהפך מהלכו

1498 מפרסמת] GMO$_1$O$_2$R מפורשת **הישר**] GR*sv* היושר

1499–1574 ויהי . . . בנגינותי] G^

1500 הת⟨כ⟩ונה] O$_2$R; M(?)O$_1$R *edd.* התבונה

1503 ויאמר] MO$_1$O$_2$R *edd.*

1504 ידעת[י]] em.; *edd.* ידעתי, MO$_2$R הודעתי, O$_1$ (*sic*) יודעתי **המראות**] O$_1$O$_2$ *edd.*; MR המאורות

1505 והקפת⟨ם⟩] MO$_1$O$_2$; R *edd.* והקפת

Great is the Lord, of praise is He indeed
Worthy, whose greatness must past search recede.[y]
Thus think the Sages,[174] in whose wisdom ought
The soul of men of science find support.

❧

So, mistress, feel not panic nor dismay,
No shameful tragedy shall come thy way,[z]
My oath upon it, mine own curse befall
Me, should I other than destroy them all,[a]
All star-gazers will I eliminate,
Put them to spoil, and leave them desolate,[b]
And all that to their artifices lend
An ear shall, through their counsel, meet their end.[c]
So rest here, mistress. Let this matter gain
Not common knowledge:[d] watch we shall maintain.'[e]
Next day,[f] the prince went up the hill beyond
The town's east[g] wall. His thinking-cap he donned.[h]
Threescore of his most valiant men[j] he chose,
The pick, too, of his captains,[k] to dispose
In ambush, promising that they should reap
A rich reward, if close watch they would keep.[l]
'Stay here',[m] quoth he, 'nor idly gaze abroad,[n]
Each buckled, and prepared to draw his sword.[o]
Should any come, and, with defiant tread,
To challenge halt,[p] forthwith off with his head,
And let his blood's stench waft.[q] Let not your eye
With mercy[r] rest on dupes, neither apply
Yourselves to false gods' worship.'[s] They replied,
'Thus shall we do,[t] sans pity, nor will hide
Apostates.'[u] Then the prince went off, to con
His stratagem yet further: and anon,
As was his wont, to take his seat[v] he went
Back to his hall of audience. He sent
To call the doomed star-gazers, and, meanwhile,
For fifty stalwart burgesses,[175] whose guile
The mob used cheer. Said he, 'For mine affair
Must I, with you, some privy converse[w] share;
Let none know[x] of your coming.' They made haste
To climb the hill,[y] whilst he, as eager, raced
To meet them. 'Welcome, in God's name',[z] said he,

[y] Ps. 145: 3
[z] Isa. 54: 4
[a] Jer. 30: 11
[b] Cf. 2 Chr. 30: 7
[c] Ps. 5: 11(10)
[d] Ruth 3: 14, 18
[e] Cf. Ezek. 38: 7
[f] 1 Sam. 20: 27
[g] Ezek. 11: 23
[h] Cf. Jer. 51: 11
[j] S. of S. 3: 7
[k] Cf. Exod. 14: 7, 15: 4
[l] Ps. 19: 12(11)
[m] Cf. Num. 22: 19
[n] Cf. Exod. 2: 12
[o] S. of S. 3: 8
[p] Cf. 2 Sam. 2: 23, 20: 12
[q] Joel 2: 20
[r] Gen. 45: 20
[s] Lev. 19: 4
[t] Num. 32: 31
[u] Cf. Deut. 13: 9
[v] Cf. 1 Sam. 20: 25
[w] Cf. Judg. 3: 19
[x] Cf. Jer. 38: 24
[y] Cf. Num. 20: 27
[z] Cf. Gen. 24: 31; Isa. 65: 23

אֵין חֵקֶר.[y] זוֹ הִיא דַּעַת חֲכָמִים[174] וְחָכְמָתָם הַנֶּאֱמָנָה אֲשֶׁר נֶפֶשׁ כָּל־מַשְׂכִּיל עָלֶיהָ נִשְׁעָנָה.

❧

וְעַתָּה בִּתִּי, אַל תָּגוּרִי וְאַל־תִּכָּלְמִי כִּי־לֹא תַחְפִּירִי,[z] וּבִשְׁבוּעָה וּבְאָלָה כִּי אֶעֱשֶׂה כָלָה,[a] וַאֲבָעֵר הַהוֹבְרִים מִן הָאֲדָמָה וְאֶתְּנֵם לְבִזָּה וּלְשַׁמָּה,[b] וְכָל־הַשּׁוֹמְעִים דִּבְרֵי תַּחְבּוּלוֹתֵיהֶם יִפְּלוּ מִמֹּעֲצוֹתֵיהֶם.[c] לָכֵן שְׁבִי בִּתִּי וְאַל־יִוָּדַע הַדָּבָר,[d] וְהָיָה לָנוּ לְמִשְׁמָר.[e] וַיְהִי מִמָּחֳרָת[f] וַיַּעַל הַשַּׂר עַל הָהָר אֲשֶׁר מִקֶּדֶם לָעִיר[g] וְאֶת־רוּחַ עֲצָתוֹ הֵעִיר,[h] וַיִּקַּח עִמּוֹ שִׁשִּׁים גִּבֹּרִים[j] מִגִּבֹּרֵי אֲנָשָׁיו, וּמִבְחַר שָׁלִשָׁיו.[k] וַיִּתֵּן אוֹתָם בְּמַאֲרָב, בְּשָׁמְרָם עֵקֶב רָב,[l] וַיֹּאמֶר לָהֶם, שְׁבוּ לָכֶם בָּזֶה[m] וְאַל תִּפְנוּ כֹּה וָכֹה,[n] אִישׁ חַרְבּוֹ עַל־יְרֵכוֹ,[o] וְהָיָה כָּל־הַבָּא אֲלֵיכֶם וְעָמַד,[p] יִהְיֶה נִכְרָת וְנִשְׁמָד, וְכִרְתוּ מִיָּד רֹאשׁוֹ וְעָלָה בָּאְשׁוֹ.[q] וְעֵינְכֶם אַל־תָּחֹס[r] עַל הַכְּסִילִים, וְאַל תִּפְנוּ אֶל־הָאֱלִילִם.[s] וַיֹּאמְרוּ לוֹ, כֵּן נַעֲשֶׂה,[t] לֹא נַחְמֹל וְלֹא נְכַסֶּה.[u] וַיִּתְרַחֵק מֵהֶם לַעֲמֹד בְּמַחֲשָׁבוֹ, וַיֵּשֶׁב כְּפַעַם בְּפַעַם עַל מוֹשָׁבוֹ,[v] וַיִּשְׁלַח בְּעַד הַהוֹבְרִים הָאֻמְלָלִים, וַחֲמִשִּׁים אִישׁ[175] מִגִּבּוֹרֵי הָעִיר הַנֶּחְמָדִים בִּנְכָלִים, וַיֹּאמֶר, דְּבַר סֵתֶר לִי לָכֶם,[w] אִישׁ אַל יֵדַע[x] בְּבוֹאֲכֶם. וַיְמַהֲרוּ וַיַּעֲלוּ אֶל הָהָר,[y] וְהוּא לִקְרָאתָם מִהָר, וַיֹּאמֶר, בּוֹאוּ בְּרוּכֵי ה׳,[z] אֲצִילֵי עַמִּי

1534 בעד] O_1O_2 + חמשה

1539 ברוכי] MO_2Rz; ברוכים O_1*sv*

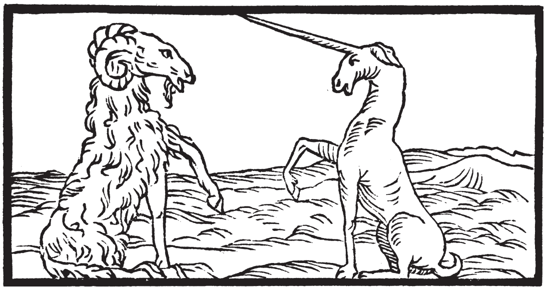
---

[174] חכמים (‘wise men’) is probably not intended here to refer generally to experts in astronomy, but rather nods in the direction of the talmudic sages, some of whom possessed considerable knowledge of the subject (cf. above, n. 138) (continued in Appendix 2).

[175] i.e. those whom the astrologers had induced to make common cause with them, V. 836–79.

'My people's leaders, men whose eld by me
Is honoured: come, let us in conclave meet
And, riddling, with fables render sweet[a]
Our business. Lead on, down this avenue
Of trees, I and my sons right after you
Will follow, hotfoot.' Thus it was that they
Came to the place he said,[b] nor did betray
Alarm, none on his guard: whereupon those
Soldiers whose guile was all their valour, rose
And cut off all their heads.[c] The prince then brought
Yet fifty more, who killed, and havoc wrought,[d]
Till none were left[e] who, credulous, did hold
To folly by astrologers foretold:
For he, with soft speech,[f] each one overbore,
Then, slaying, purged him, like the one before.[g]
He came upon the city unaware,
And put to death all men-folk living there[h]—
All, that is, save his concubine's old sire
Whom he remembered, sparing his entire
Kin, also all of those that man esteemed
His loyal[j] friends—thenceforth, 'twas they were deemed
The city's magnates,[k] honoured, dignified
With rank, and their descendants multiplied:[l]
But those who, mutinous, had spread the word
Against their liege,[m] and insurrection stirred,
Proceeding, naught save punishment incurred.[n]

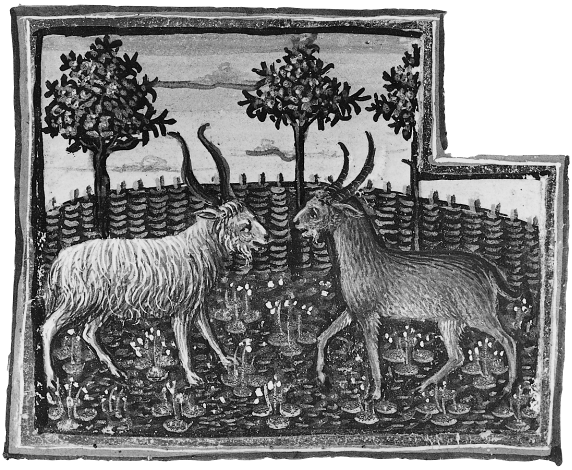
[a] Cf. Ps. 55: 15(14)
[b] Gen. 22: 9
[c] Cf. 1 Sam. 31: 9
[d] Cf. Esther 9: 24
[e] Josh. 8: 24
[f] Cf. Prov. 25: 15
[g] Lev. 9: 15
[h] Cf. Gen. 34: 25
[j] Cf. 1 Sam. 22: 14
[k] Gen. 47: 27
[l] Gen. 47: 27
[m] Cf. Deut. 13: 6
[n] Prov. 22: 3



The Ibex here applauds, as passing well
Spoken, the thoughts expressed by the Gazelle

This fable—'tis naught else—did I indite
(Said the Gazelle) in order that I might

וּזְקֵנָי, וְנַמְתִּיק יַחַד סוֹדוֹת,[a] מְשָׁלִים וְחִידוֹת, בֹּאוּ לְפָנַי בֵּין הָעֵצִים וַאֲנִי וּבָנַי אַחֲרֵיכֶם רָצִים. וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר,[b] וְאִישׁ מֵהֶם לֹא נִשְׁמַר, וַיָּקוּמוּ הַגִּבּוֹרִים בִּנְכְלֵיהֶם וַיִּכְרְתוּ אֶת־רֹאשָׁם[c] מֵעֲלֵיהֶם. וַיִּשְׁלַח בְּעַד חֲמִשִּׁים אֲחֵרִים לְאַבְּדָם וּלְהֻמָּם,[d] וְכֵן עָשָׂה לְכָל־הַמַּאֲמִינִים בְּסִכְלוּת הַהוֹבְרִים עַד־תֻּמָּם,[e] כִּי דִבֶּר עַל כָּל־אִישׁ מֵהֶם רֹךְ לָשׁוֹן,[f] וַיִּשְׁחָטֵהוּ וַיְחַטְּאֵהוּ כָּרִאשׁוֹן.[g] וַיָּבֹא אֶל הָעִיר בֶּטַח וַיַּהֲרֹג כָּל־זָכָר,[h] לְבַד חוֹתְנוֹ הַזָּקֵן זָכָר, וַיִּמָּלֵט הוּא וְכָל־בְּנֵי מִשְׁפַּחְתּוֹ וְכָל־הַסָּרִים לְמִשְׁמַעְתּוֹ,[j] וַיֵּאָחֲזוּ[k] בָּעִיר בְּמַעֲלוֹת הַכָּבוֹד וְהַהוֹד, וַיִּפְרוּ וַיִּרְבּוּ מְאֹד.[l] וְהַדּוֹבְרִים סָרָה[m] עַל אֲדוֹנֵיהֶם וְרָעָה רָחְשׁוּ עָבְרוּ וְנֶעֱנָשׁוּ.[n]



צורת האקו מברך רעיוניו והעופר מדבר ענייניו

וְנָשָׂאתִי אֵלֶיךָ זֶה הַמָּשָׁל לְאַמֵּץ לֵב נִרְפֶּה וְנִכְשָׁל, וּלְעוֹרֵר כָּל־מַשְׂכִּיל פַּעַם וּפַעֲמַיִם,

1540 יחד] MO_1O_2R *edd.*; MT יחדו

1548 רך] O_1O_2; MR רוך, MT לשון רכה

Encourage those who stumble, faint of heart,
And stir all those of intellect to start
Debate, time and again, with such as gaze
On stars, and chequered charts o'er heaven's blaze
Would spread,[o] till, worsted, they must blench with
shame."[p]
"This day", replied the Ibex, "dost thou name
God thy liege-lord,[q] and therein dost ensure
Redemption, which shall for our souls procure
Tranquillity.[r] This long discourse of thine
Depicts philosophy sublime, divine,
And, for that reason, do the Covenant
And Law, which is our hereditament,[176]
Enjoin that we, always in this sincere,
God's glorious, tremendous Name revere.[s]
Thy words, tremendous in themselves, have made
Me understand today the truth conveyed
In prophet's visions, that each sphere derives
Its motion from the will of God, which drives.
Though stars can cause nor good nor harm, there is
Purpose in all their motion's certainties
As they, upon their orbits, circulate:
Pure, formless essence they would emulate,
Essence of all beloved, which in the band
Of holy ones[t] assumes its rightful stand—
Intelligence,[177] God's remnant[u] to protect
As angel of the covenant[v] elect.
Therefore, 'tis right that man, though he may dare
Essay great feats of strength, should ever care
To fear God, all his days.[w] And so, I ask
That He may cleanse my soul for every task
Within my power, letting me march along
The high road, tuning to the lute my song."[x]

❧

"O brother Ibex", the Gazelle replied,
"Truly what thou dost say is justified
And thou, thy wisdom firmly grasped, dost make
Thine insight tread the straight path.[178] Let me take

[o] Cf. Isa. 47:13
[p] Cf. Ps. 35:26
[q] Deut. 26:17
[r] Cf. Jer. 6:16
[s] Deut. 28:58
[t] Ps. 89:8(7)
[u] Cf. Jer. 31:6(7)
[v] Mal. 3:1
[w] Cf. Deut. 6:24
[x] Hab. 3:19

---

[176] Alluding to the words in the second benediction of the post-prandial grace beginning *nodeh lekha*, in its Sephardi form; Gaster, *Book of Prayer*, i. 60.

לְמַעַן יַחְפְּרוּ וְיֵבֹשׁוּ[p] הַחוֹזִים בַּכּוֹכָבִים הֹבְרֵי שָׁמַיִם.[o] וַיֹּאמֶר הָאַקּוֹ, אֶת־ה׳ הֶאֱמַרְתָּ הַיּוֹם,[q] וַהֲכִינוֹתָ לְנַפְשֵׁנוּ מַרְגּוֹעַ[r] וּפִדְיוֹם, וְהֶאֱרַכְתָּ לְדַבֵּר בִּדְבַר הַחָכְמָה הַגְּדוֹלָה וְהָרָמָה, וְעַל כֵּן נָחַלְנוּ בְּרִית וְתוֹרָה[176] לְיִרְאָה אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא.[s] וְהַיּוֹם הֲבִינוֹתִי מֵאִמְרָתְךָ הַנּוֹרָאָה דִּבְרֵי מַחֲזֶה וּנְבוּאָה, כִּי הַגַּלְגַּלִּים בְּחֵפֶץ הַשֵּׁם מִתְנוֹעֲעִים וְהַכּוֹכָבִים אֵינָם מְטִיבִים וְאֵינָם מְרֵעִים, וְיֵשׁ לָהֶם בִּתְנוּעָתָם כַּוָּנָה וּבִתְקוּפָתָם הַנֶּאֱמָנָה. וְהַכַּוָּנָה הַהִיא לְהִדָּמוֹת אֶל הָעֶצֶם הַפָּשׁוּט וְהַנֶּחְמָד אֲשֶׁר בְּסוֹד־קְדֹשִׁים[t] עָמָד, וְהוּא הַשֵּׂכֶל[177] אֲשֶׁר הוּשַׂם לִשְׁאֵרִית,[u] מַלְאַךְ הַבְּרִית.[v] עַל כֵּן רָאוּי לְאָדָם לְהִזָּהֵר בְּמַעֲשָׂיו הָעֲצוּמִים, לְיִרְאָה אֶת־הַשֵּׁם אֱלֹהִים לְטוֹב לוֹ כָּל־הַיָּמִים,[w] כִּי יְזַכֶּה נַפְשִׁי וְכֹחוֹתַי, עַל בָּמוֹתַי יַדְרִכֵנִי לַמְנַצֵּחַ בִּנְגִינוֹתָי.[x]

⁂

וַיֹּאמֶר הָעֹפֶר, צָדַקְתָּ אָחִי הָאַקּוֹ בְּחָכְמָתֶךָ, וְהֶחֱזַקְתָּ ⟨בְּאַשֶּׁרְךָ⟩[178] תְּבוּנָתֶךָ. וְעַתָּה, לֵךְ

1562 את] ^*sv*

1564 השם] ^O_1R

1572 אלהים] *sv* (אלדי); MT אלהינו, M י״ה אלהיו, O_1O_2 י׳י, R אלהיו (?)

1573 הימים] O_2 + ועתה הנני בוזה את העולם השפל והגוף החשוך והאפל ואדביק בסוד עליון מחשבות אל **וכחותי**] O_2 + הטובות ויחלק ליראיו טוב הצפון במנות ו[אל]

1576 והחזקת] ^M; GO_1O_2R וחזקת **⟨באשרך⟩**] *s*; M ביישרך, GO_1O_2R ביושרך, *z* במעזי **לך**] MT + נא

---

[177] The most likely source for this statement is Maimonides, *Guide*, ii. 10–11, especially 10, Hebrew translation: סבות כל תנועה גלגלית ארבעה . . . כדוריתו ונפשו ושכלו . . . והשכל הנבדל אשר הוא חשוקו (‘there are four causes of the motion of every sphere . . . its spherical shape, its soul, *its intellect* . . . and the separate[d] intellect, which is *its beloved*’; Friedländer, p. 165; Pines and Strauss, p. 271). Ibn Sahula’s words (V. 1568–9) להדמות . . . והנחמד . . . והוא השכל seem to echo the words emphasised here.

[178] See critical note. There seems to be no authority for Zamora’s reading במעזי (‘through the fortresses of’).

[y] Num. 23: 27 Thee to another place[y]—its choice, I wage,
Thou wilt find splendid: there will we engage
In study of the Law, and thus achieve
Enlightenment,[179] and all things worldly leave
[z] Cf. Lev. 19: 4 Behind us, nor on false gods set our gaze,[z]
But rather our Creator's glory praise;
Perchance will our ascent lead us to where
We come within His sacred borders, there
To feast upon divine delights our view
[a] Ps. 27: 4 And in His temple courts[a] our souls renew."
So, boon companions, they arose, and went
Glowing with spiritual glory lent
By Him they owned their Lord, seeking amain
Ascent in their soul's pilgrimage to gain.
They reached the promised land, and made their way
[b] Num. 13: 22 Up through the south to Hebron,[b] there to stay
[c] Cf. Isa. 32: 18 Happy to find so sure a dwelling-place.[c]
Whilst one would con his law-books, one would trace
Their source in Scripture—each of them, in turn
Teacher and taught, together they would learn:
Whilst one on practice ruled with more and more
Authority, the other's law and lore
Showed insight e'er more subtle, wisdom grown
[d] Cf. Eccles. 2: 13 More apt, its vantage[d] in its training shown.
[e] Job 36: 11 Thus, pleasant days they spent, and years consumed[e]
[f] S. of S. 8: 14 On hills with spice of scholarship perfumed.[f]

❧

Apprised of this, a poet, by his art,
Pointed the moral thus, to stir the heart:

Thou, earthborn, who yet tall dost stand,
Ire, hatred, envy—these reject;
Schooled by God's Book, discern how grand
The glory of the intellect.
Strife the Gazelle and Ibex banned,
Jealousy, too—from these deflect,
With pure heart, deeds that reason planned
Essay, and so success expect:
From violent temper check thy hand—
[g] Deut. 14: 23 *Thus trained, thy reverence*[g] *reflect.'*

וְאֶקָּחֲךָ אֶל־מָקוֹם אַחֵר[y] אֲשֶׁר תִּהְיֶה בְּהוֹדוֹ בּוֹחֵר, וְנִתְעַסֵּק בְּדִבְרֵי תּוֹרָה וְנִזְכֶּה אֶל הָאוֹרָה,[179] וְנִתְרַחֵק מִן הַשְּׁפָלִים וְלֹא נִפְנֶה אֶל הָאֱלִילִם,[z] וּנְסַפֵּר כְּבוֹד יוֹצְרֵנוּ וּמַהֲלָלוֹ, אוּלַי נַעֲלֶה דֶּרֶךְ גְּבוּלוֹ לַחֲזוֹת בְּנֹעַם־ה׳ וּלְבַקֵּר בְּהֵיכָלוֹ.[a] וַיָּקוּמוּ מִשָּׁם וַיֵּלְכוּ מִשָּׁם שְׁנֵיהֶם חֲבֵרִים, בְּהוֹד קוֹנָם מִתְפָּאֲרִים, וַיְבַקְשׁוּ לְנַפְשָׁם מַעֲלָה וְיִתְרוֹן, וַיַּעֲלוּ בַנֶּגֶב וַיָּבֹאוּ עַד־חֶבְרוֹן,[b] וַיִּהְיוּ שָׂשִׂים וּשְׂמֵחִים מִשְׁכְּנוֹת מִבְטָחִים,[c] זֶה שׁוֹנֶה וְזֶה קוֹרֵא, זֶה לוֹמֵד וְזֶה מוֹרֶה, זֶה יַרְבֶּה בְּמַעֲלָלוֹ עָצְמָה וְזֶה יוֹסִיף בִּתְבוּנָתוֹ עָרְמָה וְיִתְרוֹן הַכְשֵׁר חָכְמָה.[d] וַיְכַלּוּ יְמֵיהֶם בַּטּוֹב וּשְׁנוֹתָם בַּנְּעִימִים[e] עַל הָרֵי בְשָׂמִים.[f] וְעַל זֶה אָמַר הַמְּשׁוֹרֵר, לְהָעִיר לֵב וּלְעוֹרֵר:

⏑ – – ⏑ – – ⏑ – – ⏑ – –
יְ⟨צוּ⟩ר הָאֲדָמָה   זְקוּף גּוּף וְקוֹמָה
נְטוֹשׁ אַף וְחֵמָה   וְתַחְרוּת וְשִׂנְאָה,

לְמוֹד הוֹד וְשֶׁפֶר   תְּבוּנָה וְסֵפֶר
כְּאַקּוֹ וְעֹפֶר   עֲזוֹב רִיב וְקִנְאָה.

וְתַשְׂכִּיל וְתַעַשׂ   טְהוֹר לֵב וּמַעַשׂ
עֲזוֹב שׁוֹד וְכַעַס   וְתִלְמַד לְיִרְאָה.[g]

1582 משם 2°] M; ∧GO_1O_2R

1589 ויכלו] *s*; MT יכלו, codd. *v* ויבלו **ושנותם**] *v*; MT ושניהם, R ושנותיה׳, *s* ושנות

1591 לב] $G(O_2+?)$ כל איש

1592 י⟨צו⟩ר] em.; codd. יציר, *edd.* יגור **גוף**] *s* קוף

1593 למוד] O_1 למד **כאקו**] *v* באקו

1594 טהור] GR*s* טהר, M טהרו **עזוב**] *v* עזור, GO_1O_2R בסוד, M בסוד שיח

---

[179] This echoes a concluding phrase in the morning benediction on the creation of light (*yoṣer*, see above, n. 119), found in the Ashkenazi recension of the liturgy, but not in the current Sephardi form (continued in Appendix 2).

Now when the Cynic heard,[h] he was afraid.
Quoth he, 'Echoes of awe[j] this song pervade',
And fell down, prostrate.[k] Then his palms he spread
Upturned:[l] 'No more can I sustain',[m] he said,
'Mine was a foolish act,[n] to try to fling
Aspersions heavenward,[o] and did but bring
My soul to trespass,[p] when the Moralist,
This prince among men, thought fit to insist
On harsh words[q] to confute the foolishness
Fond fancy yields. My error I confess,
And so recant; my hatred I proclaim
For falsehood's ways.'[r] His fellow-cynics came:
They, too, before the Moralist bowed low,
Saying, 'Your slaves are we.[s] Today, we know
Our shame,[t] that a sham heritage was theirs
Our sires received,[u] and passed to us as heirs.
Pray, now, forgive your brothers' fault,[v] and down
In the sea's depths cast[w] their offence to drown,
And, if your heart your reason's arm did bare,[x]
Think of war's scars, from further fight forbear,[y]
For we, from this day forth, rejoice to learn
Of praise accorded you, and so return
To you,[z] as to a fortress that extends
Your own repute's protection[a] to your friends:
Let God 'twixt us be witness, all that you
Shall say—your slightest word—that will we do.'[b]

* * *

The Moralist could see their penitence
Was genuine[c]—as forceful and intense
In its avowal, as its grace implied
Their spiritual stature.[d] He replied:
'Those ill-considered thoughts of yours I here
And now forgive, lending a willing ear
To words your understanding makes sincere;
Finding in them atonement's[e] odour, fair
As ever myrrh[f] did render sweet the air.
For whoso from his sin repentant turns
Rueful away, and, in confession, spurns
Relapse, he shall in mercy be received.[g]
Do ye, therefore, with me abide, relieved

[h] Gen. 29: 13
[j] Gen. 28: 17
[k] Num. 22: 31
[l] Exod. 9: 33
[m] Isa. 1: 14
[n] Cf. Gen. 31: 28
[o] BT *Berakhoth* 31*b*
[p] Cf. Lev. 5: 21(6: 2)
[q] Cf. Gen. 42: 30
[r] Cf. Ps. 119: 104
[s] Cf. Gen. 50: 18
[t] Cf. Ps. 69: 20(19)
[u] Jer. 16: 19
[v] Gen. 50: 17
[w] Mic. 7: 19
[x] Cf. Isa. 52: 10
[y] Job 40: 32(41: 8)
[z] Cf. Judg. 11: 2
[a] Cf. Ps. 91: 2
[b] Judg. 11: 10
[c] Jonah 3: 10
[d] Cf. Job 41: 4(12)
[e] Job 33: 24
[f] S. of S. 1: 14
[g] Prov. 28: 13; BT *Ta'anith* 16*a*

וַיְהִי כִשְׁמֹעַ[h] הַמַּקְשֶׁה אֶת־דִּבְרֵי הַשִּׁירָה
וַיִּירָא וַיֹּאמֶר, מַה־נּוֹרָא.[j] וַיִּקֹּד וַיִּשְׁתַּחוּ
לְאַפָּיו[k] וַיִּפְרֹשׂ כַּפָּיו,[l] וַיֹּאמֶר, נִלְאֵיתִי נְשֹׂא,[m]
הִסְכַּלְתִּי עֲשׂוֹ,[n] כִּי הֵטַחְתִּי דְּבָרִים כְּלַפֵּי
מַעֲלָה[o] וְנַפְשִׁי מַעַל מָעֲלָה,[p] בְּדַבֵּר נְגִיד
הַמְּחַבֵּר קָשׁוֹת[q] לְחֵפֶץ הַסִּכְלוּת דְּרוּשׁוֹת.
וְהִנֵּה שַׁבְתִּי וְהוֹדֵיתִי, וְכָל־אֹרַח שֶׁקֶר
שָׂנֵאתִי.[r] וַיֵּלְכוּ גַּם אֶחָיו הַמּוֹרְדִים, וַיִּפְּלוּ
לְפָנָיו וַיֹּאמְרוּ הִנֶּנּוּ לְךָ לַעֲבָדִים,[s] וְהַיּוֹם
יָדַעְנוּ בָּשְׁתֵּנוּ וּכְלִמָּתֵנוּ,[t] כִּי שֶׁקֶר נָחֲלוּ
אֲבוֹתֵינוּ,[u] וְעַתָּה שָׂא נָא [ל]פֶּשַׁע אַחֶיךָ
וְחַטָּאתָם,[v] וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם[w] כָּל־
אַשְׁמָתָם, וְאִם זְרוֹעַ תְּבוּנָתְךָ לִבְּךָ חִשַּׂף[x] זְכֹר
מִלְחָמָה (ו)אַל תּוֹסַף.[y] כִּי הַיּוֹם שָׂמַחְנוּ
בְּמַהֲלָלֶיךָ, לָכֵן שַׁבְנוּ אֵלֶיךָ,[z] בִּהְיוֹתְךָ
לַחֲבֵרֶיךָ מְצוּדָה וּמַחֲסֶה,[a] הַשֵּׁם יִהְיֶה שֹׁמֵעַ
בֵּינוֹתֵינוּ אִם־לֹא כִּדְבָרְךָ כֵּן נַעֲשֶׂה.[b]

* * *

וַיַּרְא הַמְּחַבֵּר כִּי־שָׁבוּ מִדַּרְכָּם[c] וּדְבַר גְּבוּרוֹת
וְחִין עֶרְכָּם,[d] וַיֹּאמֶר, הִנֵּה נָשָׂאתִי
מַחְשְׁבוֹתֵיכֶם, אַאֲזִין אֶת־תְּבוּנַתְכֶם, וְהִנֵּה
מָצָאתִי כֹפֶר,[e] אֶשְׁכֹּל הַכֹּפֶר.[f] כִּי כָל־שָׁב
מֵעֲוֹנוֹ וּמִתְנֶחָם ⟨וּמוֹדֶה⟩ וְעֹזֵב יְרֻחָם.[g]
וְאַתֶּם שֻׁבוּ אִתִּי אַל־תִּירָאוּ,[h] רִגְזוּ וְאַל

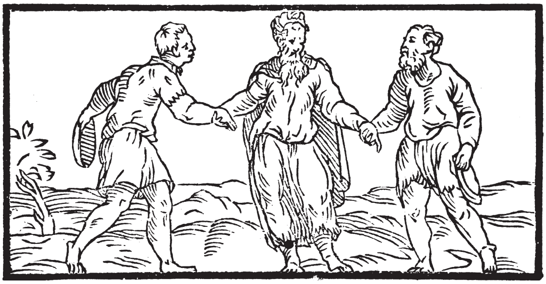
1598 עשו] MT; codd. *edd.* עשה

1605 [ל]פשע] *edd.*; MT codd. פשע

1608 (ו)אל] *edd.*; MT GMO_1O_2 אל, R אך

1616 ⟨ומודה⟩] MT codd.; *edd.* מודה

[h] Gen. 50: 19
Of cause for fear:[h] in recollection, quake
And sin no more, but on your couches take
[j] Ps. 4: 5
[k] Job 21: 2
Your hearts to task[j]—so consolation find.[k]
[l] Gen. 45: 4
And now, draw near to me,[l] as like in mind,
Come whither I shall lead, and know release
[m] Ps. 37: 11
Revelling in the rich delights of peace.'[m]



Greetings of peace the Moralist extends
[†] Isa. 57: 19
To all, both far and near,[†] henceforth his friends

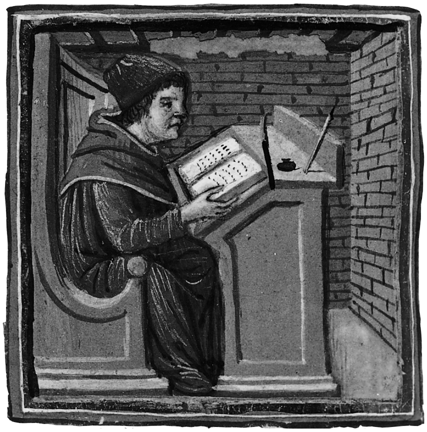
[n] 2 Kgs. 4: 25
The Man of God[180] had seen[n] each wondrous act
Of valour with which Isaac,[181] when attacked,
Had rallied to morality's defence
Against those who would truss his relevance,
[o] Cf. Lam. 1: 14
By taking on the yoke[o] of tales in rhyme,
Nor spared his soul[182] from contumely each time
The five had scorned him: rather, for each word
They uttered, he, to counter them, preferred
Clear proofs, past refutation, in the end
Converting them, chastened, their way to wend
[p] Prov. 15: 19
Back to the path of truth, thenceforth[p] to tread
[q] Cf. Gen. 20: 16; Isa. 57: 2
The right road, marching always straight ahead.[q,183]
And so, in praise of all that he had done,
This adage he adduced: '*Whoso has won*
The public's heart to virtue, never can
[r] Mishnah, *ʾAboth* 5: 18
Himself occasion sin.'[r] And he began
To ask him, 'Make me understand, what guide
[s] Cf. Ps. 57: 8(7)
Holds thy heart on its course, so steadfast[s] tied?

---

[180] This character, who appeared in Ibn Sahula's Preface (ll. 151 f.), is reintroduced at the close of the book, for the sake of symmetry.

[181] Isaac [Ibn Sahula] is here implicitly identified with the anonymous hero of his stories' framework, stated by him in his Introduction (ll. 71, 85 f.) to be a fictional old man, i.e. the מחבר ('author', rendered here as 'Moralist') (continued in Appendix 2).

תֶּחֱטָאוּ, אִמְרוּ בִלְבַבְכֶם עַל־מִשְׁכַּבְכֶם[j] וּתְהִי[ה]־זֹאת תַּנְחוּמֹ⟨תֵי⟩כֶם.[k] וְעַתָּה, גְּשׁוּ־נָא אֵלַי[l] וּבוֹאוּ עַד הֲלוֹם, וְ⟨הִ⟩תְעַנְּגוּ עַל־רֹב [ה]שָׁלוֹם.[m]



צורת המחבר נושא שלום לרוב   לרחוק ולקרוב[†]

וַיְהִי כִּרְאוֹת[n] אִישׁ הָאֱלֹהִים[180] אֶת־הַנִּפְלָאוֹת הַגְּדוֹלוֹת וְהַנּוֹרָאוֹת אֲשֶׁר עָשָׂה יִצְחָק[181] הַנֶּעֱקָד, אֲשֶׁר עֹל הַמְּלִיצָה נִשְׂקָד,[o] וְאֶת־אֲשֶׁר לֹא נָשָׂא נַפְשׁוֹ[182] לִכְלִמָּה וּבוּשָׁה מִפְּנֵי גַּעֲרַת חֲמִשָּׁה, וְאֶת־אֲשֶׁר עָרַךְ לְנֶגְדָּם מִלָּה כְּנֶגֶד מִלָּה תּוֹכַחַת מְגֻלָּה, עַד אֲשֶׁר הֱשִׁיבוּם אֶל דֶּרֶךְ הַיֹּשֶׁר בֶּאֱמֶת וּבְכֹשֶׁר, וּמֵהַיּוֹם וָהָלְאָה אֹרַח יְשָׁרִים[p] אָרְחוּ אֵת כֹּל וְנֹכָחוּ,[q,183] וַיּוֹדֶה וַיֹּאמֶר לְטוּב מַעְבָּדוֹ, כָּל־הַמְזַכֶּה אֶת־הָרַבִּים אֵין חֵטְא בָּא עַל יָדוֹ.[r] וַיִּשְׁאַל לוֹ לֵאמֹר, הַעֲמִידֵנִי עַל נְכוֹן לִבְּךָ[s] וּמַהֲלָכֶיךָ, הוֹדִיעֵנִי נָא אֶת־דְּרָכֶךָ וְאֵדָעֲךָ

1619 ותהי[ה]] *vz*; MT codd. *s* ותהי **תנחומ⟨תי⟩כם**] MT codd.; *edd.* תנחומכם

1620 ו⟨ה⟩תענגו] MT O_1O_2*s*; GMR*z* ותתענגו, *v* ותענגו

1621 [ה]שלום] *edd.*; MT codd. שלום

1623 הנפלאות] O_1 *edd.*; GMO_2R הפלאות

1629 ומהיום] GMR + ההוא

---

[182] אשר לא נשא נפשו לכלמה is rendered difficult by the inclusion of a negative (doubtless through attraction of Ps. 24: 4); the context clearly requires a statement that he had indeed exposed his dignity to disrespect from the series of cynical opponents (continued in Appendix 2).

[183] So Saʿadyah's interpretation at Gen. 20: 16, rejected ad loc. by Ibn Ezra.

Pray, let me, through thy ways, know thee, thus best
Thy goodwill earning,[t] thine insight to test.'[u]

* * *

'Nay', answered Isaac, 'mine insight is mean.
My thoughts, such as they are, have testing seen
In trouble's crucible:[v] my years amount
To thirty-seven,[184] yet in them I count
No days come pat to purpose[w] that I planned,
For I am flotsam, exiled from my land,
Indigent, scorned,[x] and friendless—naught I say
Is heard, and no one throws a word my way.
I must have perished, shuddering, unless
The Lord had been with me[y] through all my stress.
Through listening, I learned some scraps[z] from here
And there of healing skills, that make me cheer
With gratitude,[a] since that[b] has proved my lot,
And all my days of vanity[c] has got
Me livelihood. And now, my lord, displayed
Before you lies my way of life, and trade:
That I the better may therewith sustain
My spiritual being,[d] prithee deign
To teach the principles that underlie
This art of mine, which all those who comply
With her directions, recognise. Instil
In me, part of your spirit;[e] let there spill
Something of your renown upon my skill.'

* * *

The holy man rejoined: 'What those of old
In medicine of prime import did hold,
In chapters three I shall to thee convey;
Providing thus a refuge and mainstay[f]
So that success may crown each enterprise
Thou undertakest,[g] with me in this wise
The model for thy words, which, free from smear
Of error, full of wisdom, shall appear
The paragon of beauty.[h] I propose
That with these final words, the gate we close.[185]

* * *

[t] Exod. 33:13
[u] Cf. Jer. 11:20
[v] Cf. Isa. 48:10
[w] Cf. Ps. 111:2
[x] 1 Sam. 18:23
[y] Cf. Ps. 124:1
[z] Isa. 16:14
[a] Zech. 4:7
[b] Num. 31:16
[c] Cf. Eccles. 7:15
[d] Isa. 38:16
[e] Cf. Num. 11:17
[f] Cf. Ps. 91:2
[g] 1 Kgs. 2:3
[h] Cf. Lam 2:15

לְמַעַן אֶמְצָא־חֵן,[t] וְאֶהְיֶה לֵב תְּבוּנָתְ⟨ךָ⟩ בּוֹחֵן.[u]

❧

וַיַּעַן יִצְחָק וַיֹּאמֶר, הֲלֹא אָנֹכִי דַּל הַתְּבוּנוֹת וּבְכוּר הַצָּרוֹת[v] מַחְשְׁבוֹתַי בְּחוּנוֹת, וּשְׁנוֹתַי שֶׁבַע וּשְׁלֹשִׁים,[184] וְיָמַי לְחֶפְצִי אֵינָם דְּרוּשִׁים,[w] בִּהְיוֹתִי מְטֻלְטָל וְגוֹלֶה, וְרָשׁ וְנִקְלֶה,[x] וְאֵין רֵעַ וְאֵין חָבֵר וְאֵין שׁוֹמֵעַ וְאֵין דּוֹבֵר, כִּמְעַט אָבַדְתִּי בְּחִילִי לוּלֵי ה׳ שֶׁהָיָה לִי.[y] וָאֶשְׁמַע מְעַט מִזְעָר[z] בִּמְלֶאכֶת הָרְפוּאוֹת, חֵן חֵן תְּשֻׁאוֹת,[a] וְהֵן הֵנָּה[b] מְלַאכְתִּי וְגוֹרָלִי כָּל־יְמֵי ⟨הֶ⟩בְלִי,[c] וְעַתָּה אֲדֹנִי, לְנֶגְדְּךָ דַּרְכִּי וְאָרְחִי, וּלְכַלְכֵּל בָּהֶן חַיֵּי רוּחִי[d] הוֹדִיעֵנִי בַּמְּלָאכָה הַזֹּאת עִקָּרִים וּלְכָל־שׁוֹמְעֶיהָ נִכָּרִים, וְאָצַלְתָּ עָלַי בִּמְהַלָלֶיךָ מִן הָרוּחַ אֲשֶׁר עָלֶיךָ.[e]

❧

וַיֹּאמֶר הָאִישׁ, הִנְנִי מוֹדִיעֲךָ דְּבָרִים עַתִּיקִים בִּשְׁלֹשָׁה פְּרָקִים, וְאָכִין לְעֶזְרָתְךָ מְצוּדָה וּמַחֲסֶה[f] לְמַעַן תַּשְׂכִּיל בְּכָל־אֲשֶׁר תַּעֲשֶׂה,[g] וְאֶהְיֶה לִדְבָרֶיךָ תַּבְנִית בְּלִי מוּם וָדֹפִי, מָלֵא חָכְמָה וּכְלִיל יֹפִי.[h] וְזוֹ הִיא כַּוָּנַת הַדְּבָרִים, נְעִילַת הַשְּׁעָרִים.[185]

❧

1634 ⟨תבונת⟨ך] codd. *s*; *vz* תבונת

1644 ימי] GO_1O_2 + חיי **⟨ה⟩בלי]** GM(< חבלי) O_2R; O_1 חבלי הבלי

1651 בכל] *v*; MT את, O_2 את כל GMO_1*s*

1653 וכליל] codd. *v*; *s* וכלי

---

[184] Cf. Ibn Sahula's Preface, ll. 70 f.

[185] For a discussion of this term, see Appendix 2.

This chapter stands in physic's art before
All else, as sign and witness,[j] since of yore
Doctors whose treatises remain for us
Authoritative, have explained things thus:
Four elements[186] the human frame compound
So wondrous joined, its glory must astound.[k]
And, of these four, systems have been devised
Right marvellous, three things therein comprised.
To wit, the *limbs*, tough and articulate,
Sinews,[187] to mimic joints, co-ordinate,
And *humours*'[188] subtle stuff. When to the norm
Of nature's usage members all conform
In balanced symmetry and perfect line,
That constitutes health's acme, to define
Man, in his physical existence, fit
For proper function. But the opposite
State, sickness spells—misshapen is the pot[l]
Upon the wheel: for when excess is not
Within bounds nature as allowed agrees,
Limbs, prone to accident, will cause disease.
If one gains too much strength, his fellow breaks;
His own excess of heat or coldness makes
All disproportionate the other, since
He is himself so keen to act the prince.[m]
Likewise the humours down the straight highway
Progress, or follow twisting paths,[n] and stray,
Should any, growing (through sheer accident)
Too tall and fruitful, prove incongruent.
Now may thine understanding's vision reach
The lesson which this chapter fain would teach,
Namely, that when through accidental cause
A member deviates from nature's laws,
Against it will three entities make bond,
And all with a united voice respond.[189]
These are: *disease*, its *cause*, which we as root
May picture, and the *symptom*,[190] or its fruit.
For instance, when the humours grow a mould,[191]
That is the cause of sickness waxing bold;
Fever is born of them, panic begets

[j] Cf. Isa. 19: 20
[k] Cf. Ps. 87: 3
[l] Jer. 18: 4
[m] Cf. Num. 16: 13
[n] Judg. 5: 6

---

[186] The atomic theory was outlined in I. 313 f.

[187] מוֹתָרוֹת (מתֵרות?) can scarcely mean 'excesses' in this context, and the lexica do not appear to record

הַפֶּרֶק הָרִאשׁוֹן, בִּמְלֶאכֶת הָרְפוּאוֹת לְעֵד
וּלְאוֹת.[j] כְּבָר בֵּאֲרוּ הַקַּדְמוֹנִים אֲשֶׁר אָנוּ עַל
דִּבְרֵיהֶם נִשְׁעָנִים, וְאָמְרוּ כִּי הַגּוּף הַמְחֻבָּר
מֵאַרְבַּע יְסוֹדוֹת[186] דֻּבַּר בְּחִבּוּרוֹ נִכְבָּדוֹת,[k]
וְכֻלָּם עִנְיָנִים מְפֹאָרִים, שְׁלֹשָׁה דְבָרִים. וְהֵם,
אֵבָרִים קָשִׁים וּדְבֵקִים, וּמוֹתָרוֹת[187] נֶגְדּוֹ
וּמְחַקִּים, וְהָרוּחוֹת[188] הַדַּקִּים. הָאֵבָרִים
אֲשֶׁר עַל מִנְהַג הַטֶּבַע מְצוּיִים וְעַל קַו הַיֹּשֶׁר
בְּנוּיִים, הֵן הֵם הַשְׁלָמַת הַבְּרִיאוּת וַהֲכָנַת
הַמְּצִיאוּת, וְכַאֲשֶׁר הֵם בְּהִפּוּךְ הִיא הֶחֳלִי,
וְנִשְׁחַת הַכְּלִי.[l] וְהַמֻּתָּרִים כְּשֶׁאֵינָם עַל מִנְהַג
הַטֶּבַע הֵם סִבּוֹת הֶחֳלִי וְהַפֶּגַע, כִּי כַּאֲשֶׁר
אֶחָד מֵהֶם מִתְגַּבֵּר חֲבֵרוֹ יִשְׁתַּבֵּר, וְאִם הוּא
חַם מְחַמֵּם וְאִם הוּא קַר מְקָרֵר, כִּי יִשְׂתָּרֵר
עָלָיו גַּם הִשְׂתָּרֵר.[m] וְהָרוּחוֹת עַל דֶּרֶךְ זֶה
יֵלְכוּ אֳרָחוֹת עֲקַלְקַלּוֹת[n] אוֹ נְכוֹחוֹת,
וְהִתְגַּבְּר〈וּת〉 אֶחָד מֵהֶם עַל דֶּרֶךְ מִקְרֶה
יִשְׂגֶּה וְיִפְרֶה. עַתָּה תּוּכַל לִרְאוֹת וְלִלְמֹד
וְעַל הַפֶּרֶק תַּעֲמֹד, כִּי כַּאֲשֶׁר יֵצֵא אֵבֶר אֶחָד
מִמִּנְהַג הַטֶּבַע עַל דֶּרֶךְ מִקְרֶה אוֹ פֶּגַע,
יִתְקַבְּצוּ לְמוּלוֹ שְׁלֹשָׁה עִנְיָנִים, כֻּלָּם כְּאֶחָד
עוֹנִים,[189] וְהֵם, הֶחֳ[וּ]לִי〈י〉ם וְהַסִּבָּה
וְהַמִּקְרֶה,[190] שֹׁרֶשׁ וּפוֹרֶה. וְהַמָּשָׁל,
כְּשֶׁיֵּעָפְשׁוּ[191] הַמּוֹתָרִים הֲרֵי הִיא סִבָּה

1671 והתגבר〈ות〉] O_2; *s*(*v*) והתגברו(׳), GR והתגבורת, O_1 והתגבורות

1676 הח[ו]לי〈י〉ם] MR (codd.) *s* הח(ו)לי, *v* החולים

---

any specifically medical sense. The tentative rendering ‘sinews’ fits the context, and may be supported by reference to יתר = ‘muscle’ and the Arabic *watara* = ‘cartilage’, ‘isthmus of nose’, etc.

[188] To render רוח[ות] (‘wind’) here and in V. 1669 by ‘breath’ not only seems inapposite, but is precluded by use of the plural. I translate it, tentatively, ‘humours’, for which the technical term is מזג (Arabic *misaj*), i.e. ‘mixtures’: רוח can mean ‘temperament’, and conceivably the plural has been used here in place of מזגים (cf. below, V. 1718 f.). Since ‘excess’ (cf. V. 1665 f.) of humours is a commonplace of medieval diagnosis, such a rendering would appear to fit the present context.

[189] These words are taken from the *yoṣer* prayer (see above, n. 119), Singer, *Prayer Book*, 39, where they refer to the angels’ praise in unison of the Deity.

[190] מקרה, lit. ‘accident’, must here correspond to ‘symptom’, cf. V. 1684; similarly the Arabic ʿ*arad*.

[191] The derivative עפוש develops semantically to mean ‘plague’; Ben-Yehuda, *Thesaurus*, v. 4615, col. i.

[o] Lam. 3: 47
[p] Cf. Ps. 48: 7(6)
[q] Isa. 54: 16
[r] Cf. Mal. 1: 10
[s] Cf. Lev. 15: 3
[t] Isa. 17: 11

A sinking feeling,[o] as the patient sweats
Marked by too great a body-heat, and locked
In ague,[p,192] whilst his pulse's beat is rocked
By change of motion, as the veins their flood
Suck from the heart, and quicker throbs the blood.
So, touching fever's dread disease, we learn
In disaffected humours to discern
The cause; convulsions, high temperature
And consequential ills one must endure
Are symptoms which all limbs, in some respect,
In bodies homogeneous[193] affect.
Thus, for example, members were designed
All with specific purposes in mind
As instruments, each ready for its own
Function, when comes the hour. Perchance a stone
Within the bladder generated, will
Increasing, harm, and ultimately kill.[q]
That is the cause: if closed, the gates[r] produce
Blockage—the water cannot pass the sluice.
The major symptom in the urine shows
Which, since it is but dribbled, hardly flows.
Constriction of the passage is the source
Of sickness, which produces, in due course,
Closure, the stone its cause: the symptoms, this—
Sparse sprinkling of meagre drops of piss.
Another illustration: parts that touch,
Designed to interlock, may lose their clutch
Through dislocation separated. Thus
Between the skin and flesh may enter pus[s]
From some sharp prick; a boil will then begin
To form, developing beneath the skin,
And, punished so, the patient must sustain
Sickness, with much debilitating pain.[t]
Now, 'tis the boil—or rather, the excess
Behind it—that is cause,[194] the man's distress
A symptom linked thereto. Sometimes, a change
In one limb may another, too, derange,
And both fall sick, as, hard upon the heels
Of one disease[195]—the cause—a second steals.
For instance, one loose tooth impairs the rest,
And will the jaws from even meeting wrest:

וּמַחֲלָה רַבָּה, בְּהִוָּלֵד מֵהֶם קַדַּחַת, פַּחַד וָפַחַת,[o] וְיִקְרֶה לַחוֹלֶה חֹם גָּדוֹל נִרְשָׁם, רַעַד אוֹחֵז[192] שָׁם,[p] וְחִלּוּף תְּנוּעַת הָעוֹרְקִים אֲשֶׁר מִן הַלֵּב יוֹנְקִים. הָא לָמַדְתָּ כִּי הַקַּדַּחַת חֳלִי רַבָּה וְהָעִפּוּשׁ סִבָּה, וְהָרְעָדָה וְהַחֹם וּשְׁאָר הַנִּמְשָׁכִים אַחֲרֶיהָ הֵן הֵם מִקְרֶיהָ, וּמִקְרִים הָאֵלּוּ דְּבֵקִים בָּאֵבָרִים הַמִּתְדַּמִּים בַּחֲלָקִים.[193] וְהַמָּשָׁל בָּאֵבָרִים אֲשֶׁר כָּל־אֶחָד כְּלִי לִמְלַאכְתּוֹ, בִּהְיוֹתוֹ מוּכָן לְעִתּוֹ, כְּמוֹ בְּהִוָּלֵד בְּתוֹךְ כִּיס הַשֶּׁתֶן וְתִתְגַּדֵּל אֶבֶן מַשְׁחִית לְחַבֵּל.[q] וְהִנֵּה זֶה סִבָּה לִסְגֹּר דְּלָתַיִם,[r] מַעְבְּרוֹת הַמַּיִם, וְהַמִּקְרֶה הַגָּדוֹל לְפִי הַמַּחֲלָה מְעַט שֶׁתֶן וְהַזָּלָה. אָמְנָם הֶחֳלִי הוּא ⟨צָרוּת⟩ הַמַּעֲבָר וּסְגִירָתוֹ [ו]תוֹלַדְתּוֹ, הָאֶבֶן הִיא סִבָּתוֹ, וְהַמִּקְרֶה מִעוּט הַשֶּׁתֶן וְהַזָּלָתוֹ. וְעוֹד יֵשׁ דִּמְיוֹן אַחֵר בְּפֵרוּד הַדָּבוּק בְּהִתְנוֹדְדוֹ, וְיִכָּנֵס בֵּין הַבָּשָׂר וְהָעוֹר בְּחִדּוּדוֹ וְיִוָּלֵד מִמֶּנּוּ חֲבוּרָה לְעוֹרוֹ, רִיר בְּשָׂרוֹ,[s] וְיִקְרֶה בַּעֲבוּר זֶה אֶל הָאִישׁ הֶעָנוּשׁ מַחֲלָה וּכְאֵב אָנוּשׁ.[t] אָמְנָם הַחֲבוּרָה וְהַמּוֹתָר ⟨סִבָּה⟩[194] וְהַכְּאֵב מִקְרֶה דָּבוּק בָּהּ. וְאֶפְשָׁר שֶׁיִּשְׁתַּנּוּ הָאֵבָרִים בְּמַחֲלָתָם קְצָתָם עִם קְצָתָם, כְּמוֹ בִּהְיוֹת הֶ⟨חֳלִי⟩[195] סִבָּה

1680–1 רעד אוחז שם] *z*; MT codd. רעדה אחזתם שם, *sv* רעד אחזת שן

1688 בהולד] G הולד, O_1 ההולך

1691 מעט שתן] codd. מיע(ו)ט השתן **והזלה**] codd. וההזלה, *sv* והדלה

1692 ⟨צרות⟩] GO_2R; O_1 *edd.* צורת **המעבר**] G המבעיר **[ו]תולדתו**] *vz*; codd. ותולדות, *s* ותולדותו׳ (*sic*)

1699 ⟨סבה⟩] GMR; O_1O_2 *edd.* שבה

1701–2 ה⟨חלי⟩ . . . ל⟨חלי⟩] codd.; *edd.* החולה . . . לחולה

---

[192] See critical note. Zamora's reading רעד אוחז is presumably an emendation prompted by Exod. 15: 15, but it lacks textual warrant.

[193] For the use of מתדמים החלקים to express 'homogeneity' see the citations in Ben-Yehuda, *Thesaurus*, ii. 956, col. i.

[194] See critical note.

[195] Both occurrences of חולה, 'patient', must be corrected with the manuscripts (see critical note) to חלי, 'disease', since the context excludes the possibility of reference to contagion.

Itself an ailment, ailment must affect
(From its cause) organs which man's speech project.
So hast thou learnt three classes, that comprise
Disease nosology identifies,
Each having its own laws: namely, disease
Affecting members which, in part, one sees,[196]
Secondly that of members nature meant
To be to other limbs subservient,
And, thirdly, sickness common to them all.
This last is an affection which we call
Disjunction of what ought, conjoined, to thrive,
But journeys forth, new friendships[u] to contrive.
These categories cover each complaint
That may be found the patient's frame to taint.

[u] Job 34: 8

◆

Now, to remind, physicians have a list
Of ten things,[197] lest some item should be missed
In diagnosis. With discerning eye,[v]
As the *first* task, one has to classify
The sickness.[198] *Next*, when symptoms are descried,[w]
Must he between them and their cause decide.
Third, he must estimate the virulence
Of the disease, and judge its influence
Upon the patient's spirit. *Fourth*, to find
His nature's temper and his state of mind
In sickness, as in health; *fifth*, to observe
How far from even temper's line the swerve
Of his decline. And item number *six*,
Details of his life's span[x]—his age to fix.
The *seventh*, whether regimen and food
Conduce to fluctuations in his mood.
Eighth, he must note the date attacks occur
Mindful of the four seasons of the year.[y]
Residence is the *ninth* point: lives he where
Great walls enclose him, or in country air?[z]
Tenth, in the light of weather have to be
Judged time of the attack, and pain's degree.

[v] Cf. Job 31: 28
[w] Exod. 40: 37
[x] Cf. Ps. 39: 5(4)
[y] Mishnah, *Rosh Hashanah* 1: 2; *Sheqalim* 3: 1
[z] Num. 13: 19

◆

---

[196] המתראים בחלקיהם, 'partially visible', seems a curious anatomical expression. Corruption of המתדמים (cf. above, n. 193) is contextually excluded.

לָ⟨חֳלִי⟩ אַחֵר וְלָבֹא אַחֲרָיו אֵינוֹ מִתְאַחֵר.
וְהַמָּשָׁל בָּזֶה, בִּהְיוֹת הַשֵּׁן הַתָּלוּשׁ חֳלִי
מֵחֶסְרוֹן הַמִּסְפָּר וְהַחִבּוּר, הוּא סִבָּה לָחֳלִי
אַחֵר יַגִּיעַ לְאֵבְרֵי הַדִּבּוּר. וּמִזֶּה תּוּכַל לִלְמוֹד
כִּי הֶחֳלִי שָׁלֹשׁ מִינִים, וְיֵשׁ לְכָל־אֶחָד
מִשְׁפָּטִים וְדִינִים, וְהֵם, חֳלִי הָאֵבָרִים
הַמִּתְרָאִים בְּחֶלְקֵיהֶם,[196] וָחֳלִי הָאֵבָרִים
אֲשֶׁר לִהְיוֹת כְּלִי מוּכָן כָּל־אֶחָד מֵהֶם, וָחֳלִי
הַכּוֹלֵל הַמִּשְׁתַּתֵּף בֵּינֵיהֶם. וְהֶחֳלִי הַזֶּה פֵּרוּד
הַדִּבּוּק נִקְרָא, וְאָרַח לְחֶבְרָה.[u] אֵלֶּה כְּלָלֵי
הֶחֳלָאִים אֲשֶׁר בְּגוּף הַחוֹלֶה נִמְצָאִים.

◆

וְעַתָּה יֵשׁ לָרוֹפֵא לְהִתְבּוֹנֵן בַּעֲשָׂרָה
דְּבָרִים[197] אֲשֶׁר הֵם לְהַבְחִין הֶחֳלִי נִזְכָּרִים.
הָרִאשׁוֹן, לָדַעַת לְעַיֵּן בְּמִין[198] הֶחֳלִי, וְהוּא
עִיּוּן פְּלִילִי.[v] הַשֵּׁנִי, לָדַעַת מִקְרוֹ וְסִבָּתוֹ
בְּיוֹם הֵעָלֹתוֹ.[w] הַשְּׁלִישִׁי, לָדַעַת חֹזֶק הֶחֳלִי
וְכֹחוֹ, וְנִשְׁמָתוֹ וְרוּחוֹ. הָרְבִיעִי, לָדַעַת מִזְגּוֹ
הַטִּבְעִי בַּחֲלוֹתוֹ וְאֵיךְ הוּא בִּזְמַן בְּרִיאוּתוֹ.
הַחֲמִישִׁי, לָדַעַת כַּמָּה מִקַּו יָשְׁרוֹ מִזְגּוֹ נָטָה
וְלַעֲבוֹר עָלָיו אֵיךְ שָׂטָה. הַשִּׁשִּׁי, לָדַעַת בְּכָל־
עִנְיָנָיו מִדַּת יָמָיו[x] וְשָׁנָיו. הַשְּׁבִיעִי, לָדַעַת
חֵקוֹ וּמִנְהָגוֹ בְּהִתְחַלְּפוֹ מִזְגּוֹ. הַשְּׁמִינִי,
לָדַעַת הַזְּמָן וְדַעַת נְכוֹנָה בְּאַרְבָּעָה פְּרָקִים
בַּשָּׁנָה.[y] הַתְּשִׁיעִי, לָדַעַת מִשְׁכְּנוֹת בֶּעָרִים
הַבְּמַחֲנִים אִם בְּמִבְצָרִים.[z] הָעֲשִׂירִי, לָדַעַת
עִנְיַן הָאֲוִיר בְּעֵת מַכָּתוֹ וְתִגְבֹּרֶת כְּאֵבוֹ
וּמַחֲלָתוֹ.

◆

1710 ביניהם] ^s
1723 בהתחלפו] $(GM)O_1O_2R$ בהתחלפו׳(ת)

---

[197] I have not found a direct source for this diagnostic catalogue, but it doubtless ascends, through Ḥunein Ibn Isḥak, to Galen (see below, n. 199).

[198] Cf. above, V. 1715 f.

Apart from these, the doctor must reflect
Upon six major topics, which affect
Sickness and health—all cases fall within
Their purview, hence the reason that they win
The title *Titans of the Elements*[199]
Which witness compounds, *qua* constituents.
Item,[200] to know the air that blows, to fan
The town, the home, the person of the man.
Second, to know in detail all about
His diet—food he cannot do without.
Thirdly, to know what hours he likes[a] to keep,
How long a waking round, how long to sleep.
And *fourth*, activity—movement and rest
Publicly known, that any could attest.
Fifth, one must know the pressures[201] that are rife,
Likewise restrictions in his walk of life.
Sixth, to know crotchets in the soul and mind
That one expects, new in each case, to find.
These things, in general, physicians need
To know, and train their eyes and ears[b] to read
And thus arrive at insight. Having gained
Cognisance of all in these lists contained,
And wishing to afford the patient ease
From pain,[c] as well as curing the disease,
The doctor will address[d] means to extrude
The ailment, by its antidote pursued:
With moisture what is dried, or, if too wet,
To cure by drying, lest excess should set
Health in the guardhouse,[e] likewise cold efface
With heat, and heat with cold—such is the base
Of the physician's skill, to be applied
Nathless with care, his common sense the guide.
The patient holds each of his members dear
Since each is as it were an overseer
Of his pressed men:[f] and therefore one is bound
To use all means to keep them safe and sound.
That is the root of healing's art, the mine
Whence all her precious stones[g] are dug to shine:
And in the books physicians long ago
Composed, are gems—so many, that their glow
Seems to exceed earth's span.[h] And now, I start

[a] Cf. Isa. 66: 3
[b] BT *Rosh Hashanah* 25*b*
[c] Cf. Ps. 147: 3
[d] Cf. Hab. 1: 9
[e] Cf. Isa. 3: 7
[f] 1 Kgs. 9: 23
[g] Job 28: 6
[h] Job 11: 9

וְעוֹד יֵשׁ לָרוֹפֵא לְהִתְבּוֹנֵן בְּשִׁשָּׁה עִנְיָנִים גְּדוֹלִים, אֲשֶׁר הֶחֳלִי וְהַבְּרִיאוּת כּוֹלְלִים, וְהֵם הַנִּקְרָאִים יַלְדֵי הַיְסוֹדוֹת[199] אֲשֶׁר עַל כָּל־מֶרְכָּב מְעִידוֹת. הָאֶחָד,[200] יְדִיעַת הָאֲוִיר הַסּוֹבֵב אֲשֶׁר עַל גּוּף יְשׁוֹבֵב. הַשֵּׁנִי, יְדִיעַת הַמִּשְׁתֶּה וְהַמַּאֲכָל, אֲשֶׁר לַעֲמֹד בִּלְתּוֹ לֹא יוּכָל. הַשְּׁלִישִׁי, יְדִיעַת הַשֵּׁנָה וְהַקִּיצָה אֲשֶׁר נַפְשׁוֹ חֲפֵצָה.[a] הָרְבִיעִי, הַהַשְׁקֵט וְהַתְּנוּעָה אֲשֶׁר הִיא לַכֹּל יְדוּעָה. הַחֲמִישִׁי, יְדִיעַת הָעוֹצֶר וְהַ[י]צִּיקָה[201] אֲשֶׁר הִיא לָאָדָם מְצִיקָה. הַשִּׁשִּׁי, יְדִיעַת הַחִדּוּשִׁים הַנַּפְשִׁיִּים אֲשֶׁר הֵם לְכָל־אָדָם מְצוּיִים. אֵלֶּה הֵם כְּלַל הַיְדִיעָה בָּרְאִיָּה וּשְׁמִיעָה,[b] אֲשֶׁר צָרִיךְ הָרוֹפֵא לֵדַע אוֹתָם וְלָבֹא עַל תְּבוּנָתָם.

וְכַאֲשֶׁר יֵדַע אֵלֶּה הָעִנְיָנִים אֲשֶׁר הֵם נִמְנִים, וַיַּחְפֹּץ לְרַפְּאוֹת הַחוֹלֶה מִמַּחֲלָתוֹ וּלְחַבֵּשׁ עַצַּבְ[ו]תוֹ,[c] יָשִׂים מְגַמַּת[d] דַּרְכּוֹ לְהָסִיר הֶחֳלִי מֵהֲפְכּוֹ, כְּמוֹ הַיָּבֵשׁ בְּלַח וְהַלַּח בְּיָבֵשׁ, פֶּן יִהְיֶה חֹבֵשׁ,[e] וְכֵן יְרַפֵּא הַקַּר בְּחַם וְהַחַם בְּקָר, וְהוּא הַיְסוֹד וְהָעִקָּר. אָמְנָם צָרִיךְ לְהִזָּהֵר בִּרְפוּאָתוֹ לְפִי דַּעְתּוֹ וּתְבוּנָתוֹ, לִשְׁמֹר הָאֵבָרִים הַנֶּאֱהָבִים, שָׂרֵי הַנִּצָּבִים.[f] זֶהוּ עִקַּר הָרְפוּאָה וְעִנְיָנֶיהָ, מְקוֹם־סַפִּיר אֲבָנֶיהָ,[g] וְיֵשׁ בְּסִפְרֵי הַקַּדְמוֹנִים דִּבְרֵי חֶמְדָּה אֲרֻכָּה מֵאֶרֶץ מִדָּהּ.[h] וְעַתָּה אוֹדִיעֲךָ דָּבָר

1729 יש] ^*s*

1733 גוף] O_1O_2; MR הגוף **ישובב**] codd. *s*; *vz* יסובב

1736 הרביעי] codd. + ידיעת

1738 וה[י]ציקה] MO_1O_2 *edd.*; GR והקיציקה (*sic*)

1742 תבונתם] GO_2 תכונתם

1745 עצב[ו]תו] *edd.*; codd. לעצבותם **ישים**] GMR ישית, O_1 ישיש

---

[199] I am not able to account for the name ילדי היסודות ('children of the elements': ? < Arabic, perhaps *awlad al-ʿanaṣir*), but the reference, as Dr G. Boz has kindly explained to me, is to the list of six items regarded in the medicine of antiquity and the Middle Ages as being of importance in particular in regard to preventative medicine, and known as the 'six non-naturals' (continued in Appendix 2).

[200] Although the list of six items overlaps with the foregoing ten, it concerns prophylaxis, as V. 1730 f. show, whereas the previous section concerns diagnosis.

[201] See critical note. ציקה, 'pressure', in place of the usual צוקה, is recorded by Ben-Yehuda, *Thesaurus*, vi. 5474, col. i, from a medical context (Asaph). יציקה ('pouring, casting [metal]') is clearly a textual corruption.

To teach thee how one uses this same art
To cure the soul in man—that soul endowed
With reason,[202] having which, she may be proud
To speak great things:[j] medicine can no cure
Effect more noble, watchful to ensure
Her treatment shall, with faith coherent, chime
Which, as God's law of truth, must outlast time.[k]

◆

This second chapter, if the soul is ill
How one ought heal her, sets forth how to swill
Her free of mire.[l] Thou needest be aware
Of a defect, as vacant as the air,
Within the soul, which is a fell disease[m]—
To wit, her frantic search for what may please,
Joys of the riff-raff, such as hindmost lag,[n]
Jealousy, lust, and the desire to brag
Her glory in this passing world, the gains
Of service to the vices it contains,
Each one[o] a sickness of the soul, whose speech
Ought search the heart,[p] and man her reason[203] teach.
Therefore the doctor who attempts to heal
Afflictions of this kind, will have to deal
Firmly with patients, and, if need, suggest
Prospects that scare.[q] But, of all cures, the best
Will lead the patient, unawares, to cling
Close to perfection's way,[r] and far to fling
All thoughts of lust, to God's commands to cleave
And all flawed qualities and customs leave,
Knowing them censured. Treatment must apply
The antidote for the disease, whereby
The patient comes in time to recognise
His idol's falsity,[s] and thenceforth tries
To woo divine philosophy, and seek
In all the soul's ascent, the topmost peak.
Her pains are over, sickness disappears,
As she, to her high state returned,[204] adheres
Fast to the tap-root of the intellect,
By thorough testing its forthrightness checked,
The cause of things, the truth in words to learn,
And, looking on the outer side, discern

[j] Cf. Dan. 7: 8
[k] Ps. 19: 10
[l] Cf. Isa. 57: 20
[m] Eccles. 6: 2
[n] Cf. Jer. 46: 5
[o] Num. 31: 16
[p] Cf. Jer. 17: 10
[q] Cf. Deut. 4: 34
[r] Cf. Ps. 119: 1
[s] Jer. 10: 14

בִּרְפוּאַת הַנֶּפֶשׁ הַמַּשְׂכֶּלֶת,[202] רַבְרְבָן
מְמַלֶּלֶת,[j] וְהִיא הָרְפוּאָה הַנִּכְבֶּדֶת, וְעַל דַּת
הָאֱמוּנָה שׁוֹקֶדֶת, טְהוֹרָה עוֹמֶדֶת.[k]

❧

הַפֶּרֶק הַשֵּׁנִי בִּרְפוּאַת הַנֶּפֶשׁ, לְהַצִּ⟨י⟩לָהּ
מִטִּיט וָרֶפֶשׁ.[l] דַּע כִּי קָרָה לַנֶּפֶשׁ חֹסֶר
וּמִגְרָע, הֶבֶל וָחֳלִי רָע,[m] וְהוּא, בַּקָּשַׁת
הַתַּעֲנוּגִים אֲשֶׁר לְאָחוֹר נְסוֹגִים,[n] וְהַקִּנְאָה
וְהַתַּאֲוָה וְהַכָּבוֹד, וְהָעוֹלָם הַכָּלֶה לַעֲבוֹד,
וּשְׁאָר הַמִּדּוֹת הָרָעוֹת יִתְרוֹנוֹת אוֹ מִגְרָעוֹת.
הֵן הִנֵּה[o] מַחֲלַת הַנֶּפֶשׁ הַמְדַבֶּרֶת[203] אֲשֶׁר לֵב
הָאָדָם חוֹקֶרֶת,[p] וְעַל כֵּן צָרִיךְ לָרוֹפֵא לְרַפֵּא
אֵלּוּ הֶחֳלָאִים בְּיַד חֲזָקָה וּבְמוֹרָאִים.[q]
וְהָרְפוּאָה הַשְּׁלֵמָה לֶאֱחֹז דֶּרֶךְ תְּמִימָה,[r]
וּלְהַרְחִיק הַתַּאֲווֹת וְלֶאֱחֹז בַּמִּצְוֹת, וּלְהָסִיר
כָּל־מִדָּה גְּרוּעָה חֲמוּרָה וִידוּעָה, לְרַפֵּא כָּל־
חֳלִי בְּהַפְכּוֹ כִּי שֶׁקֶר נִסְכּוֹ,[s] וּלְהִשְׁתַּדֵּל
בְּאַהֲבַת הַחָכְמָה אֲשֶׁר הִיא לַנֶּפֶשׁ מַעֲלָה
רָמָה. וְלֹא תִּכְאַב עוֹד וְלֹא תֶּחֱלֶה,
וְתָשׁ⟨וּ⟩ב[204] אֶל מַעֲלֶה, בְּהִדָּבְקָהּ אֶל עִקַּר
הַתְּבוּנוֹת, אֲשֶׁר עַל דֶּרֶךְ הַיֹּשֶׁר בְּחוּנוֹת,
לָדַעַת סִבַּת הַדְּבָרִים אֲמִתַּת מַאֲמָרִים,

1757 להצ⟨י⟩לה] codd. *sv*; *z* להצלה
1771 תכאב] O_2 תבא
1772 ותש⟨ו⟩ב] em.; codd. *edd.* ותשב **אל**] codd. על **מעלה**] *s* מעל

---

[202] See Ibn Sahula's Preface, n. 10. ממללת (V. 1755) is a synonym of מדברת ('speaking', i.e. articulate), the other conventional term for the rational soul (cf. V. 1763).

[203] See above, n. 202.

[204] See critical note. Despite the textual evidence, the indicative form (תָּשֵׁב, normally spelled with *waw*) is required here, not the jussive תשׁב (spelled defectively). Ibn Sahula's treatment of psychotherapy here is essentially that outlined by Maimonides in chs. 3 and 4 of his *Eight Chapters* (i.e. the introduction to his commentary on the mishnaic tractate *ʾAboth*), being centred on the Aristotelian mean and the correction of excesses by temporary stimulation of interest in and cultivation of the opposite extreme.

What lies within: by thinking, to expose
The staircase of existents, till she knows
That, whilst to their foregoers they relate,
From the Creator’s truth all emanate;[205]
All things above and here below were made
By the Creator who, supernal, bade,
Dependent on naught else[206] to furnish aid.
She must her intellect’s resources bend
The utter difference to comprehend
Between created[207] matter and the One
Being, perpetual, like unto none,
Whose glorious shrine asserts His holiness:[t]
To know what ought be done, and what, though less
Approved, may be, and what the moral code
Precludes,[208] though man’s perversion from the road
Twists, making him and others deviate.
To know, too, what it means to predicate
Existence of those entities assigned
In mutuality to be combined;[209]
How wisdom, though eternally ingrained
In God’s Law, and in prophets’ words contained,
Emanates; how to recognise the line
’Twixt prophecy of those inspired, divine,
And[210] wizards, necromancers and their spells;[u]
The way the prophet things to come foretells
In proverb and enigma.[v] Never can
She skip the question, why is it that man
Alone, of all creation, has been charged
With God’s commands, his dignity enlarged
By style as microcosm,[211] to confuse
Satan,[w] who ceaselessly mankind pursues?
’Tis hers to study how the soul must prove
And point the path of wisdom, and remove
Man’s lust, that he to modesty hold fast,
Spurning pursuit of wealth that cannot last,
Preferring a fair mansion to secure
Built in that world which shall for aye endure:
To clasp clean-handed conduct, and the chase
Of ill’s envenomed sting thereby outpace,[x]

[t] Cf. Exod. 29: 43
[u] Cf. Deut. 18: 11
[v] Cf. Ezek. 17: 2
[w] BT *Rosh Hashanah* 16*b*
[x] Cf. Job 22: 30

---

[205] נאצלים (אצל = ‘near’, the stem = ‘transfer’) is the Hebrew term for (Neoplatonic) emanation; see Ibn Sahula’s Preface, n. 6, and cf. V. 1785.

לְהַרְאוֹת בְּחִיצוֹנֵי הַדְּבָרִים וְגַבָּם אֲשֶׁר
בְּקִרְבָּם, וְלַחְקֹר מַדְרֵגוֹת הַנִּמְצָאִים אֲשֶׁר
קְצָתָם מִקְּצָתָם בָּאִים, וְכֻלָּם מֵאֲמִתּוּת
הַבּוֹרֵא נֶאֱצָלִים,[205] עֶלְיוֹנִים וּשְׁפָלִים,
וְהַבּוֹרֵא אֲשֶׁר בְּמַעֲלָתוֹ וְאֵין עוֹזֵר זוּלָתוֹ.[206]
וּלְהַשְׂכִּיל הַהֶפְרֵשׁ אֲשֶׁר בֵּין הַתְּמִידִי
וְהַמְחֻדָּשׁ,[207] אֲשֶׁר בִּכְבוֹד מִקְדָּשׁוֹ נִקְדָּשׁ.[t] מָה
הָרָאוּי וּמָה הָאֶפְשָׁר, וּמָה הַנִּמְנָע[208] אֲשֶׁר
עִוָּה וְהֵנַע, וּמָה הָעִנְיָן בִּמְצִיאוּת הַנִּמְצָאִים
אֲשֶׁר לַעֲמוֹד יַחְדָּיו[209] נִקְרָאִים, וְהַחָכְמָה
בַּאֲצִילוּת הַנְּבוּאָה וְהַתּוֹרוֹת אֲשֶׁר הֵם
לְעוֹלָם שְׁמוּרוֹת. וּמַה בֵּין נְבוּאוֹת הַנְּבִיאִים
הַנְּבוֹנִים ⟨וּבֵין⟩[210] חֹבֵר חָבֶר וְשֹׁאֵל אוֹב
וְיִדְּעֹנִים.[u] וְאֵיךְ יְדַבֵּר הַנָּבִיא עֲתִידוֹת בְּמָשָׁל
וְחִידוֹת,[v] וְלָמָּה נִצְטַוָּה הָאָדָם לְבַדּוֹ מִשְּׁאָר
הַבְּרִיּוֹת אֲשֶׁר לְנֶגְדּוֹ, וְאֵיךְ נִקְרָא הָאָדָם
עוֹלָם קָטָן[211] כְּדֵי לְעַרְבֵּב אֶת־הַשָּׂטָן,[w]
⟨וְ⟩אֵיךְ נִתְחַיְּבָה הַנְּשָׁמָה לְהוֹרוֹת דַּרְכֵי
חָכְמָה, וּלְהָסִיר הַתַּאֲוָה וּלְהִדָּבֵק בַּעֲנָוָה,
לִמְאֹס הַמָּמוֹן הַכָּלֶה וְהַקִּנְיָן, וְלִבְנוֹת הָעוֹלָם
הַקַּיָּם יְפִי וּבִנְיָן, וּלְהַחֲזִיק בְּבֹר כַּפַּיִם[x]

1786 **ומה**] codd. + (ה)הפרש

1787 ⟨**ובין**⟩] em.; ^codd. *edd.* **חבר** 1°] AGMO$_2$R וחובר

1792 ⟨**ו**⟩**איך**] codd.; *edd.* איך

---

[206] זולתו = 'except for Himself'. Whilst the passage ultimately controverts the Neoplatonic notion of the demiurge (world-former) introduced by Iamblichus, as standing between the transcendent Deity and the contact with matter inevitably involved in a creative act (see e.g. Loewe, *Ibn Gabirol*, 30), there may also be here a sidelong disavowal of the doctrine of the divine word (λόγος) as developed in Christianity 'by whom all things were made', John 1: 1–3, as distinct from the non-personal role of the מימרא in rabbinic Judaism.

[207] מחדש ('innovated'), i.e. of created origin. See III n. 44.

[208] Although נמנע ('withheld') might mean logically 'excluded', the other terms here used make it clear that it is not logic that is at issue but deontology, i.e. ethical choice. I assume that the subject of עוה ('act deviantly') and הנע ('cause to wander [astray]') is man, *qua* possessor of a rational soul that enjoys the faculty of free will.

[209] e.g. a ball-and-socket joint, or, at the metaphysical level, body and (rational, i.e. human) soul.

[210] See critical note. Either the repeated preposition, or at least the *waw* (so R), is indispensable.

[211] See e.g. Ibn Gabirol, *Islaḥ al-aḫlaq* (*Improvement of Moral Qualities*), ed. Wise, Arabic, 4 (fo. 61*b*), Eng. trans., 32. Altmann and Stern, *Israeli*, 26 (cf. 25), 203, traced the notion of man as microcosm to Al-kindi, although it may be noted that in a passage where Isaac Israeli is heavily dependent on him, he omits the term. For the earlier history of the notion, see 'Microcosm', *EJ* xi. 1501 f. (J. Kraemer).

To choose the good, and evil scorn,[y] abhorred,
Grasping the rope of God's laws, and the cord
Of mercy's works, till they unite,[z] one band,
Wisdom and practice held in the same hand,
A true stronghold.[a] The spirit may inspire[b]
The heart and well-trained mind with the desire
To reach, through self-improvement in the use
Of mind, perfection. Praise will be profuse
For one who this accomplishment may claim,[c]
Philosopher[212] by calling as by name,
Truth's warrior.[d] That is the reason why
The sage by all admired in times gone by
Declared[213] pursuit of knowledge for its sake
Alone, no motive: we must undertake
To implement what we have learned is right,
And neath the Torah's wings lodge[e] safe at night.

[y] Isa. 7: 15
[z] Ezek. 37: 17
[a] Cf. Isa. 25: 4
[b] Cf. Exod. 35: 21
[c] Gen. 38: 25
[d] Exod. 15: 3
[e] Cf. Ps. 91: 1, 4

❧

These are the therapeutic rules to treat
That soul[214] in man which is his reason's seat,[215]
Wherein his spiritual parts reside.
His intellect, if this cure is applied,
Should reach its hoped-for haven,[f] and restore
Peace to its dwelling, in right mind[g] once more.
And yet, perfection of another kind
Transcends the soul's, its glory more refined,
Namely, prophetic competence, attained
By all whose mind is to perfection trained,
Although it is not all of these who will
Their own potentiality fulfil
And reach such eminence, since all depends
Upon God's purpose, whether He intends
To grant the holy spirit,[216] of His grace
Conferred[h] from out His mystic dwelling-place.
So, of the prophet's dignity, his state
Sublime, perfected, will I now relate

[f] Cf. Ps. 107: 30
[g] Cf. Job 8: 6
[h] Cf. Num. 11: 17, 26

---

[212] אוהב חכמה ('lover of wisdom'), i.e. quite literally 'philosopher'. Cf. Altmann and Stern, *Israeli*, 24, 28. In medieval Hebrew usage, as also in Arabic, 'The Philosopher', *tout simple*, means Aristotle.

[213] Although the sentiment is almost identical with the saying of R. Ishmael (Mishnah, *'Aboth* 4: 4(5); Danby, p. 453), and, as the conclusion shows, has been affected by it, it is scarcely conceivable that a

וּלְהִמָּלֵט מִקְּטוֹב, מָאֹס בָּרָע וּבָחוֹר בַּטּוֹב,[y]
וְלִהְיוֹת אוֹחֲזִים בְּחַבְלֵי הַתּוֹרוֹת
וְהַחֲסָ[י]דִים, וְהָיוּ לַאֲחָדִים,[z] וְלֶאֱסֹף בְּיָדוֹ
הַחָכְמָה וְהַמַּעֲשֶׂה, מָעוֹז וּמַחֲסֶה.[a] וְהַנִּלְבָּב
אֲשֶׁר נְדָבוֹ רוּחוֹ[b] לִשְׁלֵמוּת הָעִנְיָן הַזֶּה
וְשִׁבְחוֹ, וְגֹדֶל מִסְפַּר מַהֲלָלוֹ, לְאִישׁ אֲשֶׁר־
אֱלֹהַּ לוֹ[c] הוּא הַנִּקְרָא אוֹהֵב חָכְמָה,[212] אִישׁ
מִלְחָמָה.[d] בַּעֲבוּר זֶה אָמַר הַקַּדְמוֹן
הַנִּכְבָּד,[213] אֵין הַכַּוָּנָה שֶׁנֵּדַע בִּלְבָד, אָמְנָם
הַכַּוָּנָה שֶׁנֵּדָע וְנַעֲשֶׂה, וְתַחַת כַּנְפֵי הַתּוֹרָה
נִתְלוֹנַן[e] וְנַחֲסֶה.

❧

אֵלֶּה הֵם הָעִקָּרִים לִרְפוּאַת הַנֶּפֶשׁ
הַחֲכָמָה,[214] מַעֲלוֹת מִדּוֹת ⟨הַנְּשָׁמָה⟩[215]
וּבָזֶה יַגִּיעַ הַשֵּׂכֶל לִמְחוֹז חֶפְצוֹ[f] וְחֶשְׁקוֹ,
וְשִׁלַּם נְוַת צִדְקוֹ.[g] אָמְנָם יֵשׁ שְׁלֵמוּת
אַחֶרֶת, גְּדוֹלָה וְנֶהְדֶּרֶת, וְהִיא מַעֲלַת
הַנְּבוּאָה אֲשֶׁר לְכָל־מַשְׂכִּיל הַשָּׁלֵם נְשׂוּאָה,
וְאֵין כָּל־אָדָם יָכוֹל כּוֹחוֹ לְהָנִיעַ וְאֶל
הַמַּעֲלָה הַזֹּאת לְהַגִּיעַ, כִּי הוּא חֵפֶץ
אֱלֹהִים[216] וּרְצוֹנוֹ, נֶאֱצָל[h] מִמְּעוֹנוֹ. וְהִנְנִי
מַזְכִּיר קְצָת מִמַּעֲלַת הַנָּבִיא וּשְׁלֵימוּתוֹ,

1797 אוחזים] GO$_1$ אחוזה, O$_2$ אחוז
בחבלי] O$_2$; GO$_1$ בהבלי
1798 והחס[י]דים] MO$_1$ *edd.*; AGO$_2$R והחסדים
1808 ⟨הנשמה⟩] codd. *sv*; *z* ההגשמה

---

tannaitic rabbi would be referred to as קדמון נכבד (‘respected ancient’). The adage may come from one of the collections of aphorisms (Arabic or Hebrew), such as that of Ḥunein Ibn Isḥak; it does not appear—as far as a cursory inspection has revealed—to be included in Ibn Gabirol’s *Muḥtar al-jawahir* (*Mibḥar hapeninim*).

[214] See above, n. 202.

[215] See critical note. The origin of Zamora’s ההגשמה is incomprehensible. הגשמה is a term used, negatively, in Jewish religious philosophy, referring to theological anthropomorphism, or occasionally to the incarnation of Christianity. It is not, and never could be, part of the vocabulary of the rabbinic concept of *imitatio Dei*, for which the key term is דבקות (דבק = ‘cleave to’).

[216] Maimonides (*Guide*, ii. 32 (Friedländer, pp. 219 f.; Pines and Strauss, pp. 306 f.), cf. *Mishneh torah*, ‘Laws of the Foundations of the Torah’, 7: 1) lists good health amongst the prerequisites of prophetic potentiality, but asserts (Friedländer, p. 220; Pines and Strauss, p. 361) that the actualisation of prophecy may be withheld by God from one possessed of them all (cf. below, V. 1847 f.). It is the link with perfect health (שלם בגופו: *Mishneh torah*, loc. cit.) which has provided Ibn Sahula with the peg on which to hang the encomium of prophecy as the grand finale of his work.

[j] Isa. 10: 25
The merest outline,[j] for of this to learn
Must ever those of perfect faith concern
[k] Ps. 103: 4
Who with the love[k] of God, whole-hearted, burn.

◆

And so, this third and final chapter is
Devoted to describing qualities
That mark the prophet out, and signalise
[l] Cf. Esther 1: 4
The splendour which his greatness dignifies.[l]
Know, then, the hallmark in the prophet's soul
Bespeaking her importance in the roll
Of titles of nobility, appears
In wonted conning of the acts of seers,
Visions and wondrous works: his hope, to gain
By such familiarity, the plane
Of separate intelligences,[217] those
Who, free of matter, ne'er shall decompose.
At length his soul's ascent brings her within
Wisdom's domain, from there to discipline
Those souls which, deviant, have turned away
From the true path, until, repentant, they
Do what is right, ensuring no detail
Concerning manner or right time shall fail
As generally known. Defects and flaws
She will make good, applying upright laws.
Hers to proclaim impending punishment
And promises of the divine intent
[m] Ps. 16: 11
Assuring fullest joy,[m] so strong her speech
[n] Cf. BT *Rosh Hashanah* 27*a* (top)
That never tongue save hers[n] such heights could reach.
This gave the old Philosopher[218] his cue
[o] Ps. 133: 3
Whose words as limpid flow as Hermon's dew,[o]
[To cite[219] the sentiments expressed in these
Words of our own Moses Maimonides:]
"Sluggards are we, the question we evade
[p] Cf. Deut. 26: 8
Why awesome signs and portents[p] were displayed
When Torah was revealed. We rather seek
To con particulars; our brain, too weak,
Wearies ere it has fetched a circle, all
The laws encompassing, symmetrical.
And so 'tis right, through faith, to recognise
In them the Torah's precepts, and chastise

וּמְעַט מִזְעָר[j] מֵרוֹמְמוּתוֹ, כִּי זֶה חֵשֶׁק
הַשְּׁלֵמִים וְאַהֲבַת הַתְּמִימִים חֶסֶד וְרַחֲמִים.[k]

❧

הַפֶּרֶק הַשְּׁלִישִׁי בִּסְגֻלוֹת הַנָּבִיא וּמַעֲלָתוֹ,
תִּפְאֶרֶת יְקָר גְּדֻלָּתוֹ.[l] דַּע כִּי סְגֻלַּת נֶפֶשׁ
הַנָּבִיא הַנְּדִיבָה וּמַעֲלָתָהּ הַחֲשׁוּבָה, לְהִתְנַהֵג
אַחַר הַנְּבוּאוֹת וּמַעֲשֵׂי הַנִּפְלָאוֹת, וּלְהַגִּיעַ
לְמַעֲלַת הַשְּׂכָלִים[217] אֲשֶׁר אֵינָם כָּלִים, עַד
אֲשֶׁר תַּעֲלֶה אֶל מַעֲלָה רָמָה וּלְמַעֲלַת
הַחָכְמָה, לְיַסֵּר הַנְּפָשׁוֹת הַשּׁוֹטוֹת אֲשֶׁר
מִדֶּרֶךְ הָאֱמֶת נוֹטוֹת, עַד אֲשֶׁר תַּעֲשֶׂינָה
הָרָאוּי, וְעַל הַדֶּרֶךְ הָרָאוּי, וּבַזְּמָן הָרָאוּי,
יָדוּעַ וְגָלוּי, וּלְהַשְׁלִים הַחֲסֵרִים בְּמִשְׁפַּט
יְשָׁרִים וּבְעִנְיַן הַדִּינִים וְהַהַבְטָחוֹת לְשֹׂבַע
שְׂמָחוֹת[m] לְהַזְכִּיר וּלְהַגְדִּיל וּלְדַבֵּר מַה שֶּׁאֵין
בְּפֶה זוּלָתוֹ לְחַבֵּר.[n] וְעַל זֶה אָמַר
הַפִּילוֹסוֹף[218] הַקַּדְמוֹן, טַל־חֶרְמוֹן,[o] [בְּשֵׁם[219]
הָרָב ר׳ מֹשֶׁה ב״ר מַיְמוֹן], אֲנַחְנוּ עֲצֵלִים
לְהָבִין מַה שֶּׁבָּאָה בּוֹ הַתּוֹרָה, בְּאֹתוֹת
וּבְמֹפְתִים וּבְמֹרָא,[p] אָמְנָם נָבִין וְנִסְתַּכֵּל
הַרְבֵּה מֵעִנְיָנֶיהָ כִּי שִׂכְלֵנוּ חַלָּשׁ וְיִלְאֶה לָסֹב
דִּינֶיהָ. עַל כֵּן רָאוּי לְהַאֲמִין בְּמִצְוֹתֶיהָ וּלְיַסֵּר
הַנּוֹטִים מֵאִמְרוֹתֶיהָ, כִּי כֻּלָּהּ סוֹדוֹת הַנֶּפֶשׁ

1832–3 בשם . . . ב״ר מימון] A *edd.*; ^codd.

---

[217] The plural שכלים ('intelligences') indicates that the reference is to the angels, which, *qua* pure form devoid of matter, consist of intelligence. See e.g. Maimonides, *Guide*, i. 49 (Friedländer, pp. 65 f.; Pines and Strauss, pp. 108 f.), *Mishneh torah*, 'Laws of the Foundations of the Torah', 2: 5; Husik, *Medieval Jewish Philosophy*, 266; Sirat, *Jewish Philosophy*, 102, 151, 174.

[218] Cf. above, n. 212. The Greek φιλόσοφος had already entered Hebrew, with the nominative termination preserved, as a loan-word, by the talmudic period at the latest, e.g. *Genesis Rabbah* 1: 9, ed. Theodor, 8, ed. Vilna, fo. 9*a*, col. i, but it re-entered in the truncated form from Arabic, being used by Samuel Ibn Tibbon in the introduction to his translation (1199–1204) of Maimonides' *Guide*.

[219] Hebrew בשם ('in the name of'). This glaring anachronism—which is not to be concealed by any such translation as e.g. 'anticipating'—is included in no manuscript except A (see critical note) (continued in Appendix 2).

Those deviant, who her injunctions flout:
Since she consists of mysteries throughout
Affecting the ennobled soul[220] in man.”
Yea, with the force of prophecy she can
Chastise that soul which to her high degree
Divine election raised, a state where she
Receives a charge to keep.[q] Thus ’tis, the soul
Which is a prophet’s, may herself control
Our lesser souls, to self-indulgence prone;
All polities must her their princess[r] own.
She, for these others, is the fountain whence
Those truths derive, their form intelligence
She fashions in her heart, to penetrate
The rest:[s] for she herself can levitate[t]
High as that plane where mystic creatures[221] stand,
The ministering angels’ holy band,
Till forms of wondrous beauty meet her gaze
And in her hearing awesome music plays,
What time she reads the riddling cipher’s range
That archangels in conclave interchange.
Yet, though perfected, souls do not ascend
Prophecy’s scale, all at one stage to end.
Perfection is but relative in power:
The prophet’s, though ’tis great, must match the hour[u]
When he, by God’s will, God’s own purpose meets;
And one successful in this aim completes
The structure of the cosmos, part revealed
To mankind, and in part from man concealed,
As he makes known what profits man in this
Life, and what in the next secures him bliss.
Great is his stature, for he ranks between
Angel and man: as angels are the mean
’Twixt God and prophets, yeomen who escort
Their Sovereign, who listen and report,[v,222]
So stands the prophet midway, with respect
To angels and the Sages,[223] who perfect
Themselves, and thus may righteous works direct.[w]
The Sages, masters of the Law,[x] a place
Hold ’twixt the prophet and the populace.
And thus, tripartite planes make room for all
By the First Cause inspired to hear the call.

[q] Num. 8:26
[r] Lam. 1:1
[s] Cf. Gen. 41:21
[t] Lev. 6:2(9)
[u] Cf. Ps. 32:6
[v] 1 Kgs. 1:8
[w] Cf. Ps. 15:2
[x] Cf. Esther 1:13

הַנֶּאֱדֶרֶת[220] בְּכֹחַ נְבוּאָה מְיַסֶּרֶת, וְעַל
מַעֲלָתָהּ אֲצוּלָה וְנִבְחֶרֶת לִשְׁמֹר מִשְׁמֶרֶת.[q]
וְהַנֶּפֶשׁ הַזֹּאת הִיא הַנְהָגַת נַפְשׁוֹתֵינוּ
הָעֲדִינוֹת, שָׂרָתִי בַּמְּדִינוֹת,[r] כִּי מוֹצָאָהּ
בְּשִׂכְלִיּוֹת הָאֲמִתּוֹת הַמְיֻצָּרוֹת בְּלִבָּהּ,
וַתָּבֹאנָה אֶל קִרְבָּהּ.[s] הִיא הָעֹלָה[t] לְמַעֲלַת
מַלְאָכִים וְחַשְׁמַלִּים,[221] חַיּוֹת הַקֹּדֶשׁ
וְאֶרְאֵלִים, עַד אֲשֶׁר תִּרְאֶה צוּרוֹת נָאוֹת
וְתִשְׁמַע קוֹלוֹת נוֹרָאוֹת, וְתָבִין חִידוֹת
עֶלְיוֹנִים, סוֹד אוֹפַנִּים. וְכָל־זֶה לְפִי מַדְרְגוֹת
הַנְּבוּאָה אֲשֶׁר בְּנַפְשׁוֹ הַשְּׁלֵמָה מְצוּיָה,
וּשְׁלֵמָתוֹ הַגְּדוֹלָה בְּעֵת מְצוֹא[u] רְצוֹן הָאֱלֹהִים
וְחֶפְצוֹ. וְהַנָּבִיא הַזֶּה מַשְׁלִים סֵדֶר הָעוֹלָם
בְּדָבָר נִגְלֶה וְנֶעְלָם, בְּהוֹדִיעוֹ הַצְלָחַת עוֹלָם
הַזֶּה וְהָעוֹלָם הַבָּא, בְּאֶמְצְעֵי הַמַּלְאָךְ
מַעֲלָתוֹ רַבָּה, כִּי הַמַּלְאָךְ בֵּין הָאֵל וְהַנָּבִיא
אֶמְצָעִי, שִׁמְעִי וְרֵעִי,[v,222] וְהַנָּבִיא אֶמְצָעִי
בֵּין הַמַּלְאָךְ וְהַחֲכָמִים, פּוֹעֲלֵי צֶדֶק[w]
תְּמִימִים, וְהַחֲכָמִים אֲשֶׁר דָּת וָדִין יוֹדְעִים[x]
בֵּין הַנָּבִיא וְהֶהָמוֹן אֶמְצָעִים.[223] וְעַל דֶּרֶךְ
הַזֶּה תְּשֻׁלַּשְׁנָה הַמַּעֲלוֹת אֲשֶׁר הֵנָּה מִן
הַסִּבָּה הָרִאשׁוֹנָה אֲצוּלוֹת, וְזוֹ תַּכְלִית

1842 כי] MO_1O_2 + היא

מוצאה] M מצאה, G מושכלת

1843 בשכליות] *edd.*; G שכליות, codd. השכליות

1848 לפי] G כפי

1850 ושלמתו] O_1 *edd.* ושלימתי, O_2R ושלמותו, GM(?) ושלימות

1851–4 הזה . . . והנביא] ^GM

1854 בין] A + הנביא בו, O_1 ובין

1858 דרך] O_1R *edd.*; GMO_2 הדרך

1859 תשלשנה] G תתשלשלנה

---

[220] The reference of the feminine terminations in this passage is discussed in Appendix 2.

[221] For a discussion of this word, see Appendix 2.

[222] Ibn Sahula here plays upon the meaning of the names of two of David's retinue (1 Kgs. 1: 8), Shimeʿi (שמע = 'hear') and Reʿi (רעה = 'accompany').

[223] This scale of intermediacy (*angel* between God and prophet, *prophet* between angel and sage, *sage* between prophet and common man) is hardly likely to be Ibn Sahula's original formulation, but I have not traced any rabbinic source (continued in Appendix 2).

This end, to be pursued by all designed,
Attaining which right lustrous praise they find,
God gave, a portion meant for all mankind.[y]

❧

In these three chapters there is not a word
That profits nothing; therefore have I stirred
Thee to observe the roots that therein reach,
To base the soul whose reason gives her speech.[224]
See what praise passion for her can inspire,
Likewise the praise her friends earn, through desire
To win her: fair indeed, and fairer yet
Her beauty, when in these, her gems, ’tis set.
And now, direct thy mind[z] these things to weigh
Of mighty import; bend thine ear, and pay
Attention to the sayings of the wise
And take to heart the lesson I apprise:[a]
If thou wilt walk beside me, life, by right
Of merit shall be thine, and peace will plight,
The Lord shall be thine everlasting light.’[b]

❧

The words the Man of God spoke, like a spark
To Isaac seemed, that flashes through the dark.
Quoth he, ‘In truth, acclaim to such as you
As a physician, sage, and seer is due;[225]
Your insight has science’s sense unsealed
How, when the soul is sick, she may be healed.
But, of all these your qualities, who dares
Pretend that he even a fraction shares,
Or claim that with your mighty acts he vies?[c]
Who else, of mystery which underlies
Creation’s base, could comprehension gain
Like yours, or with like clarity explain
The Torah’s jurisprudence[d]— secret core
Of wisdom and sound counsel’s double store,[e]
Never so spent but holds a tenth part more?’[f,226]

❧

‘Nay, be not grieved’, replied the holy man,
‘Stand braced for action. Exegetes, who scan

[y] Job 20: 29
[z] Ezek. 6: 2
[a] Prov. 22: 17
[b] Isa. 59: 20
[c] Deut. 3: 24
[d] Cf. Isa. 28: 7
[e] Job 11: 6
[f] Isa. 6: 13

מַעֲלוֹת בָּשָׂר וָדָם, וְתִפְאֶרֶת מַהֲלָלָם וְהוֹדָם,
זֶה חֵלֶק־אָדָם.[y]

⁂

אֵלֶּה הֵם שְׁלֹשָׁה פְּרָקִים מוֹעִילִים בְּמִלֵּיהֶם
אֲשֶׁר עוֹרַרְתִּיךָ עֲלֵיהֶם, וְהֵן שָׁרְשֵׁי הַנֶּפֶשׁ
הַמְדַבֶּרֶת[224] וִיסוֹדֶיהָ וּמַהֲלַל חִשְׁקָהּ
וִידִידֶיהָ, הֵן הֵם עֶדְיָהּ וְכָל־מַחֲמַדֶּיהָ. וְעַתָּה
שִׂים פָּנֶיךָ[z] אֶל הַדְּבָרִים הָעֲצוּמִים, הַט אָזְנְךָ
וּשְׁמַע דִּבְרֵי חֲכָמִים, וְלִבְּךָ תָּשִׁים לְדַעְתִּי,[a]
כִּי תֵלֵךְ בַּדֶּרֶךְ אִתִּי וְתִזְכֶּה וְתִחְיֶה וְתִשְׁלַם,
כִּי ה׳ יִהְיֶה לְּךָ לְאוֹר עוֹלָם.[b]

⁂

כִּשְׁמֹעַ יִצְחָק אֶת־דְּבַר אִישׁ הָאֱלֹהִים אֲשֶׁר
הֵן בָּאֲפֵלָה כִּנְגוֹהִים, וַיֹּאמֶר, בֶּאֱמֶת אִישׁ
כָּמוֹךָ נִקְרָא רוֹפֵא חָכָם וְצוֹפֶה,[225] כִּי
הֲבִינוֹתָ דִּבְרֵי חָכְמָה בִּרְפוּאוֹת הַנְּשָׁמָה. אַךְ
אָמְנָם מִי יַגִּיעַ לִקְצַת מַעֲלוֹתֶיךָ, אֲשֶׁר
יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ,[c] וּמִי יוּכַל
לְהָבִין דִּבְרֵי הַסּוֹד, הָעִקָּר וְהַיְסוֹד, וְיַגִּיד
שָׁרְשֵׁי הַתּוֹרָה פְּלִילִיָּה[d] כִּי־כִפְלַיִם לְתוּשִׁיָּה,[e]
וְעוֹד ⟨בָּהּ⟩ עֲשִׂירִיָּה.[f,226]

⁂

וַיֹּאמֶר הָאִישׁ, אַל תִּתְעַצֵּב, קוּם וְהִתְיַצֵּב,

1868 תשים] A *edd.*; MT GMR תשית

1870 ה׳] ^MO$_1$O$_2$R

1871 דבר] *vz*; codd. *s* דברי

1874 ברפואות] MO$_1$ *edd.*; AGO$_2$R ברפואת

1879 ⟨בה⟩] MT AGMO$_2$R; O$_1$ *edd.* בא

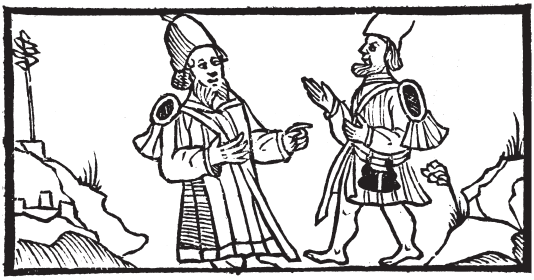
---

[224] See above, n. 202.

[225] The figure of the Man of God—a title borne by Moses, Deut. 33: 1, Ps. 90: 1—seems here to merge into that of Moses Maimonides, the object of great posthumous veneration throughout the Jewish world (continued in Appendix 2).

[226] See critical note. בא ('comes') in place of the masoretic text בה ('in it') seems a most improbable change for Ibn Sahula to have introduced; בה is integral to the scriptural context (Isa. 6: 13), and nothing of substance is allusively gained by effecting the change (continued in Appendix 2).

The Law which all creation did precede
By twice a thousand years,[227] long since agreed
It matters not that one does more, one less,
So long as their endeavour they address
[g] BT *Berakhoth 5b* *To doing heaven's work.*[g] Moreover, one
Of all men wisest, though he had begun
[h] Eccles. 12: 10 Studying teleology,[h] averred
We must conclude, when all is said and heard,
That man's vocation is, the Lord to fear
[j] Eccles. 12: 13 *And keep his precepts.*[j] Holy Writ makes clear
[k] Eccles. 12: 10 That rectitude one ought as truth[k] define:
Lo, fear of God is wisdom; to decline
[l] Job 28: 28 *Evil's temptation, understanding's sign.*'[l]



The Man of God praises the Moralist's
[†] Cf. Ps. 116: 2 *Endeavours, and the latter, all ears, lists*[†]

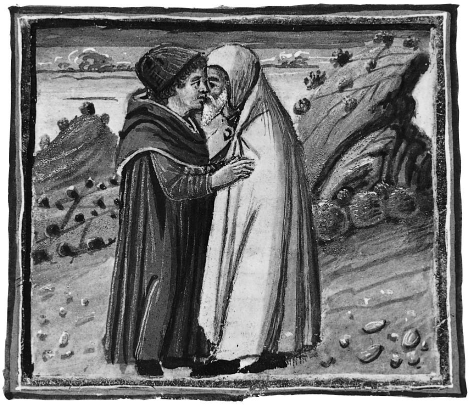
THE END: ACCORD
ALL PRAISE TO GOD
CREATION'S LORD

כִּי כְּבָר בֵּאֲרוּ דּוֹרְשֵׁי דִּין קִדְמָה יוֹמַיִם,[227]
אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט וּבִלְבָד שֶׁיְּכַוֵּן
לִבּוֹ לְשָׁמַיִם.[g] וּפֵרַשׁ הֶחָכָם דִּבְרֵי־חֵפֶץ[h]
לֵאמֹר, סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹהִים
יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר.[j] כָּתוּב יֹשֶׁר דִּבְרֵי[k] **1885**
אֱמוּנָה, הֵן יִרְאַת ה׳ ⟨הִיא⟩ חָכְמָה וְסוּר
מֵרַע בִּינָה.[l]

1885 כתוב] *edd.*; MT codd. וכתוב

1886 אמונה] codd. *edd.*; MT אמת **ה׳**] MT אדני, codd. reg. (O$_1$ השוה) **⟨היא⟩**] MT AGMR; ^*edd.*

1888 תם . . . עולם] *vz*; ^O$_1$O$_2$*s*



צורת איש האלדים מדבר בפי מהללו
והמחבר שומע כי הטה אזנו לו†

תם ונשלם שבח לאל בורא עולם[228]

---

[227] The Torah, although not coexistent with God, was used by Him as an architect's plan for creation (*Genesis Rabbah* 1: 1, ed. Theodor, 2, ed. Vilna, fo. 6*b*, col. i); one may contrast the quality of being coprimeval with God ascribed in the fourth gospel to the Word (John 1: 1–2). See *Midrash tehillim* on Ps. 90: 3, ed. Buber, fo. 194*b* (Eng. trans., Braude, *Midrash on Psalms*, ii. 94), exegesis ascending to Rabbi Simeon b. Laqish (3rd cent. CE); Ginzberg, *Legends*, i. 3, v. 3 n. 2.

[228] This Hebrew jingle is omitted in the *editio princeps* (continued in Appendix 2).

Colophons

A

Blessed be He Who gives strength to the weary[a] and to the afflicted. The fifth part is completed with the help of the Holy One, my Creator, and with it the whole book, a veritable fountain of *belles-lettres*.[b] Blessed be He Who has brought to fulfilment my right worthy intention, and may the Lord in His mercy continue to lighten my darkness[c] and enable me to savour words of scholarship.[d] The copying work was completed by Samuel the Scribe, also known as Zimlein, son and disciple of Barukh, in Brescia, on 17 Tammuz [5]243 [22 June 1483], having been commenced on the preceding [first day of] the New Moon of Iyyar [8 April], and the following day, [being finalised at] 9 o'clock in the morning. I wrote it for my pupil and friend, the learned Barukh (may his Rock and Redeemer protect him), son of the late Samuel [of] Mortara, from whom I received my full fee . . . (?) in florins. May God grant him the merit to read therein, both himself and his descendants in perpetuity, likewise to study mystical wisdom amid contemplation.[e]

[a] Isa. 40: 29

[b] Gen. 49: 21

[c] Ps. 18: 29(28)

[d] Cf. S. of S. 2: 3

[e] Eccles. 12: 12

G

The fifth part is completed with the help of God, the Holy One. I, Elias, son of Moses (long may he live), wrote this book for Moses, son of Ur-shraga of blessed memory: I finished it on Tuesday, 15 Kislev [5]307 [9 November 1547], that being the year in which there was large-scale warfare between the Emperor and the Landgraf and other dukes and places in Germany. Blessed be He Who gives strength to the weary and increases the vigour of those who lack power.[f]

[f] Isa. 40: 29

Colophons

A

ברוך נותן כח ליעף[a] עמל ונענה נשלם שער
חמשי בעזר יוצרי וקדושי וכשלימותי(?) נשלם
הספר הנותן אמרי שפר[b] ברוך המשלים סדר
מחשבי וערכי וי׳ ברחמיו יגיה חשכי[c]
וימתיק אמרי תבונה לחכי[d]
נגמר זאת המלאכה על ידי שמואל סופר
המכונה זימליין בן אמא מה׳רר ברוך יצ״ו פה
ברישא ביום שבעה עשר בתמוז ר׳מ׳ג׳
לפ׳ק והתחלתיו בר״ח אייר ר״מג לפ׳ק
ולמחרתו ט שעות ליום וכתבתיו לתלמידי
היקר והמשכיל כ״ר ברוך יצ״ו בר שמואל ז׳ל
ממורטערא וקבלתי ממנו דמי פרינצי[?] משלם
ה׳ יזכהו להגות בו הוא וזרעו וזרע זרעו
עד סוף כל הדורות
ויזכהו ללמוד בחכמות נעלומת ובלהג אין קץ[e]

G

נשלם השער החמישי בעזרת אלהי קדושי
אני אליה בר משה שליט כתבתי ספר זה לר׳
משה בר אור שרגא זצ״ל וסיימתי אותו ביום ג׳
ט״ו כסליו שנת ש״ז לפ״ק והיא השנה אשר
נתעורר מלחמות גדולות בין הקיסר
ובין הלאנד גראב ושאר דוכסים
ושאר מקומות של אשכנז.
ברוך הנותן ליעף כח ולאין אונים עצמה ירבה[f]

M

This book, *Meshal haqadmoni*, is now complete, all praise be to the Eternal God: blessed be He who grants strength to those who lack power.[g] I will sing unto my Rock, my Shield and Hiding-place, Who has supported me to finish the book. Thou, God, art in Thy holy mountain, the place of Thy sanctuary; thither mayest Thou bring me, and may He [*sic*] dwell in that city which is [both His and] mine.

Prithee, take note of my sickness, and let not my foothold totter:[h] strengthen, invigorate me, O Lord, be Thou my keeper and hearken to my voice.

Completely finished:
praise be to the Lord of peace.

[g] Isa. 40: 29

[h] Ps. 18: 37(36)

O_1

The fifth part is completed, thanks to the strength imparted by God, the Holy One; and thereby is completed this book, fountain of *belles-lettres*.[j] Blessed be He Who has brought to fulfilment my right worthy intention, and has caused my way to prosper.[k] Amen.

[j] Gen. 49: 21

[k] Gen. 24: 21

O_2

The fifth part is finished, on Friday, [5-]50 (?5-60), being the fifth day of the second month, in the week preceding that sabbath reading in which occur the words 'and on the eighth day his foreskin shall be circumcised'[l]: with the aid of Him Who, through His holiness, gave the Torah to his people Israel. Thus says Samuel, a person of no consequence, the bookman (*libellarius*).

[l] Lev. 12: 3

R

The fifth part is completed with the help of God, the Holy One, the whole book being thus finished.[1] Praise be to God Who frustrates the designs of the crafty.[m] Courage.

[m] Cf. Job. 5: 12

M

ספר משל הקדמוני נשלם   שבח ותהלה לאל
עולם   בנלך ואנוי (= ברוך נותן ליעף כח ולאין
2nd hand? אונים עצמה ירבה[g])
אזמר לצורי   למגן וסתרי אשר סייעתני
לתכלית ספרי   אל בהר קדשך מקום מקדשך
ושמה תביאני וישכון בעירי   ראה נא למחלי
ולא ימעדו קרסולי[h]   חזק ואמצני   יי   שומרי
3rd hand? היה לי   ושמע נא לקולי
תם ונשלם   שבח   לאדון השלום

O₁

נשלם השער החמישי   בעוז יוצרי וקדושי
ובשלימתו   נשלם הספר   הנותן אמרי שפר[j]
ברוך המשלם סדר מחשבי וערכי
והצליח את דרכי[k]   אמן

O₂

נשלם השער החמישי   ביום ששי   לל[?]
לאלף הששי   ביום חמישי לחדש השני פרשת
וביום השמיני   ימול בשר ערלתו[l]   בעזרת
נתן[?] בקדושתו   תורה לעמו ישראל
נאם   הלבלר הקטן שמואל

R

נשלם השער החמישי   בעזרת אלהי קדושי
ובזה השער נשלם הספר
שבח לעצת ערומים מפר[m]
חזק

---

[1] **Regarding date, see Introduction, p. cxiv.**

APPENDICES

APPENDIX 1

Astronomical Diagrams

⁂

The diagrams in the Rothschild manuscript (R, Israel Museum MS 180.51) correspond closely with the prescriptions for their construction in the text of the *Meshal haqadmoni*. They are reproduced here, followed in each case by a transcription of their markings into segments and of other matter inscribed on the face.

1. The Terrestrial Sphere and Climes

see V. 958 f.

1.1. In the four corners (clockwise, from top left) figures of the winds are labelled קרן מזרחית דרומית ('SE corner'), קרן מערבית דרומית ('SW corner'), קרן מערבית צפונית ('NW corner'), קרן מזרחית צפונית ('NE corner').

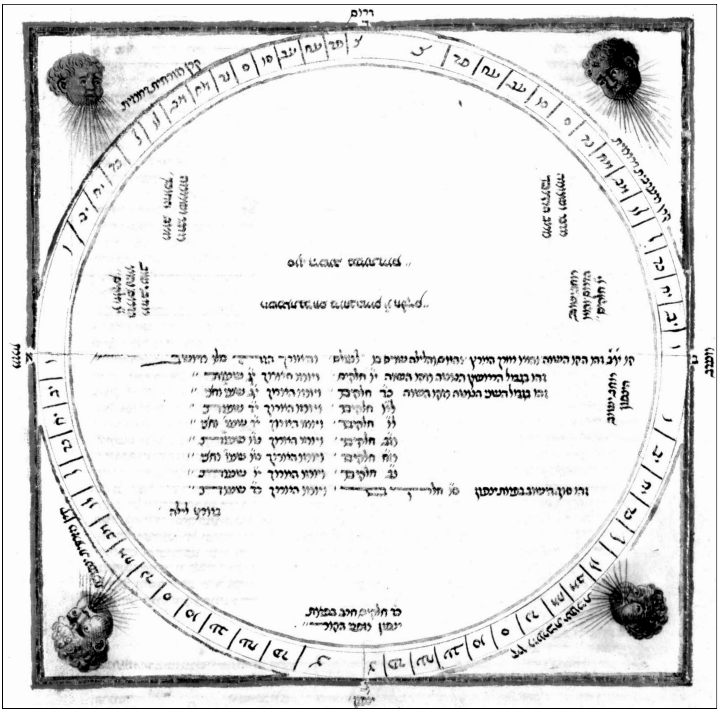


Fig. A1. The terrestrial sphere and climes

1.2. The cardinal points are marked, clockwise, from the top דרום ד (‘south’), מערב ב (‘west’), צפון ג (‘north’), מזרח א (‘east’).

1.3. Each quadrant is subdivided at intervals of six degrees, being numbered from the east, anticlockwise: E–N (6)ו–(90)צ, similarly N–W, W–S, and S–E (90)צ–(6)ו.

1.4. Two lines S and parallel to the (unmarked) equator read: משכנות בני חם ברוחב הדרום יו חלקים \ סוף הישוב בפאת דרום (‘area of negro settlement [extends over] 16°, this [marking] the limit of human habitation in the south’). That information is repeated, in legends set at right angles to the foregoing, in four positions, reading anticlockwise from the west: 1. רוחב ישוב \ דרום והוא \ י״ו חלקים (‘width of southern settlement, viz. 16°’); 2. מדבר ושממה \ מרוב החמה(?) (‘uninhabited wasteland due to intensity of the sun’s(?) [heat]’); 3 repeats 2, and 4 repeats 1.

1.5. For the northern hemisphere the following legend is inscribed along the (unmarked) equator: א׳ב׳ זהו הקו השוה והוא אורך הארץ והיום והלילה שוים בו לעולם והאורך הזה כולו מיושב (‘The line AB is the equator, comprising the length of the earth, day and night thereon being invariably equal: its total length is habitable’).

1.6. To the north of the equator eight lines detail the extent of successive climes, thus: 1. זהו הגבול הראשון הנוטה מקו השוה י״ו חלקים ויומו הארוך י״ג שעות (‘This first clime inclines 16° from the equator, its longest day measuring 13 hours’); 2. זהו הקו השני הנוטה מקו השוה כ״ד חלקים ויומו הארוך י״ג שעות וחצי (‘This second clime extends to 24° . . . 13½ hours’); thereafter this is abbreviated: 3. ‘31° . . . 14 hours’; 4. ‘36° . . . 14½ hours’; 5. ‘42° . . . 15 hours’; 6. ‘48° . . . 15½ hours’; 7. ‘52° . . . 16 hours’, and then continues זהו סוף הישוב בפאת צפון ס״ו חלקים ויומו הארוך כ״ד שעות \ בארץ לילה (‘This is the northerly limit of human settlement, at 66°, the longest day being 24 hours in the land of night’). It should be noted that these figures do not agree exactly with the table of climes in Abraham bar Ḥayya, *Ṣurath haʾareṣ*, 188 (Hebrew) (cf. Spanish trans., Vallicrosa, p. 45 n. 25).

1.7. A short legend at the west, written transversely, reads רוחב ישוב \ הצפון (‘width of [northerly] settlement’); another, at the north pole, reads כ״ד חלקים חרב בפאת \ צפון מפני הקור (‘desolation [extends over] 24° at the north because of [intense] cold’).

2. **The Celestial Sphere**

see V. 1111 f.

2.1. The diagram is orientated with south at the top. The cardinal points are named and lettered, צפון א (‘north A’), מזרח ג (‘east C’), דרום ב (‘south B’), מערב ד (‘west D’). Circles surround the two poles, that at the south enclosing the words המסמר הדרומי \ קוטב (‘the southern nail, pole’: see V nn. 118, 124).

2.2.1. The two semidiurnal arcs AB carry the following legend, beginning along the eastern arc from the south (points where the lines of the diagram intersect are

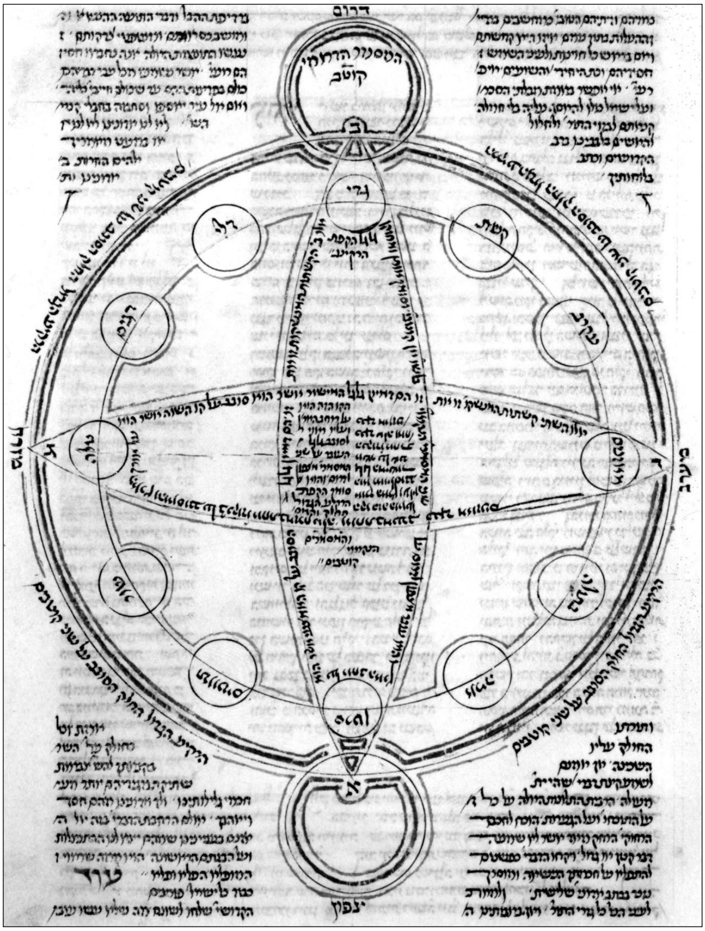


Fig. A2. The celestial sphere

marked *): אלו ב׳ הקשתות המנשקות זו את * זו הם דמיון גלגל — * הסובב על קו האמצעי אשר הוא על רוחב הארץ \\ והוא עובר מצפון לדרום על שני המסמר׳ הנקרא׳ בלשו׳ יון קוטבי׳ וסומך אותן ומחזקן ('these two arcs that kiss each other* are the representation of the circle* that surrounds the medial axis across the width [see V n. 100] of the earth, passing from north to south through the two nails called in Greek poles, supporting and reinforcing them').

2.2.2. In the area enclosed by the intersection of the arcs AB and CD the legend on the east side refers to the two arcs AB, reading: הקו הזה הוא \ על רוחב הארץ \ ועליו ראוי \ לסובב גלגל \העובר על שני \ המסמרי׳ מצפון \ לדרום והוא \ סומך הקפת \ הרקיע הגדול \ מחזק והמס׳ ('this is the line along the width of the earth on which ought revolve the circle passing through the two nails from north to south, supporting the revolution of the great heaven [sc. the diurnal sphere] by force and the nails' (omit *waw*, by force 'of the nails')).

2.3.1. The two equatorial (equinoctial) arcs CD carry the following legend, beginning on the southern arc, at the west: אלו השתי קשתות המנשקו' זו את * זו הם דמיון גלגל המישור אשר * הוא סובב על קו השוה אשר הוא \ על אורך ה\ארץ והוא סובב על ב' נקודו' אחת * במזרח טלה ואחת במערב * כנגד מאזנים ('these two arcs that kiss each other* are the representation of the circle of the [celestial] equator,* revolving on the plane of the [terrestrial] equator, that is the length [see V n. 100] of the earth, revolving through two points, one* in the east—Aries—and one in the west,* opposite Libra').

2.3.2. In the same area that encloses 2.2.2 the following legend reads transversely to it: הקו הזה הוא על * אורך הארץ ועליו \ הוא ראוי לסובב \ גלגל המישור \ אשר על שני \ הנקודו' אחת \ כנגד טלה ואח' \ כנגד מאזנים ('on this line [sc. plane] along* the

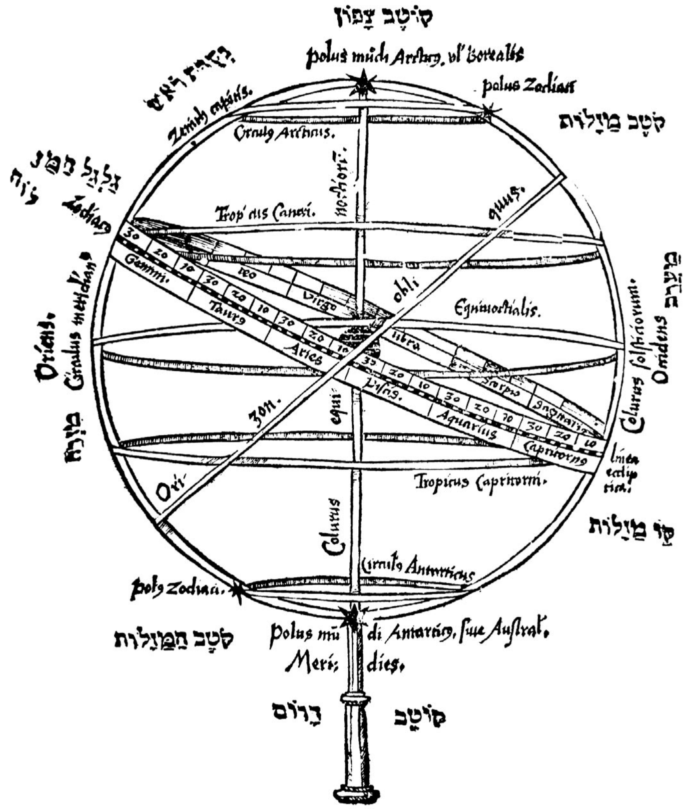

קוטב צפון
polus mundi Arcticus, vel borealis
polus Zodiaci
קטב מזלות
Zenith capitis
Circulus Arcticus
noct. horiz.
Trop. cus Cancri
גלגל המזלות
Zodiacus
Gemini
Taurus
Aries
Leo
Virgo
obli
Equinoctialis
Libra
Scorpio
Sagittarius
Pisces
Aquarius
Capricornus
Oriens
Circulus meridianus
מזרח
Colurus solstitiorum
Occidens
מערב
zon.
equi
Ori
linea ecliptica
Tropicus Capricorni
קו מזלות
Colurus
Circulus Antarcticus
polus Zodiaci
קטב המזלות
polus mundi Antarcticus, sive Australis
Meridies
קוטב דרום

Fig. A3. The celestial sphere; engraving from the Latin translation of Abraham bar Ḥayya's *Sepher ṣurath ha'areṣ* (Basle, 1546; reproduced by permission of Messrs Grüner of Amsterdam, publishers of the facsimile edition)

length of the earth there ought to revolve the equatorial circle passing through two points, one opposite Aries and one opposite Libra').

2.4. An inner circle bears twelve small circles, each inscribed with the name of a zodiacal sign, beginning at the east and thence moving anticlockwise: טלה (Aries), שור (Taurus), תאומים (Gemini), סרטן (Cancer), אריה (Leo), בתולה (Virgo), מאזנים (Libra), עקרב (Scorpio), קשת (Sagittarius), גדי (Capricorn), דלי (Aquarius), דגים (Pisces). The whole scheme is labelled, beneath the circle at the south containing גדי (Capricorn), גלגל הקפת \ הרקיע ('the sphere of the heaven's revolution').

2.5. The outer side of the main circle bears the same inscription four times, each quarter being labelled הרקיע הגדול החלק הסובב על שני קוטבים ('the great heaven, that part [sc. the diurnal sphere] which revolves through [the] two poles').

The difficulties that faced Ibn Sahula, and subsequent scribes, in executing this diagram before the establishment (in the early fifteenth century in Florence) of the mathematical principles of perspective, are thrown into relief by contrast with the engraving in the Latin translation of Abraham bar Ḥayya's *Ṣurath haʾareṣ* (facing Latin p. 3), illustrated here (Fig. A3).

3. **The Ptolemaic System of Spheres**

see V n. 127

Reading from the centre, the labels are as follows:

3.1. The words נקודת הארץ ('centre of the earth') are written twice, to form a diagonal cross placed over the centre.

3.2. In the next circle the cardinal points are marked (from the top, reading anticlockwise): דרום ('south'), מזרח ('east'), צפון ('north'), מערב ('west').

3.3. The next seven circles are those of the orbits of those heavenly bodies which, in Ptolemaic astronomy, were held to be planets of earth; the name is prefixed in each case by גלגל: גלגל לבנה ('sphere of the moon'), כוכב ('Mercury'), נוגה ('Venus'), החמה ('the sun'), מאדים ('Mars'), צדק ('Jupiter'), שבתאי ('Saturn');

3.4. All these are enclosed by the circle labelled at the top (south) גלגל המזלות השנים עשר ('sphere of the twelve signs [of the zodiac]'), the names of which are inscribed, starting from the east and reading anticlockwise, טלה ('Aries'), שור ('Taurus'), תאומים ('Gemini'), סרטן ('Cancer'), אריה ('Leo'), בתולה ('Virgo'), מאזנים ('Libra'), עקרב ('Scorpio'), קשת ('Sagittarius'), גדי ('Capricorn'), דלי ('Aquarius'), דגים ('Pisces').

3.5. The next circle, representing the diurnal sphere, is shown by a heavier line, labelled (twice), הרקיע הגדול החלק הסובב ('the great heaven, [viz.] that part of it which revolves'), (cf. above, 2.5);

3.6. Two unmarked circles follow, possibly hinting at the existence of a tenth sphere, of

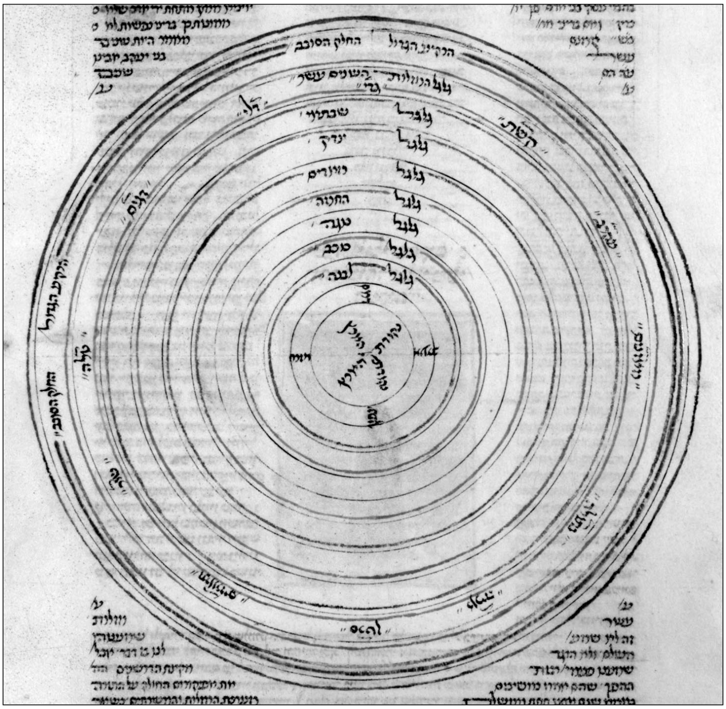


Fig. A4. The Ptolemaic system of spheres

intelligence, as postulated by Ibn Gabirol, this itself being enclosed within (i.e. beneath) the divine throne: see Loewe, *Gabirol*, 114–15, 139 f. Very few subsequent Jewish writers (and no gentiles) accepted this elaboration of the conventional Ptolemaic scheme.

4. The Orbit of the Sun Relative to the Sphere of the Zodiac

see V n. 150

As the scribe noted, the diagram lacks some symbols which were evidently missing in his prototype. In consequence a diagram was constructed above (V n. 150), with which R's may be compared.

4.1. The outer circle is orientated with south at the top.

4.1.1. The cardinal points are labelled (N and S outside the circle, E and W within) and lettered: moving anticlockwise from south, דרום marked א (A), east, מזרח, marked ה (E), north, צפון, marked ג (C), west, מערב, marked ד (D).

4.1.2. The zodiacal position of each cardinal point is indicated, both outside and within the circle: S חצי תאומים ('midpoint of Gemini'), E חצי דגים ('midpoint of Pisces'), N חצי קשת ('midpoint of Sagittarius'), W חצי בתולה ('midpoint of Virgo').

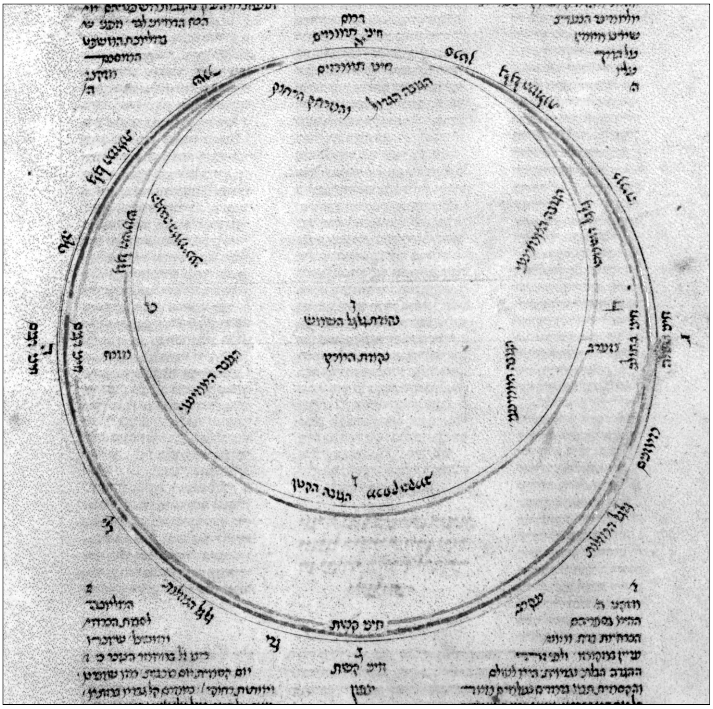


Fig. A5. The orbit of the sun relative to the sphere of the zodiac

4.1.3. At SE, NE, NW, and SW the circle is labelled externally גלגל המזלות ('sphere of the zodiac'), and the remaining eight signs are shown, moving clockwise from ESE, טלה (Aries), שור (Taurus), סרטן (Cancer), אריה (Leo), מאזנים (Libra), עקרב (Scorpio), גדי (Capricorn), דלי (Aquarius). The centre of the circle is marked נקודת הארץ ('centre of the earth') but not assigned a letter.

4.2. The inner circle.

4.2.1. The centre—southward of earth's centre—is labelled נקודת גלגל השמש ('centre of the sun's orbit') and marked ו (F).

4.2.2. At S, arranged in a V-shape, the words הגובה הגדול והמרחק הרחוק ('the [sun's] greatest height and furthest distance', i.e. apogee). Diametrically opposite, and written in inverted directions, הגובה הקטן מרחק הקרוב ('the [sun's] least height and nearest distance', i.e. perigee). That point is marked ז (G). Obliquely written labels intended to indicate points SE, NE, NW, SW read הגובה האמצעי ('median height').

4.2.3. A letter ט inside the circle is presumably meant to mark the point (ח (H) in the diagram at n. 150) where the radius of the sun's orbit meets the celestial equator.

4.2.4. At the foot of the page (not reproduced) the scribe (i.e. the original hand) has noted חסרי' אותיו' בזה הציור ('[some] symbols are missing on this diagram').

5. The Orbit of the Moon

see V n. 171

The prescriptions for the construction of this diagram were omitted in the printed editions, but have been preserved in the codices (see critical note to V. 1492; for the translation, see V n. 171 and Appendix 2).

5.1. The larger circle is labelled, externally on the left, גלגל גדול ללבנה דומה לגלגל המזלות ('greater [apparent] orbit of the moon, similar to that of the zodiac'). Its centre is marked ג (C) and labelled נקודת הארץ ('centre of the earth'). The extremes of its vertical diameter are marked by points א (A) and ב (B).

5.2. The smaller circle is described round point א (A), which is labelled נקודת הלבנ' להקפה ('centre of the moon's [true] orbit'). The circumference is labelled three times, externally, לבנה ('moon'). A vertical diameter, producing the line אב (AB), is marked by ד (D) and ה (E), the latter being labelled גובה קטן ללבנה \ ומרחק קרוב ('the moon's least height and nearest distance', i.e. perigee).

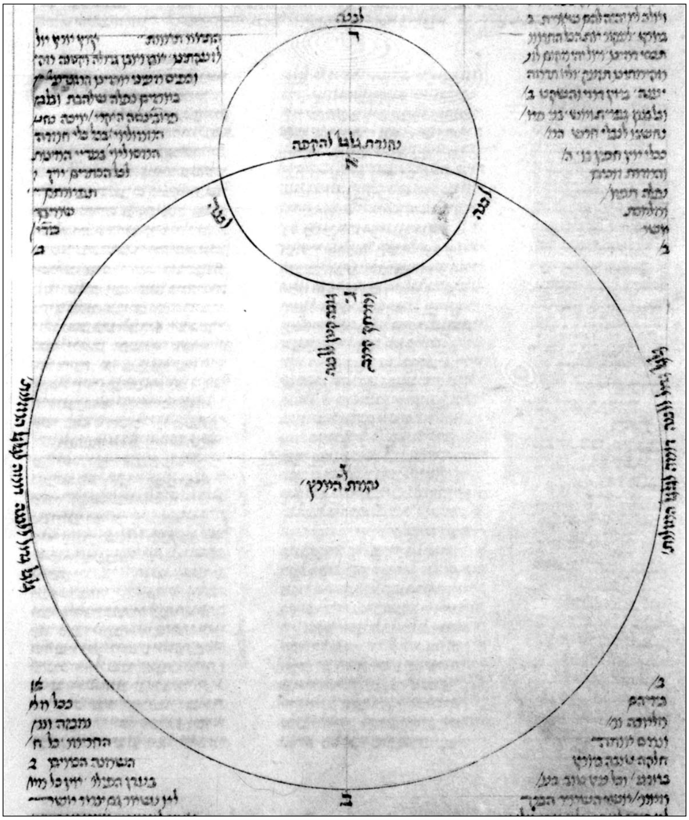


Fig. A6. The orbit of the moon

APPENDIX 2

Supplementary Notes to the Poem

Introduction

note 15 Aristotle states that if the parts of the soul are distinguished according to its faculties, they are the nutritive, the sensitive, the rational, the deliberative, and the desiderative (i.e. five in all; cf. *De anima*, 3. 7. 431*a*, l. 4). Earlier in the same treatise, Aristotle states that what is capable of perceiving (αἰσθητικόν) is so in virtue of potentiality only (δυνάμει μόνον); 2. 5. 417*a*, ll. 6–8; 2. 12. 424*a*, l. 24. For Averroes—whose commentary on the *De anima* would have been available to Ibn Sahula—the soul is 'from one point of view unitary, from another multiple'; *Taẖlis kitab al-nafs*, p. 49 (Spanish trans., S. Gómez Nogales, *La psicología de Averroes*, 166; Latin version (*Aristotelis opera cum Averrois commentariis*), Suppl. II, p. 194*b*, on 3. 10). A Hebrew version of Aristotle's *De anima*, made by Zeraḥyah Ḥen in Rome in 1284, could not have been available to Ibn Sahula, but Hebrew translations of Averroes' treatment of Aristotle's work, by Moses Ibn Tibbon, were already in circulation; *Sepher kelaley hanephesh*, 1244, and *Beʾur sepher hanephesh*, 1261. See 'Translation and Translators', *EJ* xv. 1322, section G (A. S. Halkin); Steinschneider, *Hebräische Übersetzungen*, 146, §68.

Preface

note 13 S. of S. 5: 12 is rendered in the NEB: 'His eyes are like doves beside brooks of water, splashed by the milky water [lit. 'washing in milk', רחצות בחלב] as they sit where it is drawn' (the Hebrew of the last phrase, על מלאת, is obscure). However, Ibn Sahula will have been so familiar with the allegorical paraphrase of the S. of S. by the Targum, which is read in the Sephardi tradition paraliturgically on Passover, that he will doubtless have equated its exegetical rendering with the 'literal' meaning of the Hebrew original. The verse is rendered by the Targum as follows: 'God's eyes are fixed beneficently upon Jerusalem, like doves looking into the water channels, for the sake of scholars who sit in the court of the Sanhedrin engaged in the study of the Torah and clarifying their judgement, *so as to make it run smooth as milk*' (ומנהרין ית דינא למהוי שעיע כחלב).

note 19 l. 91 The 'friend' (דודו), from whom his 'wanderings' (נדודו) have estranged him, is at once his muse (שירי, l. 96), his own conscience, and God Himself. At this stage סוד means simply 'society', i.e. 'intimate [relationship]', as at Job 19: 19.

l. 92 סודו now has the meaning of 'secret [power]', i.e. the power of the fire of separation that rages in his heart no less fiercely than the fire of lust inspired by the יצר [הרע], i.e. the drive to self-assertiveness. But

l. 93 like the burning bush of Exod. 3: 2, his heart is not consumed, even though its choicest possessions (חמודו), i.e. his aspirations and ideals, are largely eroded (by the circumstances of his roaming life, with all its temptations to turn cynic).

l. 94 The image of fire (= the malignancy of alienation) changes into that of an archer, who

l. 95 daily changes his stratagems, in order to bring about the wanderer's downfall.

l. 96 But he survives, and appeals for support to poetry (or his own better self or God), from (all of) whom he has become alienated. Let it/Him forbear to indulge its/His *Schadenfreude* [at the wanderer's plight, as being well merited because of his own self-imposed and extended separation from them]. Since he has now recovered his true self,

l. 97 alienation will have to concede that God in heaven is his witness: and

l. 98 the cynical world of secularism (זמן, see Introduction, n. 10) will have to 'console itself' (יתנודד, see Prologue, n. 15) as best it may [for having been proved wrong], since the one who had gone 'a-roaming' (נודד נדוד) has found his way home, and will henceforth live happily.

Part I

note 19 It is tempting—but probably over-subtle—to detect here a further ironical allusion, to Thomas Aquinas (d. 1274), nicknamed in his student days a 'dumb ox', of whom his teacher, Albertus Magnus, nevertheless foretold that he would fill the world with his bellowing (Petro Calo, *Vita S. Thomae Aquinatis*, ed. D. Prümmer, p. 27: 'Nos vocamus istum bovem mutum, sed adhuc talem dabit in doctrina mugitum quod [*sic*] in toto mundo sonabit').

note 23 Ibn Sahula possibly knew the opinion of his contemporary Solomon ben Adret (*c.*1235–*c.*1310) on that passage, viz. that such registration implies that those liable to pay poll-tax (or their forebears) had, on immigration, tacitly acknowledged such liability, so that the king holds them subject analogously to conquered peoples. See Urbach, 'Laws', 88. For other late antique rabbinic texts commending loyalty to gentile sovereigns, as also even to tyrannical Jewish kings, see H. Loewe, '*Render unto Caesar*', 17 f., 20 f. It seems clear that, for the Onager, and therefore likewise for Ibn Sahula himself, the Lion in the fable corresponds to a gentile, rather than to a fellow Jewish king, and indeed specifically to Alfonso X el Sabio (the Wise) of Castile. See my Introduction, Section 6.1 (Part 1).

note 34 See 'Maimonides' Treatise on Logic', 10, ed. Efros, 47 f. (Hebrew: the Arabic text is defective at this point) (Eng. trans., pp. 53, 21, 31–2); Steinschneider, *Hebräische Übersetzungen*, 43 n. 3. Cf. also Aristotle, *Categoriae*, 4. 1*b* (Eng. trans., Cooke, pp. 16 f.). For the primacy of demonstrative proof, cf. Maimonides, *Guide*, iii. 51 (Friedländer, p. 385; Pines and Strauss, p. 619).

note 55 Legendary embellishment of Abraham's hospitality (Gen. 18: 2–8) turns the 'tamarisk' (NEB 'strip of ground', margin 'tamarisk'; AV 'grove'; Hebrew אשל *ʾeshel*), which he had planted at Beer Sheba (21: 33), into an inn-sign bearing the acronymic inscription:

F[ood]	*ʾA*[*khilah*]	א[כילה]
D[rink]	*Sh*[*ethiyyah*]	ש[תיה]
E[scort]	*L*[*ewayah*]	ל[ויה]

(*Midrash tehillim*, on Ps. 37: 1, ed. Buber, fo. 127*a* n. 6 (Eng. trans., Braude, i. 423, ii. 470 n. 7); Ginzberg, *Legends*, i. 240 f., index, vii. 223).

note 60 The notion of the four forces, attraction, retention, digestion, and expulsion, as being physiologically (and more widely) operative ascends to antiquity; see e.g. Galen, *Naturales facultates*, ed. Kühn, ii. 177, also (Pseudo-Galen), *Definitiones medicae*, ed. Kühn, xix. 362, l. 17. For the Hebrew technical terms here used, see Klatzkin and Zobel, *ʾOṣar*, ii. 74 f., 78; they occur already in Judah Ibn Tibbon's translation of Baḥya Ibn Paquda, *Al-Hidaja ila Faraʾiḍ al-Qulub* (*Duties of the Heart*), section 'On Divine Worship' (שער עבודת אלהים), 9 (Arabic original, ed. Yahuda, p. 168; Hebrew, ed. Hyamson, ii. 73; Eng. trans., Hyamson ad loc.; Mansoor, p. 215). The following table shows the translation equivalences (for the Latin, see e.g. Cassiodorus, *De anima*, col. 1291D):

Greek	Latin	Arabic	Hebrew
(δύναμις)	(*virtus*)	(*al-quwwat*)	(הכח)
ἑλκτική	*attractiva*	*al-jadhibat*	המושך
καθεκτική	*retentoria*	*al-masikat*	המחזיק
ἀλλοιωτική	*translativa*	*al-hasimat*	המעכל
ἀπωστική	*expulsiva*	*al-dafiʿat*	הדוחה

note 69 **1.** Apparently Ibn Sahula, in quoting Isa. 26: 2, was so carried away by the allusion that he failed to observe the likelihood that the word גוי—which, in biblical Hebrew, means ‘people’—would here be assumed (at least on first reading, and for those not well versed in halakhic law possibly even thereafter) to carry its normal post-biblical connotation of ‘individual gentile’. The translation offered assumes that the biblical phrase has been applied, allusively, to the individual whose case is the subject of consideration. It could, however, be construed as the subject of שאלו (‘they asked’), and so, with גוי = ‘people’, mean ‘The Jewish public posed, in good faith, the following question’. Possibly this was Ibn Sahula’s intention.

2. The law of levirate marriage (*yibbum*) for the widow of a man who leaves no son to his brother, or for her release from such obligation by the ceremony of *ḥaliṣah* (Deut. 25: 5 f.), is applicable in rabbinic law to Jews and Jewesses only, even though it is an institution familiar in some other Semitic societies; and its obligation holds irrespective of domicile in the Land of Israel or elsewhere.

3*a*. Ibn Sahula’s use of the verb הרגו (‘killed him’, l. 1181) points to his having followed the version of the case history preserved in BT *Kethubboth* 111*a*, on which chapter he draws substantially throughout this passage. However, according to that version, the incident did not occur in Palestine, but in Babylonia (Iraq), where the rabbis purported to assert an analogous hierarchy of domiciles headed by Pumpedita, which considered itself the main centre of Jewish scholarship. This version of the story can only be used as material for a disquisition on the virtues of the Land of Israel if geographical realities are disregarded.

3*b*. However, in JT *Moʿed Qaṭan* 3: 1 the *mise-en-scène* is indeed Palestine. A *kohen* (i.e. a man of priestly descent) enquires whether it is proper for him to proceed to Tyre, i.e. beyond the frontier of the Land of Israel, in order to fulfil his levirate obligations. The verb that is used in this version (corresponding to הרגו = ‘killed him’ in the Babylonian recension) is נגפו = ‘smote him’. The negative response which the enquirer receives is not intended to assert that his levirate obligations have lapsed, but rather that it is up to his late brother’s widow to travel from Tyre in order that he may fulfil them, and that her brother-in-law should not have to proceed abroad (see David Fraenkel’s commentary *Qorban haʿedah*, ad loc.).

4. The widow, whom Ibn Sahula styles a *goyah* (= ‘female gentile’), is described in the Babylonian recension as *kuthith*, ‘Samaritan woman’ (this word possibly being a substitute for *goyah*, intended to evade the censor’s eye), and in the Jerusalem Talmud as a *nokhriyyah* (‘foreign woman’); neither term can be intended literally, since in rabbinic law union with a non-Jewish woman does not constitute marriage, and the relict, if childless, does not have levirate claims. As Samuel Eliezer Edels (i.e. Maharsha, 1555–1631) points out in his *novellae* on the Babylonian Talmud, *kuthith* is here used in a derogatory sense only, i.e. 'godless woman', on the lines of the adage quoted above (I. 1169 f.) from BT *Kethubboth* 110*b* regarding the virtual godlessness of adopting a domicile beyond Israel's borders. I am grateful to Dayyan Dr Pinchas Toledano for discussing the problematics of this passage with me.

5. It may be observed that Ibn Sahula could have made his point more appositely, and perhaps more succinctly, had he chosen instead to cite the *baraita* (BT *Kethubboth* 111*b*), according to which a purported refusal to accompany a spouse immigrating to Israel, or a resolve to emigrate from Israel despite the spouse's unwillingness to leave, both constitute rabbinic grounds for mandatory divorce.

note 71 These sources do not, however, include the detail (I. 1195 f.) of the alignment of the ark and the foundation stone (אבן שתיה, see I n. 72) with the divine throne. This is perhaps an elaboration of the heavenly Jerusalem matching the terrestrial one (BT *Taʿanith* 5*a*, based on Ps. 122: 3, שחברה, 'which is joined'). The celestial counterpart of the Temple, with its altar, is located immediately 'in front of' God (BT *Ḥagigah* 12*b*, cf. *Mekhilta*, 'Shirta', 10, on Exod. 15: 17, ed. Weiss, fo. 51*a*, foot; JT *Berakhoth* 4: 5, etc.; see Ginzberg, *Legends*, i. 3, v. 292 n. 141).

Part II

note 18 While I have not discovered any immediate source, there is a clear connection with the section (10) on marriage in Israel Al-naqawa's *Menorath hamaʾor*, ed. Enelow, iv. 27 f., as the extract cited below indicates. Since Ibn Sahula was born in *c.*1244 and Al-naqawa died in 1391, both must be dependent upon some common source: in view of Al-naqawa's markedly puritanical tone throughout his ethical compendium, and the salaciousness of this and other passages in the *Meshal haqadmoni*, the likelihood of his being dependent upon Ibn Sahula may be discounted. With II. 235 f. cf. *Menorath hamaʾor*, iv. 71:

שאלו לחכם אחד ואמרו ליה, ספר לנו האשה אשר היא צנועה וכשרה. אמר להם, התמימה בלי דופי, הקלה בעת אקראה, השמחה לשמחתי, העציבה לצרתי, מקבלת מצותי, הלובשת בגדי הענוה. אמרו לו, כבר ספרת מי שאתה אוהב מן הנשים, ספר לנו למי שאתה שונא מהם. אמ׳ להן, המורדת לבעלה ומתפארת במעשיה, האוכלת בסתר מאנשי ביתה, ומתנשאת ביחסה

ומתחזקת בפתיותה, ומתפארת בשכלה, ובוכה בשעת כעסה, ומורת רוח בחמותה, והמְרִבה עם שכינתה, והמתרחקת מבעלה בשעה שיקרבנה לו, והממהרת לענות.

Enelow observes parallels between this and the *Mishley ʿarab*, ch. 47, headed אל תבזה נשי החיל מהנשים כי יש נקבות טובים (!) מאנשים and beginning שאל אחד מן המלכים לאיש חכם ונבון: ספר לי המדות הטובות אשר בם תתהלל האשה, printed in *Kebod halebanon*, 6 (1869–70), 127 f. These *Mishley ʿarab* are credited to another (otherwise unknown) Isaac, a younger contemporary of Ibn Sahula, and, like him, domiciled in Spain: see 'Isaac', *EJ* ix. 8 f. (A. David). Although the parallels between this text and Ibn Sahula are general, cf. II. 245, ואל תחסף סודותיו, with *Mishley ʿarab*, אל תחספי סודותיו.

note 22 This was later called *tiqqun ḥaṣoth* (see 'Tikkun Ḥaẓot', *EJ* xv. 1139); although not institutionally formalised amongst pietistic circles until the 16th cent., it was intended to complement the divine lamentation through the night that Israel's sins had brought about the destruction of the Temple and exile (BT *Berakhoth* 3*a*). There is here a dramatic incongruity (over and above the circumstance that the man is stated (II. 139–40) to be a Muslim, and not a Jew), in that even when later formalised, *tiqqun ḥaṣoth* remained a brief prayer, requiring neither absence from the house nor the amount of time here presupposed in the sequel.

note 43 The immediate source is doubtless Maimonides' Arabic *Manual of Health* (*Tadbir al-siḥḥah*), Hebrew translation by Moses Ibn Tibbon (*Hanhagath haberiʾuth*), ed. Muntner, p. 69 (on the shortcomings of this edition, due to inadequate editorial self-discipline, see 'Maimonides' Two Treatises', ed. Bar-Sela *et al.*, 10) (Latin version (*Regimen sanitatis*), ed. Florence, *c.*1477, sig. c. iiii. 5*b* (facsimile, ed. Freimann, 48); Eng. trans., Bar-Sela *et al.*, p. 28). With II. 628 f. cf. Muntner, p. 70: אין תכליתם הולכת אל השלמות בהכרח, 'their purpose is not necessarily conducive to perfection'; with II. 643 f. cf. וסבת זה מבוארת כי [הדבר] הפעול בנו אינו הרפואה לבד אלא הרפואה והטבע, 'the cause is clear, since the effect is not due to treatment only, but to treatment and nature'. A briefer parallel is to be found in Maimonides' critique of Galen at the end of his *Medical Aphorisms* (*Pirqey mosheh*), in the Hebrew version of Nathan Hame'athi (i.e. of Cento), ed. Muntner, 370. On both occasions Maimonides names Al-farabi as his source. A somewhat cursory inspection of Al-farabi's *Iḥṣa al-ʿulum* (*Catalogue of the Sciences*) (ed. Palencia, Hebrew version, ed. Zonta) and of his *Origin of the Sciences* (*De ortu scientiarum*, ed. Baeumker), has not revealed it; but it may be noted that in the latter work (Baeumker, p. 20), when reporting on the ancient classification of the eight 'mathematical' (*disciplinales*) sciences (cf. I n. 35), Al-farabi lists medicine in the second place, with agriculture and navigation juxtaposed as fifth and sixth respectively. However, it would seem from the context in the *Medical Aphorisms* that the ultimate source may be Aristotle. It is not in the preface to Al-farabi's *Letter on Medicine* (*Risala fi 'l ṭib*), the translation and subsequently the text of which were published by Plessner ('Al-Farabi über Medizin', 'Al-Farabi's Introduction to the Study of Medicine').

note 44 The reference, at the time when Ibn Sahula was writing, can hardly have been to the navigational instrument known as the 'Jacob's staff', invented by Levi b. Gershom (= Leo de Bagnols, or Leo Hebraeus), 1288–1344 (see 'Levi ben Gershom', *EJ* xi. 98 (B. R. Goldstein)). Presumably the astrolabe is meant, called in Hebrew כלי נחשת ('brazen instrument'), but it is not clear why (apart from the exigencies of rhyme) it should be styled כלי סובל ('bearing, sustaining instrument'). If סובל refers not to the instrument but to the mariner himself, the construction is strained, and it would suggest, incongruously, an awkward load.

note 47 The Targum at 2 Sam. 13: 32 renders by כמנא, 'ambush'; Rashi, Qimḥi, and Gersonides understand '[set] command, intention'; similarly the Arabic printed in Walton's Polyglot Bible, *fi ray* [*'abshalom*], 'in the mind [of Absalom]'. If this Arabic was known to Ibn Sahula, its very neutrality might have given him his cue. If the third-person suffix in פיו ('his mouth') were to be assumed to refer to the Deity, the contextual interpretation of שומה would coincide with that of Rashi; but this seems unlikely, as it would point too starkly in the direction of predestination.

note 50 The biblical phrase עבר על פשע, 'passing over transgression', is taken to mean that when the scales are nicely balanced, God 'removes' (מעביר) earlier sins one by one (ראשון ראשון), endeavouring thereby to contrive a credit balance. The phrase became familiar through its incorporation in the frequently recited litany for the Day of Atonement, *'El melekh yosheb 'al kisse' raḥamim*, e.g. Gaster, *Book of Prayer*, iii. 29.

note 75 Wise (109 n.), dependent upon Steinschneider (*Hebräische Übersetzungen*, 353 n. 687 etc.), identifies it with the apophthegm of Publilius Syrus, *gravissimum est imperium consuetudinis* (*Spruchverse*, ed. Meyer, 59, no. 201; *Sententiae*, 32, l. 8, ed. Friedrich, 46, l. 3). It was, however, attributed by Ḥunein ibn Isḥak both to Plato and to Aristotle, for whom the surrogate 'the philosopher', *par excellence*, was conventional (*Sinnspruche der Philosophen*, ed. Loewenthal, 67, no. 59; 101 n. 5; also pp. 10–11).

note 130 It cannot be taken as second person masculine singular, and for a third person feminine singular verb the only available subject is the following צדקה, which is also the subject of the following תחשב. If צדקה is taken with ותגד, the effect of the closing words of the sentence is substantially weakened. The variant והגדלו (see critical note) does not point to any plausible emendation. Possibly צדקה here hints at the phrase צידוק הדין (acknowledgement of divine judgement), i.e. the formula for the recitation of Ps. 119: 137 and similar texts on the death of a close relative (Ben-Yehuda, *Thesaurus*, vi. 5384 f.; Gaster, *Book of Prayer*, i. 200).

note 131 עפאים (Ps. 104: 12) means 'foliage' (stem עפה); but it is clear from II. 1893 that Ibn Sahula mistakenly understood it to mean 'birds', apparently confusing עפה with עוף = 'fly', whence עוף, 'bird' (plural עופות). The same solecism occurs in II. 1602 and elsewhere. I am unable to account for this curious error (the corresponding Arabic stems, with both *ʿain* and *ghain*, suggest nothing). Ibn Janaḥ's lexicon, which would have been available to Ibn Sahula, keeps עפה and עוף distinct (*Kitab al-ʾuṣul*, ed. Neubauer, cols. 510 f., l. 23; 538 f., l. 30), as does David Q̱imḥi in his *Sepher hasharashim*, ed. Wittenberg (1589), 561, 590.

note 146 מיתה חמורה, 'a [more] severe [manner of] death', occasions surprise as a description of strangulation; the majority view in the rabbinic sources is that strangulation is more merciful than the three other statutory methods of judicial execution, viz. stoning, burning, and decapitation (Mishnah, *Sanhedrin* 9: 3 (Danby, p. 396), BT *Sanhedrin* 52*b*, 84*b*, 89*a*; *Tosephta, Sanhedrin* 12: 5). The explanation may lie in western cultural influence, since in Christian Spain (as elsewhere) garrotting was considered a demeaning manner of death for one of noble birth. For Spanish evidence, albeit much later than Ibn Sahula, cf. Calderón de la Barca, *El alcalde de Zalamea*, iii, ll. 925–32, ed. Díez Borque, 313:

> *Rey* [sc. Philip II]: ¿Pues, ya que sea así, | por qué, como a capitán | y caballero, no hicisteis | degollarle?
> *Crespo*: ¿Eso dudais? | Señor, como los hidalgos | viven tan bien por acá | el verdugo que tenemos | no ha aprendido a degollar.
>
> ('Why did you not behead him, as being an officer and a gentleman?' 'Because the gentry hereabouts lead such exemplary lives, our executioner has not learned to ply the axe.')

note 147 Lev. 19: 26 ('ye shall not eat "on" the blood') is construed in no less than four (or five) different ways, each of them resting upon a different nuance of the preposition על = 'on': (1) 'on top of', i.e. 'eat [meat together with] the blood', (2) 'beside', (3) 'in connection with', (4) 'at the risk of' (*Siphra*, 'Q̱edoshim', ed. Weiss, 6, fo. 90*a*, col. ii). It may be observed that the *Siphra* deduces that 'in connection with [judicial] blood[-shedding] those involved may not eat', i.e. must observe an absolute fast; the Mishnah (*Sanhedrin*, 5: 5 (Danby, p. 289)) merely restricts them to a sparse diet that excludes wine.

note 152 See *Meteorologica*, 1. 4. 341*b*, ed. Lee, 28 (exhalations), 2. 8. 365*b*, ed. Lee, 204 (earthquakes). The *Meteorologica* were translated into Arabic by Yaḥya Ibn Al-biṭriq (mid-9th cent.; see Brockelmann, *Geschichte*, Suppl., i. 364; Sezgin, *Geschichte*, vii. 212–15), and into Hebrew by Samuel Ibn Tibbon (*ʾOthoth hashamayim*), which I have consulted in MS British Library, Add. 14763, fos. 182*b*–198*a*. Cf. fo. 189*a* (הרוחות, 'exhalations') and 191*a* (הרעש, 'seismology'), also Samuel Ibn Tibbon's *Maʾamar yiqqawu hamayim*, ed. Bisliches, p. 5, ch. 2: משני מיני האד הלח והיבש אשר הלח מיחד בשם אד והיבש בשם קיטור, 'Mists are of two kinds, moist and dry; the term *ʾed*, "mist", referring specifically to the moist, the dry being termed *qiṭor*, "vapour".'

note 156 Ibn Sahula clearly uses אלגביש here in the sense of 'meteorite', as had Abraham Ibn Ezra (*Sepher ha ʿaṣamim*, ed. Grossberg, 15: אבני אלגביש השורפים), and not 'hail', the meaning which it has in the few biblical occurrences (Ezek. 13: 11, 13; 38: 22), the common word for hail being ברד. Ibn Sahula's reference below (II. 1750) to ברד is presumably an error caused by reminiscence of the Ezekiel passages; Aristotle deals with hail in an earlier section (*Meteorologica*, 1. 11. 347*b*, ed. Lee, 76 f.).

note 166 Pliny, *Natural History*, 29. 38, ed. Brotier, viii. 4049, mentions amongst remedies for glaucoma the bile of partridge mixed with an equal weight of honey: unmixed, it sharpens the eyesight. Pliny's source for the first statement is, according to a note ad loc., Dioscorides, *Materia medica*, 2. 96 (ed. Sprengel, i. 221). It seems probable that Dioscorides is the ultimate common source; his *Materia medica* would have been available to Ibn Sahula in the Arabic version of Ibn Al-baiṭar. There was no Hebrew translation, but see Steinschneider, *Hebräische Übersetzungen*, 650.

note 167 I have not been able to trace parallels (apart from the detail mentioned in II n. 166) for any of these allegedly curative properties of parts of the cock. But in regard to the aromatherapy outlined in II. 1862 f., it may be noted that Galen, *De remediis parabilibus*, 2. 2. 5, ed. Kühn, xiv. 400, claims that the ashes of a kite burned alive in a pot cure epilepsy. He also states (3, Kühn, xiv. 537 f.) that if the brain of a quail that has been rubbed over with oil of myrtles and then stored in a tin container is smeared on the face of an epileptic, it will bring about the cessation of a fit.

Part III

note 3 Togarmah (Gen. 10: 3), = Armenia(?), was identified by the author of Josippon (10th cent., perhaps 953) at the beginning of his history with ten 'septs' (משפחות) including the Turks, their areas extending to the Volga; see Flusser's ed., i. 4. I owe this reference to the kindness of Prof. C. Abramsky. From Ottoman times onwards, the name has been used by Jews with reference to the central Turkish homelands, i.e. Asia Minor and eastwards. Silk production in Constantinople began under Justinian (reigned 527–65), and was carried westwards by the Arabs, reaching Sicily by the 12th cent. ('Silk', *EB* xxv. 97 (F. Warner)).

note 9 The 'conventional' view was asserted by Judah Halevi, *Sepher hakuzari*, i. 53 f., ed. Baneth, 15 f. (Eng. trans., Hirschfeld, p. 45), as well as by Maimonides, *Guide*, ii. 30 (Friedländer, pp. 217 f.; Pines and Strauss, pp. 357 f.). Maimonides explicitly rejects the 'primeval' view; and its presentation by the *Sepher yeṣirah* (see III n. 13), which enjoyed wide popularity in the Middle Ages, may account for his insistence. Kabbalism, which would in due course itself repudiate the 'conventional' view, asserts that language, or at any rate the original language, Hebrew, has a divine origin. See Loewe, 'Hebrew Linguistics', 101, 124 f., 126, 130, 132.

note 11 As a Greek loan-word meaning 'ball', ספירה occurs in *Numbers Rabbah* 14: 4, ed. Vilna, fo. 58*a*, col. ii; Krauss, *Lehnwörter*, ii. 408. Ibn Ezra used it in reference to the astronomical spheres of the Ptolemaic system (חכמי הספירות, Ben-Yehuda, *Thesaurus*, v. 4159). The kabbalistic sense of *sephiroth*, i.e. the stages of divine self-manifestation, is regarded by Scholem ('Sefirot', *EJ* xiv. 1104) as derived purely from the Hebrew word ספירה = 'enumeration' (stem ספר, 'count').

note 33 הויה והפסד glances at the title of Aristotle's treatise *De generatione et corruptione* (περὶ γενέσεως καὶ φθορᾶς, Arabic *Al-kawn wa 'l-fasad*, trans. into Hebrew by Moses Ibn Tibbon in 1250; Steinschneider, *Hebräische Übersetzungen*, 130; *EJ* xv. 1130, 1322, section B). The terminology is already reflected in Maimonides' *Guide*, i. 72 (Friedländer, p. 114 ('transient beings'); Pines and Strauss, p. 186). The linking of man's capacity to make composite artefacts with his having been created in God's image (III. 316–19) reflects Maimonides' understanding of the implications of Gen. 1: 26, as pointing to the human faculty of perception: *Guide*, i. 1 (Friedländer, pp. 13 f.; Pines and Strauss, pp. 22 f.).

note 42 The rabbinic substratum has here been refined in philosophical terms. Ibn Sahula would presumably have dismissed any alleged incongruity by appeal to the tradition that Greek philosophy is, in origin, Jewish, and that Aristotle had plagiarised Solomon; see 'Philosophy, Jewish', *EJ* xiii. 448 (A. Hyman); Sirat, *Jewish Philosophy*, 7. According to one manuscript and the printed editions, at V. 1830–2 Ibn Sahula even makes Aristotle 'quote' Maimonides (see the notes ad loc.).

note 45 Aristotle considered the (area round the) heart to be the seat of sensation (ἀρχὴ τῶν αἰσθησέων), *De partibus animalium*, 2. 10. 656*a*, ed. Langkavel, 45 (Eng. trans., Peck, p. 174), cf. 4. 5. 678*b* (Peck, p. 317); *De generatione animalium*, 2. 6. 743*b*, ed. Peck, pp. 224 f.; although reason has no location in any organ of the body (2. 3. 736*b*, ed. Peck, pp. 170 f.), the exercise of the imagination necessarily involves the body (*De anima*, 1. 1. 403*a* (Eng. trans., Hett, p. 15), 3. 7. 431*b* (Hett, p. 177)). I am grateful to Prof. R. W. Sharples for the foregoing references. The Hebrew translations of these treatises (other than *De anima*), by Jacob Makhir, alias Prophatius Tibbon, dated 1302, are too late for Ibn Sahula to have used (Steinschneider, *Hebräische Übersetzungen*, 1322; *EJ* xv. 976, section F (A. S. Halkin)).

note 55 סימנ(א), i.e. Greek σημεῖον, 'sign', is sometimes used in the Talmud and midrashic literature to introduce a mnemonic device involving letters or group(s) of acronyms, e.g. דצ״ך עד״ש באח״ב for the initials of the ten plagues of Egypt: ד׳ (דם) ('blood'), צ׳ (צפרדע) ('frogs'), כ׳ (כנים) ('lice'), etc., *Exodus Rabbah* 8: 3, ed. Vilna, fo. 20*a*, col. i, whence taken up into the Passover Haggadah (e.g. Gaster, *Book of Prayer*, v. 28). What is employed here is something else, viz. numerological word-play, for which the normal term is not סימן but גמטריא: the two letters that compose the word צא, meaning 'go out' (צ + א), have the numerical value of 90 + 1. (Levy, *Neuhebräisches Wörterbuch*, i. 324, assumes that גמטריא is the Greek γεομετρία, '[mathematical] land measurement', but so arbitrary a semantic shift would cry out for explanation. A suggested derivation from γάμμα τρία (γάμμα = 3) is hardly plausible. The device was known in the Greek world also, where it was termed ἰσόψηφον (see 'Gematria', *EJ* vii. 369 (G. Scholem)).

note 61 Although in *Genesis Rabbah* 3: 7, ed. Theodor and Albeck, 23, ed. Vilna, fo. 14*a*, col. ii, R. Judah bar Simon (4th cent. CE) cited Gen. 1: 5 as evidence that time preceded creation, he may merely have meant that its existence is necessarily implied in the notion of previous, unsatisfactory worlds which, according to R. 'Abbahu (*c.*279–320), were successively created and destroyed prior to the world of our own experience. See Loewe, 'Jerome's Rendering', 299 f. More significantly for the following exposition of the nature of time, Maimonides (*Guide*, ii. 13 (Friedländer, p. 171; Pines and Strauss, p. 281)) asserted that time, being dependent upon motion (which is an accident), must be created: ii. 30 (Friedländer, p. 212; Pines and Strauss, p. 349). See further III n. 64.

note 64 It may be noted that at *Guide*, ii, introduction, fourteenth premise (Friedländer, p. 146; Pines and Strauss, p. 237), in stating that local motion is primary (תנועת ההעתקות, so Kafiḥ's text, Arabic original *al-naqla*, 'transport', Kafiḥ, ii. 258), Samuel Ibn Tibbon, Maimonides' translator, used the very term (העתקה, 'transference') here echoed by Ibn Sahula (III. 690). On Aristotle's conception of time see further Sambursky, *Physical World of Late Antiquity*, 14–20, *Physical World of the Greeks*, 46, 239; also id. (ed.), *Physical Thought*, 72.

note 65 זמן, which in Hebrew first appears in late biblical texts, links up with Persian *zurvan*: see, briefly, Loewe, 'Jerome's Rendering', 267; more fully Zaehner, *Zurván*: 231 f. The medieval Jewish philosophers extended זמן semantically, to include the conceptual notion of time (i.e. χρόνος), and the poets used it to mean the negative aspects of the world of human experience: see Ibn Sahula's Introduction, n. 10.

note 68 מִקֶּרֶב, 'from the midst of [the gear-system]', is problematic, since the source of energy was axiomatically deemed to derive from God, as the unmoved mover (Maimonides, *Guide*, ii. 1 (Friedländer, p. 151; Pines and Strauss, p. 246); cf. Aristotle, *Metaphysica*, 4. 8. 8. 1012*b*: τὸ πρῶτον κινοῦν ἀκίνητον αὐτό, ed. Tredennick, i. 206, and 12. 7. 2. 1072*a*, ed. Tredennick, ii. 146). The vocalisation מְקָרֵב, 'bringing near', in Zamora's ed. is out of construction, and yields no sense. והדבר נתגלגל (III. 704), '[each] thing is rolled onward', i.e. is brought to pass by the agency of the spheres/planets (גלגלים). Maimonides, whilst utterly denying all pretensions as to astrological influence on human affairs that would exclude the operation of divine providence, did acknowledge the effect of astronomical factors on terrestrial vicissitudes, these factors constituting the means through which the will of God is implemented. Medieval Jewish opinion in general accepted the validity of astrology, subordinating it (together with astronomy) to providence; cf. Ibn Gabirol, *Kether malkhuth*, sections xi f., ed. Jarden, *Shirey haqodesh*, i. 44 f., Loewe, *Ibn Gabirol*, 126 f. For Ibn Sahula's own rejection of astrological premises, see V. 638 f.

note 90 Although Scholem noted (see V n. 136) that Ibn Sahula's *Meshal haqadmoni* contains the earliest quotation from the *Midrash haneʿelam* incorporated into the Zohar, he appears not to have noticed (unless he subsequently drew attention to it in some publication not seen by me) that the following parable is also taken from the *Midrash haneʿelam*, as adduced in the *Zohar ḥadash* (ed. Venice, 1663, fo. 39^{r}, col. i (Eng. trans., Tishby, *Wisdom of the Zohar*, iii.

1523 f.)). If allowance is made for versification, the closeness is remarkable:

כדאמר רבי פינחס משל למה הדבר דומה לאדם העומד על שולחנו והיה רעב ותאב לאכול ובעוד שהיה אוכל עמד עני על הפתח שאל ממנו להאכילו ולא החזיר לו פנים הלך אותו עני בפחי נפש לאחר שעה הגישו עוד לפניו לאכול והיה בטנו מלא מכל כיון שראה שאינו יכול לאכול עוד אמר תנו לו לזה העני היה חכם אחד עומד עליו אמר ליה שוטה אלו יכולת לאכול לא נתת לו עתה \ שאין בך כח לאכול יותר אתה נותנו לעני כך הוא האדם בעולם הזה הולך בהבליו רעב לאכול ולהרויח ממון בא העני שהוא היצר הטוב ושאל ממנו בבקשה שיחזור בתשובה ולעסוק בתורה ואינו רוצה (נ״א מחזיר לו פנים) מפני שהוא רעב יותר להרויח ממון לאחר זמן תופסין אותו בקולר כשרואה שאינו יכול להרויח יותר אומר אחזור בתשובה שמא יתנו לו שעה לכך או שמא לא יתנו אמר ליה הקדוש ברוך הוא שוטה עכשיו שאינך יכול עוד להרויח יותר אומר אחזור בתשובה דאלו היית יכול לא היית חוזר בתשובה בעודו כך יוצאת נשמתו ממנו ואמר רבי זריקא רב דמן חברייא אלישע בן אבויה הוה ולא יהבו ליה רשותא למיהדר בתשובה...

It may be observed that the Midrash (*Ecclesiastes Rabbah*, on Eccles. 9: 15, ed. Vilna, fo. 25*b*, col. i, *infra*) equates the poor wise man (איש מסכן חכם) who delivers a city and is then forgotten with man's better disposition (יצר הטוב), and this exegesis may have inspired the above parable.

note 97 This form, although current today in the Ashkenazi rite prior to the priests' pronunciation of the divine blessing on festivals, is not known in the Sephardi rite; cf. Baer, *ʿAbodath yisraʾel*, 98, who refers to Rashi on BT *Berakhoth* 11*b* and *Yoma* 68*b*, s.v. [ועל ה]עבודה. But Ibn Sahula's allusion may be evidence for its having been used in his time in the Castilian rite.

note 102 For the correspondence between yellow bile and the element of fire, see Ibn Gabirol's introduction, p. 32 (Arabic, p. 4), and diagram, p. 43 (Arabic, p. 11) = Loewe, *Ibn Gabirol*, 35. Since what is here rehearsed is the conventional physiology of the Middle Ages, the only pointer towards any direct dependence upon Ibn Gabirol is perhaps the reference to fire/yellow gall 'rising'.

Part IV

note 3 NEB '[strutting] cock' follows the Latin *gallus* and the Targum's אבכא [דמזדרכל], although the context would just as well admit a quadruped (cf. AV's 'greyhound'). The identification with the 'starling' derives from Rashi's Old French gloss at BT *Ḥullin* 62*a* (*estournel*, modern *étourneau*). Rabbinic usage (see citations assembled in Ben-Yehuda, *Thesaurus*, ii. 1000), although presupposing that the זרזיר is of the same genus as the raven (BT *Baba Qamma* 92*b*), does not clearly recognise it as a bird of prey, which is precisely the assumed characteristic of the זרזיר which renders it dramatically appropriate for Ibn Sahula. He was clearly influenced, in part, by its occurrence closely following the reference in Prov. 30: 26 to שפנים (i.e. the Syrian hyrax, 'cony'). I have consequently translated זרזיר by 'buzzard', despite lack of ornithological justification, and likewise avail myself of some poetic licence in metamorphosing the cony into a 'rabbit' (IV. 23).

note 31 Ibn Sahula had himself visited Egypt (see his Preface, ll. 67 f.); conceivably we have here a description of his own experimentation, if it is not merely his observation of the effects; as a physician, he will very likely have had to treat patients who had been involved in drug-taking. In any case, he can scarcely have been unaware of the activity of the Assassins (Arabic *ḥashishin*), so called because they were induced by Ḥasan ibn Sabbaḥ, nicknamed *sheikh al-jabal*, 'the Old Man of the Mountain', to proceed from Alamut, his stronghold in Persia, and carry out murderous assignments, their blind obedience having been previously secured through administration of a narcotic that allegedly gave them a 'foretaste of paradise'. The sect was active from 1090 to 1255. See ('Assassin') *EB* ii. 774 f. (G. W. Thatcher); Runciman, *Crusades*, ii. 119 f.

note 34 It seems unlikely that these two terms can be made to refer obliquely to different types of Arabic calligraphy (*nasḥi* and *kufi*). The development of the story, with the youth entering royal service in virtue of his fine penmanship, recalls the manner in which Samuel Hanagid (Ibn Nagrela, 993–1055), at the time a learned but otherwise obscure Jewish spice-merchant in Málaga, rose to become the minister of Ḥabbus, the ruler of Granada. See 'Samuel Hanagid', *EJ* xiv. 816.

note 38 Although the ultimate source is what lies behind the Arabic anthology of aphorisms credited to Solomon Ibn Gabirol and entitled *Muḥtar al-jawahir* (*Choice of Jewels*, Hebrew *Mibḥar hapeninim*, ed. Sidersky, 72, no. 5 (Eng. trans., Cohen, p. 82, no. 366)), Ibn Sahula's immediate source is probably Joseph Qimḥi's *Sepher sheqel haqodesh*, ed. Gollancz, 44 (Hebrew), no. 356, 49 (English): מלך ואש שוים בכל ענין \ אם תרחקה מהם תצטרכה להם \ אם תקרבה השמרה מהם \ פן ישרפוך בגחליהם. The *Muḥtar al-jawahir* will have been the source whence the converted Jew Petrus Alphonsi (Moses Sephardi) cited the following in his *Disciplina clericalis* (originally composed in Arabic), xxiv (ed. Migne, 699C): 'rex est similis igni, cui si nimis admotus fueris, cremaberis; si ex toto remotus, frigebis'. Steinschneider, *Manna*, 97, quotes sources for the attribution of the original (in Pahlavi) to Hormuz, son of Shapur II (the latter reigned 309–79 CE).

note 40 Similarly Qimḥi, *Sepher sheqel haqodesh*, ed. Gollancz, 44 (Hebrew), no. 354, 49 (English): דעה כי דת ומלך לאחדים \ שני אחים בכל משמר ומחזה \ ואין כח בזה לעמוד בלא זה \ ולא לזה להתקים בלא זה. Steinschneider, *Manna*, 97, quotes other Jewish sources and points out that in the underlying Arabic proverb religion (*din*) is said to be the reciprocal not of *malik* ('king'), but of *mulk* ('secular rule').

note 43 The reference must be to persons, and the context requires some such meaning as 'minister, [potential] patron, courtier'. The word חצרן, 'courtier', is recorded by Ben-Yehuda, *Thesaurus*, iii. 1715, from Isaac b. Shesheth (1326–1408), Simeon b. Ṣemaḥ Duran (1361–1444), and Joseph Colon (*c.*1420–80), all of them Spanish Jews; and since Ibn Sahula was alive sometime after 1281, he was probably already familiar with the word. Whilst I tentatively translate 'courtiers', I do not feel sufficiently confident of the conjecture החצרנים to introduce it into the text.

note 44 *Toroth* ('directives') is a rare plural in biblical Hebrew, indicating a class of ordinances (e.g. Exod. 18: 20); *lehoroth* (from the same stem as *torah*, 'to instruct') is used in post-biblical Hebrew to mean to give a (rabbinic) ruling on some particular point of halakhic law or procedure. *Derash* and *peshaṭ*, in post-talmudic, medieval usage, distinguish free-ranging, allegorical, moralising, or homiletic interpretation (*midrash*, *derash*) of a biblical text, from what is assumed to be either its 'plain' rational sense, or whatever else is identified as being its major import within the context of Jewish consciousness or communal endeavour, all this being reckoned *peshaṭ* (*EJ* xiii. 329 (L. Rabinowitz)). *Kelal* means a general principle identified as underlying a number of individual (*peraṭ*) instances of biblical ordinance. *Perush* ('explanation') is a term generally reserved for the work of the medieval biblical commentators. *Sebara'* '[mere] opinion') is a talmudic term, indicating the limited authority considered to inhere in the view of the particular rabbi concerned (see Bacher, *Terminologie*, *Amoräer*, 131 f.). *Gemara'* ('completion') refers to the scholastic discussion of the Mishnah, as being the authoritative code: when *gemara'* is taken together with the basic mishnaic text and other early material cited in the discussion thereof, the whole corpus constitutes *talmud* ('study [material]'). The terms *talmud* and *gemara'* are here used imprecisely by Ibn Sahula, the intention of the passage being merely impressionistic. There may be present allusion, dressed up in appropriate Jewish terminology, to the ongoing preoccupation of Alfonso X with producing and promulgating a code of law.

note 48 Here, the logical conclusion is left without explicit enunciation; but in the Hebrew version of Pseudo-Aristotle, *Secretum secretorum* (*Sod hasodoth* <

Arabic *sirr al-asrar*), published by Gaster (*JRAS* (1907), 900; Eng. trans. *JRAS* (1908), 130), the following series is written in a circle, in order to demonstrate the soritic progression: העולם פרדסי משוכתו המלכות \ המלכות שלטון תשגבנו הדת \ הדת מנהג ינהגנו המלך \ המלך רועה יעודרנו (? צ״ל יעזרנו) החיל \ החיל תנינים (?) יכלכלם ההמון \ ההמון עבדים יעבדם הצדק \ הצדק מאושר והיה (?) תקון העולם. This is surely Ibn Sahula's source; on the *Secretum secretorum* see Steinschneider, *Hebräische Übersetzungen*, 245 f., and recently, Ryan and Schmitt (eds.), *Pseudo-Aristotle: The Secret of Secrets*, including Spitzer's article on the Hebrew recension, pp. 34–54; see also Busi, 'La traduzione ebraica'. Steinschneider (*Manna*, 97), was the first to draw attention to the parallel between Ibn Sahula and Emanuel of Rome's nineteenth *Maḥbereth* (ed. Jarden, ii. 346 f.), and Jarden noted the similarity to the *Secretum secretorum* (Emanuel merely expands its form into rhymed prose). Steinschneider, who did not himself note the parallel with the *Secretum secretorum*, also pointed (loc. cit.) to a similar adage credited to Ardeshir I, the founder of the Sassanid kingdom of Persia (226–41 CE), by Al-thaʿalibi: 'None is king save through [the help of] men, there are no men [sc. for his bodyguard] without money [to pay them], no money without prosperity, no prosperity without justice and fair [government]' (*Aḥasin kalim il-nabiyy*, ed. and trans. Valeton, *Specimen e litteris orientalibus, exhibens Ta:alibii Syntagma dictorum*, 15 f. (Arabic), 30 (Latin)). It may be added that the beginning of Yedaʿyah Habedersi's *Sepher hapardes*, quoted by Ben-Yehuda, *Thesaurus*, vi. 5139, משל העולם אצל כתות האנשים כפרדס נאה, is entirely discrete.

Whilst the foregoing disposes of Ibn Sahula's sources, it is of considerable interest to find the same simile adduced in Alfonso's principal law code, the *Siete Partidas*, ii. 10. 3 (ed. López, ii. 92, abbreviated Eng. trans. O'Callaghan, *The Learned King*, 19): 'Et para facerlos mejor entender conviene que mostremos la semejanza que fízo Aristóteles al rey Alixandre en razon del mantenimiento del regno et del pueblo: et dixo que el regno es como huerta, et el pueblo como árboles, et el rey es como señor della, et los oficiales del rey que han de judgar et de seer ayudadores á complir la justicia, son como labradores, et los ricoshomes et los caballeros son como asoldadados para guardarla, et las leyes et los fueros et los derechos son como valladar que la cercan, et los jueces et las justicias son como paredes et setros, porque amparan que non entren hi á facer daño.'

note 52 Similarly *Genesis Rabbah* 85: 4, ed. Theodor, 1037 (ed. Vilna, fo. 160*b*, col. i adds שם מקום), and Rashi on Gen. 38: 5. I consequently render it by 'Disappointment' (incidentally the name assigned to a cape in the state of Washington, an island in Polynesia, and a mountain in Victoria, Australia). It is possible that Ibn Sahula brings in this quotation as an ominous hint of the imminent climax.

note 54 Ben-Yehuda, *Thesaurus*, iv. 3492 n. 5 (?N. H. Ṭur-Sinai), points out that in Arabic *nabara* = 'raise [voice]' can bear a nuance close to Hebrew עקש = '[morally] twisted'. Although the standard European lexica do not include this interpretation I follow it here, as yielding an appropriate sense. Ibn Sahula could hardly have described his Crow as being 'pure'; the choice of epithet is, of course, conditioned by the need for a rhyme with דבר.

note 57 The possibility may be discounted that [ה]יונה is the *qal* participle (feminine singular) of the stem ינה. 'He learned from the ways of the dove[-like whale]', if indeed so much could be read into היונה, would, apart from its incongruity, confuse matters, the narrator of the story being herself a dove. If היונה had been intended to stand for הדגה של יונה ('Jonah's whale'), the construction would be so harsh as to invite ridicule. Conceivably, however, the words הדגה של have dropped out, and my translation presupposes as much, although Ibn Sahula's fantasy might have represented the young fish as being instructed, along with his grandmother, by Jonah, from inside her belly (see IV n. 55).

note 59 It is true that at the end (IV. 1236 f.) the Fish explains the purpose of his having introduced it, but what he says there adds nothing of relevance to the predicament of his two interlocutors that they did not already know. The source for the starting-point, viz. that feeling is a characteristic of all animal life, is Aristotle, *De anima*, 2. 2. 413*b* (Eng. trans., Hett, p. 74). In Aristotle's *De sensu* there is no treatment of touch. The Hebrew version of *De sensu*, by Moses Ibn Tibbon, was completed in 1314, so that Ibn Sahula will have had to use Averroes' Arabic version from which the Hebrew translation was made; see Steinschneider, *Hebräische Übersetzungen*, 154; 'Translation and Translators', *EJ* xv. 1322, section H (A. S. Halkin); Brockelmann, *Geschichte*, Suppl., i. 835.

note 78 The adjectives דקה ('fine') and עבה ('thick') most naturally qualify הפרדה ('separation') and הרכבה ('grafting'), but could conceivably be referred to אבן ('stone'), and thus to מחשבה ('thought'), cf. כח המחשב (IV. 982); but the import is somewhat obscure, since the only departments of conceptual thinking in which the distinction between '[continuous] memory' and 'recollection' is of significance are psychology and epistemology. Probably we have here a forward glance at the imagination's general capacity for association and dissociation referred to in IV. 993 f.

note 88 *Maṣṣah shemurah*, i.e. unleavened bread the production of which has been scrupulously supervised from the harvesting of the grain onwards, is manufactured for the fulfilment of the ordinance of eating it on the first (or first two) nights of the festival, but some pietists use it exclusively throughout the seven (or eight) days of the festival, in preference to that made subject to normal precautions. See 'Maẓẓah', *EJ* xi. 1155, 1158 (L. I. Rabinowitz).

note 89 In the Middle Ages there grew up the custom of rehearsing versified catalogues of these, called *'azharoth*, 'admonitions', the relevant ordinances being thus recited before each festival and the complete summary on Pentecost (Shabuʿoth), which celebrates the giving of the Torah: see 'Azharot', *EJ* iii. 1007 (A. M. Habermann). Ibn Sahula is doubtless thinking of the versified list most popular in Sephardi usage, i.e. that by Ibn Gabirol, ed. Jarden, *Shirey haqodesh*, ii. 392–441; Gaster, *Book of Prayer*, v. 178 f., 188 f.

note 91 The three weeks leading up to 9 'Ab are a period of semi-mourning, intensified during the last nine days by the avoidance of meat and wine; Mishnah, *Taʿanith* 4: 7 (Danby, p. 200); Maimonides, *Mishneh torah*, 'Laws of Fasts', 5: 6; 'Nine Days', *EJ* xii. 1168. Ibn Sahula's formulation יום חרוני ואכפי is clearly intended to allude to the first words of an elegy for the fast of 9 'Ab, יום אכפי הכבדתי (acrostic signature Yehudah: Davidson, *'Oṣar hashirah*, ii. 332, no. 1605; Leeser, *Services for the Fast Days*, 154).

note 106 The original source is *Seder 'eliyyahu rabbah*, ch. 21(19), end, ed. Friedmann, 118 (Eng. trans. *Tanna debe Eliyyahu*, Braude and Kapstein, p. 296), where, however, the words בסתר ובגלוי ('in private and in public') are not found. Friedmann, ibid. n. 26, refers to ch. 18, p. 90 (Braude and Kapstein, p. 242), where there occurs the formula אשרי מי שהוא ירא שמים בסתר ('Fortunate is one who maintains his fear of heaven [even] in private'). But it is clear that Ibn Sahula's immediate source is the citation in the pre-congregational morning prayers according to the Sephardi rite, e.g. Gaster, *Book of Prayer*, i. 7, where the full phrase בסתר ובגלוי is included.

note 107 As Rashi elaborates (on BT *Soṭah* 5*a*, but not in his commentary on Isaiah) שוכבי עפר ('those that lie in/on the dust') would naturally be understood to mean the dead—as, indeed, the biblical text clearly intends, despite its use, in place of שוכבי, of the verb שכני ('who dwell'), and as other exegesis adduced in BT *Soṭah* 5*a* recognises. To press the difference between שכני, 'dwell', and שוכבי, 'lie', legitimate enough for purposes of moralising exegesis, would be out of order in a straightforward, 'rational' exposition of the Bible, as Rashi tacitly acknowledges by his differing comments on the biblical text itself and on its talmudic citation.

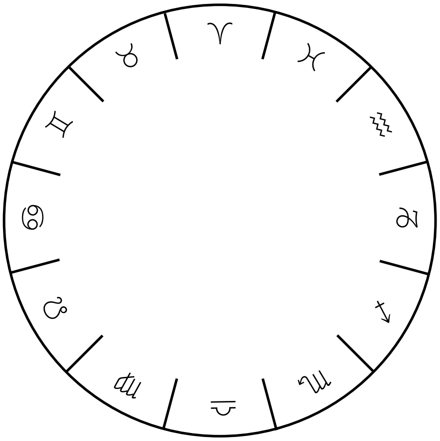
note 108 The meaning of צדקת במוסרה ונפלאות מאד נשאת is difficult to discover (to vocalise נִשֵּׂאתָ *(niphʿal)* does not help). My rendering assumes that

(1) צדקת glances at תצדק in Ps. 51: 6(4) (to be 'justified'); (2) במוסרה (= 'in bonds'), if not, indeed, corrupt for במוסרך ('in thy moral discipline'), is intended as a play on words pointing towards it, albeit a more clumsy one than is to be expected from Ibn Sahula (any intention of punning between אסר = 'bind' and מסר = 'hand on, over' may be discounted); (3) נשאת ('thou raisest') has here the idiomatic sense of 'pronounce' a prophecy, threat, or admonition (cf. e.g. Num. 23: 7, Amos 5: 1, Isa. 13: 1 (AV 'burden'): see Brown *et al.*, *Hebrew Lexicon*, 670, col. ii (6)).

note 116 At Prov. 22: 20 שָׁלִשׁוֹם ('officers', or possibly to be read שלושים, 'thirty'; the Masoretic *kethib* apparently intends שלשום = 'two days ago') is rendered by NEB 'thirty sayings'. This reflects the findings of modern scholarship, which sees here an allusion to the Egyptian *Wisdom of Amenemopet* (?7th–6th cents. BCE), a collection that affords clear parallels to this section of Proverbs and includes the phrase 'thou hast seen these thirty chapters, how joyful and pleasant they are'. See e.g. Plumley, 'Teaching of Amenemope', 172–85, especially 172 f., 185; Pritchard, *Ancient Near Eastern Texts*, 421 f., 424. BT *Megillah 7a*, as well as the Targum, Rashi, and Ibn Ezra on Proverbs, explain with reference to the triple canon of the Hebrew Bible etc.

Part V

note 7 In view of the technical data that follow, it will be convenient to set out here the plan of the zodiacal sphere, with its conventional symbols and a table of their names in Latin, Greek, Hebrew, and Arabic.



		Latin	Greek	Hebrew	Arabic*
♈	Ram	Aries	κριός	טלה (lamb)	*ḥamal***
♉	Bull	Taurus	ταῦρος	שור	*thawr*
♊	Twins	Gemini	δίδυμοι	תאומים	*tawaman*
♋	Crab	Cancer	καρκίνος	סרטן	*saraṭan*
♌	Lion	Leo	λέων	אריה	*ʾasad*
♍	Virgin	Virgo	παρθένος	בתולה	*ʿadraʾ*, *sunbulat****
♎	Scales	Libra	ζυγόν	מאזנים	*miyzan*
♏	Scorpion	Scorpio	σκορπίος	עקרב	*ʿaqrab*
♐	Archer	Sagittarius	τοξεύτης	קשת	*qaws* (bow)
♑	Goat	Capricornus	αἰγοκέρως	גדי (kid)	*jadi*
♒	Water-carrier	Aquarius	ὑδροχόος	דלי (bucket)	*dalw*
♓	Fish	Pisces	ἰχθύες	דגים	*samakat*

* See Benhamouda, 'Noms d'étoiles', 138 f.

** Persian loan-word.

*** *sunbulat* (Persian loan-word) = 'sprig' or 'ear of corn'. This alternative name for Virgo derives from the sign's identification with Demeter (= Ceres); Benhamouda, 'Noms d'étoiles', 152; Bouché-Leclercq, *L'Astrologie grecque*, 57–8, 140.

Although Ibn Sahula can scarcely have needed to follow a source for the subdivision of the circle into degrees, minutes, etc., it is apparent from his language that he has used the beginning of Abraham bar Ḥayya's *Sepher ḥeshbon mahalekhoth hakokhabim*, ed. Vallicrosa, 8 (Hebrew). See also his *Sepher ṣurath haʾareṣ*, ed. Basle, 25 (Hebrew), 20 (Latin), Spanish trans., Vallicrosa, 41. 'Seconds' and 'thirds' are subdivisions progressively divided by 60, if need be as far as 'tenths'.

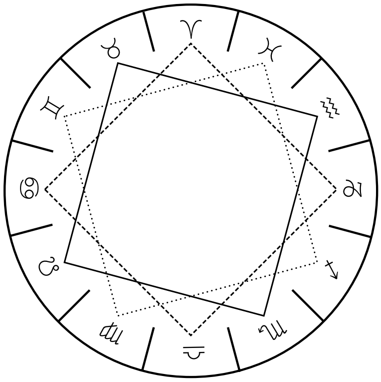
note 12 In substituting תאומים ('twins') for צדיק ('righteous') in the biblical original and treating it as the object instead of the subject of the verb, Ibn Sahula apparently intends 'holds fast to his orbital path [to] Gemini'. However, since the sign Gemini begins at 240° after the beginning of Libra (which includes the autumnal equinox), the sun will not reach it until nearly the following summer solstice. That might be pictured as the sun's triumphal point; but rather than reference to Gemini, one might have expected the adapted quotation to mention Scorpio, the next mansion after Libra. It is possible that Ibn Sahula misremembered Job 17: 9 as ויאחז תמים דרכו, תמים ('perfect') being a near-synonym of צדיק ('righteous') in the masoretic text, and that תמים suggested allusion to תאומים = Gemini by paronomasia.

note 13 מעלות here renders (ultimately) the Greek ἀναφορά or ἐπαναφορά 'ascension', which, in astrological contexts, refers to the real variation of the twelve individual arcs of the ellipse traversed by the zodiac: it is only when the ellipse is reduced, diagrammatically, to a circle that each sign can be credited with a mean 30°. These variations were reckoned as being particularly important in regard to calculating life expectancy. See Bouché-Leclercq, *L'Astrologie grecque*, ch. 9, especially 259–69 (table).

note 17 The *'urim* and *tummim* (Exod. 28: 30 etc.) were used for casting lots in order to establish, by process of elimination, facts that had already occurred, or the preferable alternative for future action. For a circumstantial description, see 1 Sam. 14: 41 f., which, although mutilated in the masoretic text, is preserved complete both in the septuagintal Greek and in a Hebrew fragment from Qumran (whence embodied in the translation offered by NEB). There is no evidence that the *'urim* and *tummim* were consulted, like astrology, in regard to individual prognostication. The allusion here is loose and merely literary.

note 19 The note cites the Akkadian *kittu* (from the same stem as Hebrew כון cf. כן, 'honest') and *mesharu* (cf. Hebrew ישר, 'upright'). However, these may not be (surrogate) names for Jupiter, but rather epithets; and in any case, as Prof. M. J. Geller informs me, the *Chicago Assyrian Dictionary* refers them to Saturn rather than to Jupiter. צדק could be a calque on either word. But its choice as the name for Jupiter may have been influenced by the fact that, although the predominant meaning in Hebrew is 'righteousness', צדק does occasionally mean 'victory', as in Isa. 41: 2, quoted here by Ibn Sahula. In its biblical context it describes the triumphant campaign of Cyrus in Asia Minor. Cf. also Judg. 5: 11 (צדקות).

note 28 (רְבּוּעַ?) רָבוּעַ here means '[one of the three] rectangle[s]' that may be constructed within the zodiacal sphere by joining up various signs, Greek



τετράγωνον. Klatzkin and Zobel, *ʾOṣar*, iv. 19; Bouché-Leclercq, *L'Astrologie grecque*, 170 f.

note 29 מישב here renders the Greek term στερεός, 'solid', which in astrological contexts refers to the four 'solid' signs Taurus, Leo, Scorpio, and Aquarius, by joining up which a quadrate is formed. The signs of this quadrate (indicated in the diagram by the continuous line), since they follow the four that each include a tropical or a solstitial point (and are therefore called the 'tropical' signs, linked by the broken line), establish (consolidate) the change in temperature brought about by the latter. The third quadrate (indicated by a dotted line) links the remaining four signs, which, since they each stand between a 'solid' and a 'tropical' sign, are deemed to share the nature of both of these types, and are thus styled 'biform' (δίσωμος). Bouché-Leclercq, *L'Astrologie grecque*, 152 f., 170 f.

note 30 Ptolemy presupposes a ninth, encompassing or diurnal, sphere (Hebrew הגלגל היומי, or more often מקיף < Arabic *muḥiṭ*) which, revolving daily, imparts motion to the spheres within itself. (For Muslim, Jewish, and Christian astronomy, the diurnal sphere is itself deemed to have received its energy from God, the unmoved mover; see III n. 68.) The inner sphere(s) necessarily move(s) conversely to the motion of its/their immediate propeller(s), cf. the mechanism of the cog-wheels, both internal and external, of an epicyclic gearbox. Since each sphere is assumed to consist of transparent matter holding its planet (or the fixed stars of the zodiac) in place, the illusion of irregular movement can occur. Cf. Abraham bar Ḥayya, *Sepher ṣurath haʾareṣ*, 27 (omitted in the Basle ed.; the relevant Hebrew passage is cited by Ben-Yehuda, *Thesaurus*, iv. 3479 f.); Spanish trans., Vallicrosa, p. 100; id., *Sepher ḥeshbon mahalekhoth hakokhabim*, ed. Vallicrosa, pp. 69, l. 12; 71 (Hebrew), 65 (Spanish).

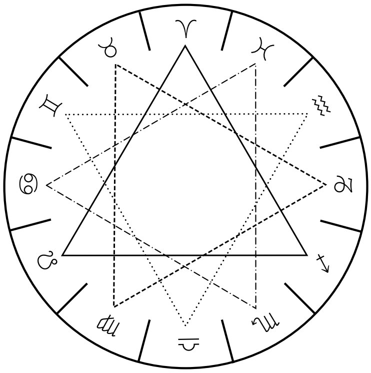
note 33 להקל ('to make light of, treat with contumely') adds little to the sense; it was clearly prompted by, if, indeed, it is not a corruption of, לחבל ('to destroy') in Isa. 54: 16 (see critical note). מכלכל ('sustaining [? in his hand]'; possibly, '[using] sustained [deliberation]') seems to have been included merely to achieve a rhyme. The general effect is to disparage the astrolabe for purposes of astrological prediction, as being fraught with danger (לחבל) for the king; presumably Ibn Sahula understood the importance of the instrument for purely astronomical calculations, as an aid to navigation etc.

note 34 Ibn Sahula does sometimes (e.g. V. 1288–9, see V n. 145) use מן not as a comparative after קרוב, but meaning '[near] to', unconsciously slipping into Arabic usage. He may have introduced the preposition כ׳ = 'like' here to indicate quantitative difference, although he would surely have appreciated that Hebrew does not tolerate this; and the textual evidence is against any such supposition.

note 40 תלי, which is distinct from its homonym = 'quiver' (תלה = 'hang'), is cognate with the Syriac *'athliya* and corresponds to the Dragon (δράκων, *draco*), i.e. the line between the head (*caput*) and tail (*cauda*), namely the two points where the orbit of a heavenly body intersects with the sun's apparent orbit in the celestial sphere; Bouché-Leclercq, *L'Astrologie grecque*, 121 f.; Loewe, *Ibn Gabirol*, 127, 181.

note 50 The four evil judges (ארבעה השופטים הרעים) refer not to the four astrologers, but to the adverse constellations which each of them had respectively particularised as affecting the prince's fate, viz. (1) Scorpio and death by fire (V. 226 f.), (2) the moon in Scorpio and water (V. 274 f.), (3) the stars of irregular movement (see V n. 30) and stones, i.e. earth (V. 328 f.), and (4) the adverse effect of Saturn (and Mars) on the moon (the meteoric bodies), i.e. air (V. 384–5 f., 398–9). (3) and (4) do not isolate an individual star uniquely, but the scheme is clear enough. To identify the four elements (to which, as indicated, there is also reference) as judges is surely impossible, and in any case the elements were considered morally neutral (and should therefore not be described as 'evil'). Ibn Sahula's point seems to be that, granted the validity of the four several astrological predictions, their fulfilment, by poetic justice, involves the four elements. But see also V. 525 f.

note 54 The signs, their obvious genders being blandly disregarded, are reckoned as being alternatingly 'male' (the odd numbers, starting from Aries) and 'female'. The trine (i.e. triangular) aspect of the zodiacal signs is reckoned as being astrologically the most beneficent and favourable, this axiomatic assumption long antedating Christianity. As Ibn Sahula explains at V. 543–4 f., Aries, Leo, and Sagittarius constitute the fiery and dry triangle (shown in the diagram by the continuous line); Taurus, Virgo, and Capricorn (shown by the



broken line) are earthy and cold; Gemini, Libra, and Aquarius (the dotted line) are airy and warm; Cancer, Scorpio, and Pisces (the line of dots and dashes) are watery.

note 63 Dramatically, it is right to make the Stork speak in character at the finale: but the whole thrust of her case hitherto has been that moral considerations are but a delusion, in the face of astrological determinism. Perhaps (despite the logical fallacy) Ibn Sahula has slipped into crediting the Stork with the conventional Jewish affirmation of astrology as represented by Ibn Gabirol in his *Kether malkhuth* (see e.g. ed. Jarden, *Shirey haqodesh*, i. 46; Loewe, *Ibn Gabirol*, 128 (Mercury)), according to which astrological forces are the instruments of the divine will.

note 81 The crossbow was regarded as a dishonourable, 'dirty' weapon (*odibilis*), at any rate in military use as opposed to hunting, employment of which against Christians (with the probable exception of heretics) was prohibited by the second Lateran Council (1139), and (at least in regard to use by clerics) again in 1215: Hefele and Leclercq, *Histoire des conciles*, i. 733, ii. 1348; Loewe, 'Jewish Evidence for the Crossbow', 93. In the biblical original (Hos. 7: 16) רמיה ('deceitful') refers to the liability of composite bows (i.e. those made of wood, horn, and sinew: for sources, see Loewe, ibid. 95 n. 45) to develop an unreliable spring when past their normal working life. The reapplication of the adjective 'deceitful' to the crossbow is apt, in view of its medieval reputation.

note 98 In the Graeco-Roman world astronomy was certainly the most popular, but this was due to its inaccurate vulgarisation (scarcely *haute vulgarisation*, despite its educational use in the west down the centuries), in verse form, by Aratus of Soli in his *Phenomena*, composed 276–274 BCE: see Marrou, *History of Education*, 182, 184 f. Aratus' production cannot bear serious comparison with Ibn Sahula's responsible use, through Hebrew and Arabic translations, of Ptolemy etc.

note 99 קצה ('end') must consequently be understood here to mean 'upper segment' (translated 'crest'). The 'bowl' (V. 956) thus corresponds not to the sky as such, but to the element of air. Since the disposition of elements, thus separated, is schematic only, the reference in what follows to the land mass being divided into four quarters is not to be pressed to the exclusion of coastal waters. Obviously Ibn Sahula, and his sources, understood that the cardinal points apply in practice to oceanography no less than to geography.

note 106 Given that half the earth's surface is submerged (V. 993–4), the habitable area is stated to be something less than a quarter of the total surface. What

Ibn Sahula (and his source) overlooked is the circumstance that the surface band from the equator to 1° north extends laterally further than each successive band, as one proceeds towards the pole. A more precise mathematical statement would be: $\frac{1}{2} \times \frac{1}{2}(\sin 66^\circ + \sin 16^\circ) = 0.3$ (approximately), showing that the statement that the habitable area is less than one-quarter of the earth's total surface gives what is, in fact, too low a figure. I am grateful to my late colleague Dr Michael Weitzman for explaining this to me.

note 108 See 'Nations, the Seventy', *EJ* xii. 882 f. Perhaps behind this symbolic figure lies an identification of the representation of the world by a circle, i.e. disc, with the Hebrew letter *ʿayin* which, in the palaeo-Hebrew script, was written ◯ (whence taken over into the Greek alphabet as *omicron*, *o*); both *ʿayin* and *omicron* are used as a numerical symbol for seventy.

note 112 Although the phrase והמשכילים יבינו ('those of intellectual capacity will understand') echoes Dan. 12: 3, it is (in the singular) a set formula used by Abraham Ibn Ezra in his biblical commentaries, when hinting at implications of his exegesis which it would have been injudicious to elaborate, but of which those capable of appreciating the obligation of faith to meet intellectual challenges ought to take account: see e.g. his comment on Deut. 32: 29. Possibly Ibn Sahula is hinting at Ibn Ezra's signal to those intellectually initiated, in order to insinuate that conventional acceptance of astrology is simplistic.

note 113 Although Abraham bar Ḥayya's *Sepher ṣurath haʾareṣ* seems clearly to have been his source for this section, I do not find anything in that treatise that matches this description of the diagram, which tallies with that reproduced (Appendix 1, Section 1), from R. A woodcut figuring a crude world map, conveying the same information, is included in the Basle edition of the *Sepher ṣurath haʾareṣ*, 42 (Hebrew), 32 (Latin), whence it was copied in MS Oxford, Bodleian Library, Opp. 704 (Neubauer, *Catalogue*, no. 2033), dated 1636, fo. 50^{r} (reproduced in Vallicrosa's Spanish trans., facing p. 48).

note 118 The stem קטב (= 'prick') occurs in biblical Hebrew, but with inappropriate meanings ('sting, plague'); and since קטב = 'pole' is but a scientific borrowing of the Arabic *quṭb*, Ibn Sahula replaces it with the biblically attested מסמר = 'nail' (סמר = 'bristle', of hair; hence 'rigid projection, nail'). מסמר is also used in the sense of 'pole' by Meʾir b. Isaac ibn Aldabi (*c.*1310–*c.*1360), *Sepher shebiley ʾemunah*, ii, fo. 21^{v}, cited by Ben-Yehuda, *Thesaurus*, v. 3787; Klatzkin and Zobel, *ʾOṣar*, iii. 276.

note 120 Abraham bar Ḥayya, *Sepher haʿibbur*, 2, ed. Filipowski, p. 9, explains its analogy with the terrestrial equator (abbreviated text in Ben-Yehuda, *Thesaurus*, ii. 765), and in what follows Ibn Sahula depends on him. Cf. also, more briefly, bar Ḥayya, *Sepher ṣurath haʾareṣ*, 1: 3, ed. Basle, 26 (Hebrew), 20 (Latin) (Spanish trans., Vallicrosa, p. 41, section 4).

note 123 The reason is probably that in presenting a diagram, Ibn Sahula wished it to be accompanied by explanatory matter. Abraham bar Ḥayya, *Sepher ṣurath haʾareṣ*, 1: 3, ed. Basle, 26 f. (Hebrew), 20 f. (Latin) (Spanish trans., Vallicrosa, pp. 41 f.), is relevant, but the Hebrew text contains no diagram; one has been added in the Latin translation, but it is much less detailed than that in R, which is reproduced and transcribed in Appendix 1 above.

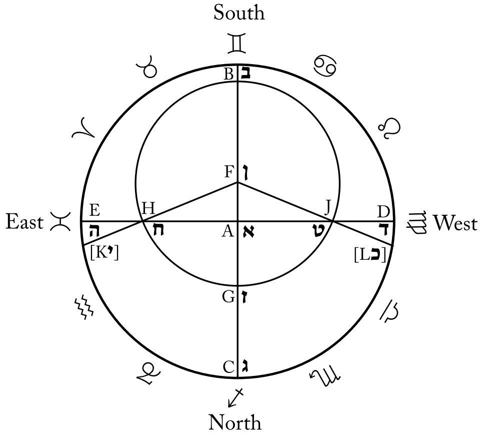
note 124 The inclusion in the semantic range of the Greek word of the meaning 'sharpened arm' of a pair of compasses led easily to the extension to mean 'centre', and so, technically, to the cardinal points on the ecliptic. Arabic *quṭb* means 'axis', but it may sometimes be used to mean 'pivot' (e.g. set in the lower millstone); קוטב in technical Hebrew was thus an appropriate rendering, at two removes (Arabic, via Syriac), of Greek κέντρον as a geographical and astronomical term.

note 136 In the first of these passages the authority cited is not R. Isaac b. Guria/Giuri, but the 'book of Rab Hamnuna the elder' (ספרא דרב המנונא סבא); but, as Scholem pointed out, the *Midrash haneʿelam* uses the names of talmudic rabbis quite arbitrarily. This parallel, and the quotations from the *Midrash haneʿelam* in Ibn Sahula's slightly later commentary on the Song of Songs (Scholem, 'Peraqim', 109 f.), were crucial to Scholem's establishment of the anteriority of the *Midrash haneʿelam* to the Zohar itself. He subsequently found Ibn Sahula's immediate source preserved in MS Cambridge, University Library, Add. 1023, which was written in or before 1396: Scholem, 'Parashah ḥadashah', 425–46; Reif, *Hebrew Manuscripts at Cambridge University Library*, 432 f., no. 784.

note 143 Abraham bar Ḥayya, in discussing fractions of a degree, speaks of שברי מעלה, stating that this renders the Arabic term (i.e. מעלה, 'ascent', corresponds to Arabic *daraja* = Ibn Sahula's מדרגה); *Sepher ṣurath haʾareṣ*, ed. Basle, 25 (Hebrew), 19 f. (Latin) (Spanish trans., Vallicrosa, p. 40) (see also references in V n. 145). Regarding the subdivision (V. 1280–1) of minutes into seconds and series of yet smaller fractions, see above, this appendix, V n. 7, end.

note 147 He states that he is adopting, *pro tempore*, the quantities of Ptolemy (*Almagest* [= *Syntaxis mathematica*], iii. 4, ed. Heiberg, i. 233 (Eng. trans., Toomer, p. 153; German trans., Manitius, i. 166)), although he will explain elsewhere that the Arabic astronomers had reduced Ptolemy's figures slightly. This may explain why Ibn Sahula calls the difference between the two centres 2 (units) rather than 2½; but the reason for his assertion that the fraction must be expressed as $^2/_{120}$ (rather than as $^1/_{60}$) is not clear. Has he perhaps misunderstood bar Ḥayya's reference to the *radius* of the sun's orbit (as comprising 60 units), thinking that a fraction of the *diameter* (viz. of 120 units) is meant? There also seems to be a second confusion (the result, perhaps, of over-abbreviation) between the diameter or radius, quantifiable in units of *length*, and the sun's orbit, measured in *degrees* (see V. 1308). He may have been misled through failure to distinguish between the use of *ḥeleq* to mean 'fraction' (of any kind, here of length) and its specific use to signify a minute ($^1/_{60}$ of 1°), which occurs in the wider context. The similarity of the figures ($^2/_{60}$, or $^{2½}/_{60}$, of the length of the radius, and 2° 23′ of the circumference) may have contributed to his misunderstanding. If Ibn Sahula referred to the *Almagest* independently of Abraham bar Ḥayya, he will have used Thabit ibn Qurra's Arabic version (ed. Morelon, 22, 35 f.) or the Hebrew one of Jacob Anatoli (early 13th cent.); Steinschneider, *Hebräische Übersetzungen*, 522 (Thabit, briefly), 523 f. (Jacob Anatoli).

note 150 Since the diagram reproduced from R (Appendix 1, Section 4) lacks some of the symbols—as a note by the original scribe points out—I here construct one following Ibn Sahula's instructions and using the symbols which he names (with Latin equivalents alongside). His symbols do not tally with those used by Abraham bar Ḥayya, but the diagrams (ed. Basle, 79 (Hebrew), 54 (Latin) (Spanish trans., Vallicrosa, p. 61)) are identical to his.



note 156 However, ד/*D* and ה/*E* are themselves not quite accurate, being the western and eastern extremes of the celestial equator's meeting the *zodiacal* orbit: the corresponding meeting-points on the *solar* ecliptic orbit have already been

designated ח/*H* at the east and ט/*J* at the west. The following words, ונקרא קו יב ('this line being called *XB*'), defy understanding, no point י/*X* having been determined either in the foregoing or in what follows. In Abraham bar Ḥayya's corresponding diagram (see above, n. 150) there are two additional points which Ibn Sahula does not mention. I therefore insert them between square brackets, and, maintaining Ibn Sahula's nomenclature series, call them [י/*K*] and [כ/*L*]. [*K*] marks the intersection of the zodiacal orbit with *FH* produced, and [*L*] with *FJ* produced. It may be added that since bar Ḥayya's own nomenclature (at least, as it appears in the printed text) does not include any symbol י, reference in Ibn Sahula's text to 'a line יב/*XB*' cannot be explained by any confusion with his most likely source.

note 171 'In this diagram I describe the circle of the moon['s orbit], i.e. in so far as it resembles that of the zodiac. I divide it into two [equal] parts by the [diametrical] line אב/*AB* passing through its centre ג/*C*, which is also the centre of the earth. I now describe another [*read* אחר], smaller circle, its centre being at א/*A* on the [thereby determined] arc of the previous[ly constructed] circle, such that part of this smaller circle lies outside the circle corresponding to the zodiac and part within it. I produce אב/*AB*, being the diameter of the circle like that of the zodiac, as far as the arc of the second [*read* השני *in place of* הראשון], marking this point ד/*D*; the centre of this [smaller] orbit is [as already stated] א/*A*, and I mark the [other] end [of its diameter, which is] within the circle like the zodiac's, ה/*E*. The two extreme points where the path of the zodiac's orbit intersects that of the [smaller] circle I mark ז/*G* [and] ח/*H*. Thou canst thus see from this diagram that the point ד/*D*, being outside the circle corresponding to that of the zodiac, is the moon's perigee [*sic*]. Its orbit, the circle of whose revolution finds its centre at [the point marked] א/*A*, moves towards the point⟨s⟩ חז/*HG* [*read* חז *in place of* הז], from west to east. The moon itself is sometimes on point ד/*D*, being its apogee, and sometimes on point ה/*E*, being its perigee: When it is on [either of] these two points, it appears to stand at point א/*A* on the circle that corresponds to that of the zodiac, that point being [also] the centre of the [moon's own] orbit. From this diagram we may understand [the facts of the case] when [*read* אימתי *in place of* אמת] the moon appears to move in the same direction as the orbit corresponding to the zodiac's, and likewise when it appears to move in the contrary direction.' Cf. Abraham bar Ḥayya, *Sepher ṣurath ha'areṣ*, 73 f., 94 (Hebrew), 50 f., 63 (Latin) (Spanish trans. Vallicrosa, 57 f., 65; id., *Sepher ḥeshbon mahalekhoth hakokhabim*, ed. Vallicrosa, 67 f. (Hebrew), 64 (Spanish).

note 174 It may be noted that where alternative views are propounded by the (non-Jewish) astronomers as to the fraction (whether more or less than a quarter of a day) by which the solar year exceeds 365 days, Abraham bar Ḥayya prefers that view which agrees with a rabbinic pronouncement (*Sepher ṣurath haʾareṣ*, 2, ed. Basle, 76 (Hebrew), 53 (Latin) (Spanish trans., Vallicrosa, p. 59); id., *Sepher haʿibbur*, ed. Filipowski, 87–94). Cf. Maimonides, *Mishneh torah*, 'Laws of the Declaration of the New Moon', 9: 1, 10: 1 (Eng. trans., Gandz, pp. 40, 97 n. 1), and BT *ʿErubin* 56*a*. In his *Sepher haʿibbur* bar Ḥayya gives as his alleged source the *Baraita of R. ʾAdda b. ʾAhabah*, which is not extant and may indeed never have existed: see Gandz's note.

note 179 A comment by Ibn Sahula's German contemporary Meʾir Kohen, in his critique (*Haggahoth maimuniyyoth*) of Maimonides' liturgical corpus (*Mishneh torah*, following 'Laws of Circumcision'), endorses the objection of Rashi, made on theological grounds, to the introduction of the full phrase, carrying eschatological significance (אור חדש על ציון תאיר, 'mayest Thou illuminate Zion with new light') into what is a prayer of thanksgiving for the regular return of light after darkness. The fact that it is alluded to by Ibn Sahula may point to its having figured also in some varieties of Sephardi liturgical usage in the 13th–14th cents. R. Asher b. Yeḥiʾel (known acronymically as *Roʾsh*), who came from Worms to Spain and might have endeavoured to impose it there, did not become rabbi of Toledo until 1305.

note 181 Since at the end of the Preface his identity was already made clear, there is no real error in dramatic construction, either here or in the caption to the illustrations (pp. 718–19). Possibly the intention was to incorporate, at the end of the book, a recognition scene (ἀναγνώρισις, cf. Aristotle, *Poetica*, 1452*a*, 29 (Eng. trans., Bywater, pp. 30 f.)) between the narrator and the hero, this being a common feature of the *maqama* genre (cf. Judah Alḥarizi, *Sepher taḥkemoni*, 3, end, ed. Lagarde, 24; see Nicholson, *Literary History*, 328).

note 182 Assuming, nevertheless, that the text is intact, I explain it by reference to Prov. 19: 18, ואל המיתו אל תשא נפשך, of which Ibn Ezra's fourth explanation is שתחסך ממנו מוסר, i.e. withholding chastisement from your son (cf. AV, 'let not thy soul spare for his crying'). But that exegesis, itself forced in the biblical context, becomes even more so in the present setting; and it is, to say the least, doubtful whether Ibn Sahula had Prov. 19: 18 in mind. If the negative לא is assumed to be intrusive, it remains the case that the verb נשא is scarcely the *mot juste* for 'expose' (figuratively, to danger), the appropriate words being חרף (cf. Judg. 5: 18) or possibly נתן.

note 185 שער, 'gate', is frequently used in medieval Hebrew to mean 'chapter' or 'section' of a treatise, as in the internal headings of the *Meshal haqadmoni* itself (cf. the talmudic Aramaic בבא, 'gate', as e.g. the three divisions בבא קמא ('first'), ב׳ מציעא ('intermediate'), ב׳ בתרא ('latter gate') of what was originally a single tractate entitled נזיקין ('torts'), and similarly the Arabic *bab*). But there is present here also a powerful overtone, viz. evocation of the service of *neʿilah* (stem נעל = 'lock') that 'closes' the Day of Atonement—a liturgical station which itself commemorates the custom in the Temple of holding a brief service before the gates were closed for the night.

note 199 See Nutton, 'Humoralism', 288–91; Schipperges, 'Arabische Medizin', 141–2 (repr. 59–60). This list derives from Galen's so-called *Ars parva* (= τέχνη ἰατρική), which was translated into Arabic by Ḥunein ibn Isḥak in the form of a catechism. This was in due course rendered into (Hebrew and) Latin as the widely used *Isagoge* of Johannitius: see Steinschneider, *Hebräische Übersetzungen*, 709 f., §457; Bergsträsser, *Hunain ibn Ishaq*, 5 (Arabic), 4 (German). The list was also included in the section on dietetics (*regimen corporis*, Hebrew title הנהגת הגוף (שער)) of the pseudo-Aristotelian *Secretum secretorum*; one Latin version of this, that of Philip of Tripoli, ends with reference to 'sex rebus non naturalibus aere exercitio et otio cibo et potu somno et vigilia coitu et accidentibus animae'; see Steinschneider, *Hebräische Übersetzungen*, 256 n. 1062.

note 219 I nevertheless retain it, within brackets, as part of the textual tradition, since it is found in the early printed editions, although its intrusion into these, produced in late 15th–16th cent. Italy, is most puzzling (it was omitted from the 1693 ed., printed at Frankfurt an der Oder). Ibn Sahula could not have been unaware of, or ignored, Aristotle's anteriority to Maimonides, in the light of the latter's frequent references to him, and particularly his tribute to Aristotle's supreme intellectual achievement, which, he declared, fell short of prophecy only (letter to Samuel Ibn Tibbon, *'Iggeroth harambam*, ed. Shilat, ii. 553; summary in Sirat, *Jewish Philosophy*, 161. A. Marx published a variant text from Constantinople, *c.*1517, in 'Texts by and about Maimonides'). No doubt the background to this extraordinary solecism lies in the conventional Jewish conceit that science and philosophy were, alongside the Torah, part of divine revelation, neglected by the Jews but cultivated by the Greeks (Sirat, *Jewish Philosophy*, 216). The anachronism cannot be palliated by appeal to the circumstance that the speaker (the Man of God) is, by implication, a superhuman figure. I do not know to what statement Ibn Sahula is referring; in the *Guide*, ii. 25 (Friedländer, p. 199; Pines and Strauss, pp. 328 f.), Maimonides says that whereas Aristotle's axiom of the eternity of matter excludes the possibility of miracle, Plato's notion of the heavens as being subject to the same law of transience as all creation would not. But this is hardly a parallel. It would surely be a hopeless task to trace any such statement in Aristotle's genuine *œuvre*.

note 220 In what follows, it is not always clear whether the feminine terminations, which relate to נפש \ נשמה = 'soul', refer specifically to (1) the rational soul, which is the prerogative of all mankind; (2) that kind of soul which, being possessed of a peculiarly developed quality, is to be found in the prophet; or (3) [the spirit of prophecy (נבואה, likewise feminine) implicit in] the Torah: the latter seems to be the case in V. 1838, בכח נבואה מיסרת ('she can chastise with the force of prophecy'). It is possible that in the emotional intensity of Ibn Sahula's approach to the climax, he unconsciously admitted some oscillation between all three concepts.

note 221 חשמל (Ezek. 1: 27: ?'amber', 'electrum'; NEB 'brass'), because of its context (Ezekiel's vision), acquired the meaning of a species of angel, as did similarly אופנים ('wheels', Ezek. 1: 16) and אראל[ם] (Isa. 33: 7; meaning obscure: NEB 'valiant', which parallels 'angels of peace', cf. V. 1845). As designations of angelic hierarchies, these terms occur in e.g. Ibn Gabirol's great hymn שנאנים שאננים (Jarden, *Shirey haqodesh*, i. 89 f.; Loewe, *Ibn Gabirol*, 99 f.; Gaster, *Book of Prayer*, iii. 104 f.; Maimonides, *Mishneh torah*, 'Laws of the Foundations of the Torah', 2: 7 (Eng. trans., Hyamson, p. 36*a*)).

note 223 It was possibly extrapolated by linking the notion of the angels as God's agents, and as appearing to the prophets (Maimonides, *Guide*, ii. 6 (Friedländer, pp. 160 f.; Pines and Strauss, pp. 261 f.)), with traditional statements implying hyperbolical respect for the sages, such as BT *Shabbath* 119*b* (see 'Talmid Hakham', *EJ* xv. 746 f. (L. I. Rabinowitz)). It is echoed in the prologue to the astrological *Libro de las cruzes* translated into Spanish for Alfonso X from the Arabic original of ʿUbaid ʾAllah Al-istiggi by the king's Jewish physician Judah b. Moses Hakohen Mosca (ed. Kasten and Kiddle, 1, col. ii): 'en quanto el angel es mas alto et mas noble que el homme, por su gran entendimiento et por su grand saber, que Dyos li dyo, assi el ombre en que Dyos quiso posar seso et intendimiento es mas alto et mas noble entre todos los homnes' '(Just as an angel, in virtue of his great understanding and the knowledge given to him by God, is higher and more noble than mankind, so the man in whom God sees fit to repose good sense and understanding stands out amongst all other men as higher and nobler'). See also the edition of Sánchez Pérez, 77, col. i.

note 225 At any rate, what follows in V. 1876 f. seems to allude to axioms of Torah (*hilekhoth yesodey torah*) with which Maimonides opened his great halakhic digest *Mishneh torah*, i.e. the comprehensive summary of the way in which authentic rabbinic Judaism and procedural norms translate those axioms into institutional activity, together with the corollary, viz. the avoidance of what is forbidden or deprecated.

note 226 Conceivably עשיריה ('tenth part') is intended here to hint at the Decalogue, in the total number of the letters of which (613) Jewish tradition finds a pointer to the 613 commandments, positive or negative, identified as comprising the entire corpus of Jewish law (*Numbers Rabbah*, 'Qoraḥ', 18: 21, ed. Vilna, fo. 76*b*, col. ii).

note 228 It is a conventional colophon (i.e. concluding formula, with or without specific details of the scribe's name, date, etc.), but it is doubtful whether it was already in use in the 13th cent., and it may be the addition of some copyist. The alternative colophon in R (see critical note) may be rendered:

So the fifth part we end,
With aid that God did lend
The book complete: to Him
Above, who balks the whim
Of crafty ones, be praise,
And courage ours, always. (Cf. Job 5: 12.)

APPENDIX 3

Numbered Notes to the Illustrations

Part II

note 1 A horned forehead was supposed to be the sign of a cuckold (Spanish *cuerno*, and similarly in English).

Part III

note 2 See III n. 30. On the illustration, see Cecil Roth, 'Mediaeval Illustrations of Mouse-Traps', *Bodleian Library Record*, 5 (1956), 244–51; repr. in id., *Studies in Books and Booklore* (Westmead, 1956), 103–10.

note 3 See critical note. התמוטטה 'trembled violently'. Zamora's reading המושטה, 'straightened' (? by *rigor mortis*), lacks authority.

Part V

note 4 כלי נחושת, 'brazen instrument', is the regular medieval Hebrew term for 'astrolabe', in reference to which the quotation from Ezek. 9: 1, כלי משחית 'offensive weapon', is here pejoratively introduced. In the engraving in the Venice edition shown in the text at this point, the leading figure has a purse at his waist, presumably intended to represent the case of his astrolabe. The corresponding illumination in R shows two of the astrologers holding their astrolabes.

Bibliography

Manuscripts of *Meshal haqadmoni* are listed separately in the Introduction, Section 8.1.

Aboth derabbi nathan (*ʾAboth derabbi nathan bishtey nusḥaʾoth*), ed. S. Schechter (Vienna: Knopfelmacher, 1887); trans. Judah Goldin as *The Fathers According to Rabbi Nathan* (*ʾAbot deRabbi Natan*), Yale Judaica Series X (New Haven: Yale University Press, 1955).

Abraham bar Ḥayya, *Megillath hamegalleh,* ed. Adolf Poznanski, rev. Julius Guttman, Mekize Nirdamim, 3rd series, 24 (Berlin, 1924); trans. José M. Millás Vallicrosa into Catalan as *Megillath hamegalleh: Llibre revelador*, Biblioteca Hebraico-Catalana 1 (Barcelona: Emporium, 1929).

—— *Sepher haʿibbur, on the Mathematical and Technical Chronology of the Hebrews, Nazarites, Mahommetans*, ed. and trans. H. Filipowski (London: Hebrew Antiquarian Society, 1851).

—— *Sepher ḥeshbon mahalekhoth hakokhabim* (*Libro del calculo de las movimientos de los astros*), ed. and Spanish trans. José M. Millás Vallicrosa (Barcelona: CSIC, 1959).

—— *Sepher ṣurath haʾareṣ wetabnith kaddurey haraqiaʿ weseder mahalakh hakokhabim* [Hebrew text and Latin trans., *Sphaera Mundi*, by Oswald Schreckenfuchs, notes by Sebastian Munster] (Basle: H. Petrus, 1546; facsimile edn., Amsterdam: Grüner, 1968); trans. José M. Millás Vallicrosa into Spanish as *La obra Forma de la Tierra*, Instituto Arias Montano, Series D, 5 (Madrid and Barcelona: CSIC, 1956).

Al-dabi, Meʾir b. Isaac, *Sepher shebiley ʾemunah* (Riva di Trento, 1558).

Al-farabi, 'Al-Farabi über Medizin, eine übersehene und eine neuentdeckte Quelle', ed. M. Plessner, *XXI Congresso Internazionale di Storia della Medicina, Siena, 1968* (Siena(?): Arti Grafiche e Cossidente, 1970), 1533–9; 'Al-farabi's Introduction to the Study of Medicine', ed. M. Plessner, in S. M. Stern *et al.* (eds.), *Islamic Philosophy and the Classical Tradition: Essays Presented to Richard Walzer* (Oxford: Cassirer, 1972; repr. Columbia, SC: University of South Carolina Press, 1973), 307–14.

—— *Iḥṣa al-ʿulum*, *Al-farabi catálogo de las ciencias,* ed. and Spanish trans. Ángel González Palencia, 2nd edn. (Madrid: CSIC, 1953); Latin trans. ed. C. Baeumker as *Alfarabi über den Ursprung der Wissenschaften* (*de ortu scientiarum*), Beiträge zur Geschichte der Philosophie des Mittelalters 19, pt. 3 (Münster: Aschendorff, 1916); ed. and trans. into Italian by Mauro Zonta from the Hebrew version by Qalonymos b. Qalonymos b. Me'ir as *La 'classificazione delle scienze' di Al-farabi nella traduzione ebraica*, Eurasiatica: Quaderni del Dipartimiento di Studi Eurasiatici della Università di Venezia 29 (Turin: Zamorani, 1992).

Al-Ḥarizi, Judah, *Sepher taḥkemoni: Judae Harizii Macamae*, ed. Paulus de Lagarde (Göttingen: Dieterich, 1883).

Al-Mahiri, *see* Sahl ibn Harun

Al-Naqawa, Israel, *Menorath Ha-maor*, 4 vols., ed. H. G. Enelow (New York: Bloch, 1929–34).

Al-Thaʿalibi, *Specimen e litteris orientalibus, exhibens Ta:alibii Syntagma dictorum brevium et acutorum*, ed. and Latin trans. Jozua Jan Philippus Valeton (Leiden: Luchtmans, 1844).

Albright, W. F., 'New Light on the History of Phoenician Colonization', *BASOR* 83 (1941), 14–22.

Alfonso X el Sabio, *Astromagia* (*MS Reg. lat.* 1283^a [of Vatican Library]), ed. Alfonso D'Agostino (Naples: Liguori Editore, 1992).

—— *Cantigas profanas*, ed. Juan Paredes Núñez (Granada: University Press, 1988).

—— *Cantigas de Santa María*, 4 vols., ed. Walter Mettman, Acta Universitatis Conimbrigensis (Coimbra: University Press, 1959–72); trans. José Filgueira Valverde into Spanish as *Cantigas de Santa María*, *Codice Rico de el Escorial Ms. escurialense T. I. 1, introducción, versión castellana y comentarios*, Odres Nuevos (Madrid: Castalia, 1985).

—— *Concordances and Texts of the Royal Scriptorium Manuscripts of Alfonso X el Sabio*, ed. Lloyd Kasten *et al.*, 2 vols. (microfiche) (Madison, Wis.: Hispanic Seminary of Medieval Studies, 1978).

—— *Especulo: Texto jurídico atribuído al Rey de Castilla Don Alfonso el Sabio*, ed. Robert A. MacDonald (Madison, Wis.: Hispanic Seminary, 1990).

—— *General Estoria*, 2 vols.: pt. I, ed. Antonio García Solalinde (Madrid: Molina, 1930); pt. II, ed. Antonio García Solalinde, Lloyd Kasten, and Victor Oelschlager (Madrid: CSIC, 1957–61).

—— *La Historia Novelada de Alejandro Magno*, Latin edn. and Spanish trans., ed. Tomás González Rolán and Pilar Saquero Suárez-Somonte (Madrid: Universidad Complutense, 1982).

—— 'Libro del ajedrez, dados y tablas', ed. Luiz Vázquez de Parga (companion volume to facsimile edn. of MS Escorial T. 1. 6), commentary on text by Ricardo Calvo (Madrid: Poniente, 1978); 'Libro de ajedrez, dados y tablas de Alfonso X el Sabio: Estudio', ed. Pilar García Morencos, Lloyd Kasten, *et al.*, in *Concordances and Texts of the Royal Scriptorium Manuscripts of Alfonso X el Sabio*, ed. Lloyd Kasten *et al.*, 2 vols. (microfiche) (Madison, Wis.: Hispanic Seminary of Medieval Studies, 1978).

—— *El libro de Calila e Digna*, ed. John E. Keller and Robert W. Linker (Madrid: CSIC, 1966).

—— *Libro conplido de los judizios de las estrellas*, ed. Gerold Hilty (Madrid: Real Academia Española, 1954).

—— 'El Libro de las Cruzes, que mandó traducir del arabe Alfonso el Sabio', ed. José

A. Sánchez Pérez, *Isis*, 14 (1930), 77–132; *El Libro de las Cruzes,* ed. Lloyd A. Kasten and Laurence B. Kiddle (Madrid and Madison, Wis.: CSIC, Instituto Miguel Cervantes, 1961).

—— *Libros de Saber de astronomía del rey d. Alfonso de Castilla*, 5 vols., ed. Manuel Rico y Sínobas (Madrid: Aguado, 1863–7).

—— *Primera Crónica General* [= *Estoria General*], 2 vols., ed. Ramón Menéndez Pidal (Madrid: Gredos, 1955).

—— *Setenario, edición y introducción*, ed. Kenneth Vanderford (Buenos Aires: Instituto de Filología, 1945; repr. Barcelona: Critica, 1984).

—— *Las siete partidas del rey don Alfonso el sabio*, 5 vols., ed. Gregorio López (Paris: Lasserre, 1847); trans. Samuel Parsons Scott into English as *Las siete partidas* (Chicago, Ill.: Commerce Clearing House, for Comparative Law Bureau, 1931); part ed. with commentary by Dwayne E. Carpenter as *Alfonso X and the Jews: An Edition and Commentary on* Siete Partidas 7. 24 *'De los judíos'*, Modern Philology 115 (Berkeley, Calif.: University of California Press, 1986).

ALPHONSI PETRUS, *see* PETRUS ALPHONSI

ALTMANN, A., and STERN, S. M., *Isaac Israeli: A Neoplatonic Philosopher of the Early Tenth Century*, Scripta Judaica I (Oxford: Oxford University Press, 1958).

ARCHILOCHUS, fragments of the poetical works, in *Poetae lyrici graeci*, 4th edn., vol. ii, ed. T. Bergk (Leipzig: Teubner, 1878–82), pp. 383–440; ed. and trans. Giovanni Tarditi into Italian as *Arciloco*, Lyricorum Graecorum Quae Extant 2 (Rome: Ateneo, 1968).

ARISTOTLE, *Analytica posteriora/Posterior Analytics*, ed. and trans. H. Tredennick, Loeb Classical Library (Cambridge, Mass.: Harvard University Press, 1960).

—— *De anima/On the Soul*; *Parva naturalia*; *On Breath*, ed. and trans. W. S. Hett, Loeb Classical Library (London: Heinemann, 1935) [also includes *De memoria*, *De sensu*, and *De somno et vigilia*].

—— *Categoriae/Categories*, ed. and trans. H. P. Cooke, in Aristotle, *The Organon I* (Categories, Interpretation, Prior Analytics), Loeb Classical Library (London: Heinemann, 1938).

—— *De caelo/On the Heavens,* ed. and trans. W. K. C. Guthrie, Loeb Classical Library (London: Heinemann, 1939).

—— *Ethica nicomachea/The Nicomachean Ethics*, ed. and trans. H. Rackham, Loeb Classical Library (London: Heinemann, 1926).

—— *De generatione animalium/Generation of Animals*, ed. and trans. A. L. Peck, Loeb Classical Library (London: Heinemann, 1943).

—— *De generatione et corruptione/On Coming-to-be and Passing-away*, ed. and trans. E. S. Forster, Loeb Classical Library (London: Heinemann, 1955).

—— *De memoria/On memory*. See under *De anima*

—— *Metaphysica/The Metaphysics*, 2 vols., ed. and trans. Hugh Tredennick, Loeb Classical Library (London: Heinemann, 1933–5).

Aristotle, *Meteorologica*, ed. and trans. H. D. P. Lee, Loeb Classical Library (London: Heinemann, 1952).

—— *De partibus animalium*, ed. B. Langkavel (Leipzig: Teubner, 1888); ed. and trans. A. L. Peck as *Parts of Animals*, Loeb Classical Library (London: Heinemann, 1937).

—— *Parva naturalia*. See under *De anima*

—— *Poetica/On the Art of Poetry*, ed. and trans. I. Bywater (Oxford: Oxford University Press, 1909); ed. and trans. Stephen Halliwell as *Poetics*, 2nd edn., Loeb Classical Library (London: Heinemann, 1995).

—— *Politica/Politics,* ed. and trans. H. Rackham, Loeb Classical Library (London: Heinemann, 1932; repr. 1959).

—— *Rhetorica/The 'Art' of Rhetoric*, ed. and trans. John Henry Freese, Loeb Classical Library (London: Heinemann, 1926).

—— *De sensu/On Sense and Sensible Objects*. See under *De anima*

—— *De somno et vigilia/On Sleep and Waking*. See under *De anima*

Aristotle, Pseudo-, *see* Pseudo-Aristotle

Arrian, *Arriani anabasis et indica*, ed. Fr. Dübner, with Pseudo-Callisthenes, *Historia fabulosa* [*de Alexandro*], ed. Carolus Müller (Paris: A. F. Didot, 1846).

—— *The Book of the Gests of Alexander of Macedon: Sefer Toledot Alexandros ha-Makdoni*, trans. from Latin into Hebrew by Immanuel ben Jacob Bonfils; Hebrew translation ed. and trans. Israel J. Kazis, Mediaeval Academy of America no. 75 (Cambridge, Mass.: Mediaeval Academy of America, 1962). *See also* Alfonso X el Sabio

Asin Palacios, M., *Abenmasarra y su escuela* (Madrid: Real Academia de Ciencias Morales y Políticas, 1914); trans. E. H. Douglas and H. W. Yoder as *The Mystical Philosophy of Ibn Masarra and his Followers* (Leiden: Brill, 1978).

Averroes, *Aristotelis opera cum Averrois commentariis*, 11 vols. (Venice: Junctas, 1562–74; repr. Frankfurt: Minerva, 1962).

—— *Averroes' Commentary on Plato's Republic*, ed. and trans. from the Hebrew version E. I. J. Rosenthal, University of Cambridge Oriental Publications 1 (Cambridge: Cambridge University Press, 1956).

—— *Taẖlis kitab al-nafs* [paraphrase of Aristotle, *De anima*] (Cairo: Al-nahsa al-miṣriya, 1950); ed. Salvador Gómez Nogales as *Epitome de anima* [= *Kitab al-nafs*], Corpus Philosophorum Medii Aevi A XXXI (Madrid: CSIC, Instituto Miguel Asin, 1985); trans. Salvador Gómez Nogales into Spanish as *La psicología de Averroes: Commentario al libro sobre el alma de Aristoteles* (Madrid: Universidad Nacional de Educación a Distancia, 1987).

Babylonian Talmud, 23 parts (Vienna: Zamarski & Dittmarsch, 1860–73); trans. Isidore Epstein *et al.* as Babylonian Talmud, 34 vols. (London: Soncino Press, 1935–48).

Bacher, Wilhelm, *Die älteste Terminologie der jüdischen Schriftauslegung. Ein Wörterbuch der bibelexegetischen Kunstsprache der Tannaiten* (Leipzig: Hinrichs, 1899).

——*Die exegetische Terminologie der jüdischen Traditionsliteratur. II. Die Bibel- und traditionsexegetische Terminologie der Amoräer* (Leipzig: Hinrichs, 1905; repr. (both parts) Hildesheim: Olms, 1965).

Baer, Seligman, *Seder ʿabodath yisraʾel* (Rödelheim, 1868; repr. Berlin: Schocken, 1937).

Baer, Yitzhak, *A History of the Jews in Christian Spain*, 2 vols., trans. from the Hebrew by Louis Shoffman (Philadelphia, Pa.: JPSA, 1966).

Bagby, Albert I., 'The Jews in the *Cantigas* of Alfonso X, el Sabio', *Speculum*, 46 (1971), 670–88.

Baḥya Ibn Paquda, *see* Ibn Paquda, Baḥya

Ballesteros y Beretta, Antonio, *Alfonso X el Sabio* (Barcelona (Salvat): CSIS, 1963); repr., with index, Biblioteca de Historia Hispánica 2 (Barcelona: El Albir, 1984).

Baraita demaʿaseh bereʾshith, ed. Simon Moses Chones, appendix to *Yeriʿoth shelomoh*, ed. S. Buber (Warsaw: Schuldberg, 1896).

Bato, Jomtov Ludovico, 'L'immigrazione degli Ebrei tedeschi in Italia del Trecento al Cinquecento', in Umberto Nahon (ed.), *Scritti in memoria di Sally Mayer (1875–1953)* (Jerusalem: Fondazione Sally Mayer, 1956), 19–34.

Beinart, Ḥayyim, '"Hasiman hayehudi" bisepharad weqiyyum "ṣaw hasimmun" biymey hamelakhim haqaṭoliyyim', in Israel Bartal *et al.* (eds.), *Beyn yisraʾel laʾummoth: shay lishemuel etinger* [Samuel Ettinger Festschrift], 2 vols. (Jerusalem: Israel Historical Society, 1988), 29–41 (= Beinart, *Pirqey sepharad,* i. 169–81).

——*Pirqey sepharad: Chapters in Judeo-Spanish History* (Heb.), 2 vols., Kinnus series (Jerusalem: Magnes Press, 1998).

Beit-Arié, Malachi, 'A Palaeographical and Codicological Study of the Manuscript', in *Rothschild Miscellany*, companion vol., ed. Iris Fishof (London: Facsimile Editions, 1989), 91–124.

——and May, R. A., *Supplement* [of addenda and corrigenda] *to A. Neubauer, Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford* (Oxford: Oxford University Press, 1994).

Belot, J. B., *Vocabulaire arabe–français*, 6th edn. (Beirut: Imprimerie Catholique, 1899).

Benhamouda, A., 'Les Noms arabes d'étoiles', *Annales de l'Institut d'Études Orientales* (University of Algiers), 9 (1951), 76–210.

Ben-Yehuda, Elieser, *Millon halashon haʿibrith hayeshanah wehaḥadashah*, *Thesaurus totius hebraitatis et veteris et recentioris,* 17 vols. (Berlin, Jerusalem, and New York: Yoseloff, 1910–59; repr., 8 vols., New York and London: Yoseloff, 1958).

Bergk, Theodor, *Poetae lyrici graeci*, 4th edn., 3 vols. (Leipzig: Teubner, 1878–82).

Bergsträsser, G., *see* Ḥunein Ibn Isḥak

Bernat Desclot, *Crònica*, 5 vols., ed. M. Coll i Alentorn, El Nostres Clàssics (Barcelona: Barcino, 1949–51).

Bialer, Yehuda Leb, *Min hagenazim: Description of Manuscripts and Poems* [in the library of the Israeli Rabbinate, now transferred to the Hebrew University] (Heb.) (Jerusalem: Hekhal Shelomo, 1967).

Bible, Hebrew, Masoretic text, ed. M. H. Letteris (Vienna: British and Foreign Bible Society, 1852; repr. Berlin, 1903).

Bible, Polyglot, *Biblia Sacra Polyglotta*, 6 vols., ed. Brian Walton (London: Roycroft, 1657).

Bible (with Targum and rabbinic commentaries), *Miqra'oth gedoloth*, 5 vols. (Warsaw: Lebensohn, 1860–4).

Bienenfeld, Esther, *Meshal Ha-Kadmoni by Isaac b. Solomon Sahula (Brescia: Gershom Soncino, ca. 1491): The Book and its Illustrations*, 2 vols. (Kibbutz Kissufim, 1991).

Bonfils, Immanuel b. Jacob, *see* Arrian

Bonitz, Hermann, *Index Aristotelicus*, vol. v of *Aristotelis Opera,* ed. I. Bekker (Berlin: Reimer, 1870; repr. Graz: Akademisch Verlaganstalt, 1955).

Bouché-Leclercq, A., *L'Astrologie grecque* (Paris: Leroux, 1899; repr. Aalen: Scientia Verlag, 1979).

Briquet, C. M., *Les Filigranes: Dictionnaire historique des marques du papier dès vers 1282 jusqu'en 1600*, 2nd edn., 4 vols. (Leipzig: Hiersemann, 1923).

British Museum (Natural History), *Guide to the Exhibition of Animals, Plants, and Minerals Mentioned in the Bible*, 2nd edn. (London: British Museum, 1911).

Brockelmann, Karl, *Geschichte der arabischen Litteratur*, 2nd edn., 2 vols. + supplementary vols. i–iii (Leiden: Brill, 1937–49).

Brown, F., Driver, S. R., and Briggs, C. A., *A Hebrew and English Lexicon of the Old Testament* (Oxford: Oxford University Press, 1906).

Burris, Eli Edward, 'The Place of the Dog in Superstition as Revealed in Latin Literature', *Classical Philology*, 30 (1935), 32–42.

Busi, Giulio, 'La traduzione ebraica del *Secretum Secretorum*', *Armali di Ca' Foscari* (University of Venice), 25/3 (Oriental Series 17) (1986), 23–31.

Cacho Blecua, J. M., 'Los problemas del *Zifar*', in *Libro del Caballero Zifar: Códice de París* [Bibliothèque nationale, MS Espagnol, 36], ed. Francisco Rico [companion to facsimile edn.] (Barcelona: Moleiro, n.d.), 55–94.

Calderón de la Barca, Pedro, *El alcalde de Zalamea*, ed. José María Díez Borque (Madrid: Clasicos Castalia, 1976).

Calo, Petro, *Vita S. Thomae Aquinatis*, ed. D. Prümmer, Fontes Vitae S. Thomae Aquinatis (Toulouse: Privat, 1912).

Cardenas, Anthony J., 'Alfonso X and the *studium generale*', *Indiana Social Studies Quarterly*, 33 (1980–1), 65–75.

Cassiodorus, *De anima*, in J. P. Migne (ed.), *Patrologia Latina*, 70 (Paris, 1863), cols. 1279–1308.

Chauduri, K. N., 'The Economy in Muslim Societies', in Francis Robinson (ed.), *The Cambridge Illustrated History of the Islamic World* (Cambridge: Cambridge University Press, 1996), 124–63.

Cooke, G. A., *The Book of Ezekiel*, International Critical Commentary (Edinburgh: Clark, 1936).

Corpus iuris canonici, ii: *Decretalium collectiones*, ed. Aemilius Friedberg (Leipzig: Tauchnitz, 1879–81).

Corson, Richard, *Fashions in Eyeglasses* (London: Peter Owen, 1980).

Courcelles, Dominique de, *La Parole risquée de Raymond Lulle: Entre le judaïsme, le christianisme, et l'islam* (Paris: Vrin, 1993).

Craddock, Jerry R., *The Legislative Works of Alfonso X, El Sabio: A Critical Bibliography*, Research Bibliographies and Checklists (London: Grant & Cutler, 1986).

Crónica del Rey Alfonso X: Crónicas de los reyes de Castilla, vol. i, ed. C. Rosell y López, Biblioteca de Autores Españoles 66 (n.p., 1875; repr. Madrid: Atlas, 1953).

Danby, Herbert, *The Mishnah* (trans.) (Oxford: Oxford University Press, 1933).

Davidson, Israel, *ʾOṣar hashirah wehapiyyuṭ: Thesaurus of Medieval Hebrew Poetry*, 4 vols. (New York: Jewish Theological Seminary, 1924–33; repr. with supplement, New York: Ktav, 1970).

Desclot, Bernat, *see* Bernat Desclot

Dibrey hayamim shel mosheh rabbeynu, ed. Avigdor Shin'an, *Hasifrut*, 24 (1977), 100–16.

Diccionario de las autoridades [*Diccionario de la lengua castellana . . . compuesto por la real academia española*] (Madrid: Francisco de Hierro, 1726; repr., 3 vols., Madrid: Gredos, 1963).

Dioscurides, *Pedanii Dioscoridis Anazarbei de materia medica libri quinque*, 2 vols., ed. Curtius Sprengel, Medicorum Graecorum Opera quae Extant 25–6 (Leipzig: Cnobloch, 1829–30).

Doran, Aviva, 'Lesugyath haziyqoth beyn hayeṣirah haʿibrith betoledo lisebibathah hasiphruthith: Haprolog le "Mizmorim lemariah haqedoshah" shel alphonso heḥakam weshiraw ha'ishiyyim shel ṭodros halewi ʾabulʿaphia', *Biqqoreth uphareshanuth*, 32 (1998), 81–94.

Doran, Dr, *The History of Court Fools* (London: Bentley, 1858).

Douglas, E. H., and Yoder, H. W., *see* Asin Palacios, M.

Dozy, R., *Supplément aux dictionnaires arabes*, 2 vols. (Leiden: Brill, 1877–81; 2nd edn., 1927).

Driver, Samuel Rolles, *Notes on the Hebrew Text of Samuel* (Oxford: Oxford University Press, 1913).

—— and Gray, George Buchanan, *A Critical and Exegetical Commentary on the Book of Job*, International Critical Commentary (Edinburgh: Clark, 1921).

ʾEliyyahu rabbah, see *Seder ʾeliyyahu rabbah*

Elizur, Benjamin, 'Ta'arikh kethibatho shel kethab-yad rothschild', *Tarbiẕ*, 66 (1996/7), 275–7.

Emanuel of Rome, *Maḥberoth ʿimmanuʾel haromi*, 2 vols., ed. Dov Jarden (Jerusalem: Mosad Bialik, 1957).

Enciclopedia Universal Ilustrada, 70 vols. + 10 (appendix) (Madrid: Espasa-Calpe, 1930); annual supplements published from 1934.

Encyclopaedia Britannica, 11th edn., 28 vols., ed. Hugh Chisholm (Cambridge: Cambridge University Press, 1910–11).

Encyclopaedia of Islam, ed. M. Th. Houtsma *et al.*, 5 vols. (Leiden: Brill, 1908–38); 2nd edn., ed. H. A. R. Gibb, B. Lewis, *et al.*, 8 vols. to 1995 (Leiden: Brill, London: Luzac, 1960–).

Encyclopaedia Judaica, 16 vols., ed. Cecil Roth (Jerusalem: Keter, 1971–2).

Facciolati, Jacobus, and Forcellini, Aegidius, *Totius Latinitatis Lexicon*, 2 vols., ed. Jacobus Bailey (London: Baldwin & Cradock, W. Pickering, 1828).

Fahd, Toufic, *La Divination arabe* (Leiden: Brill, 1966; repr. (indexes abridged) Paris: Sindbad, 1987).

Fenton, P., 'The Arabic and Hebrew Versions of the Theology of Aristotle', in J. Kraye, W. Ryan, and C. Schmitt (eds.), *Pseudo-Aristotle in the Middle Ages*, Warburg Institute Surveys and Texts 11 (London: Warburg Institute, 1986), 241–64.

Ferrán Martínez, *El Libro del Cauallero Zifar*, ed. Charles Philip Wagner, Language and Literature 5 (Ann Arbor, Mich.: University of Michigan, 1929); ed. Marilyn A. Olsen as *El Libro del Cauallero Çifar* (Madison, Wis.: Hispanic Seminary of Medieval Studies, 1984); ed. Francisco Rico as *Libro del Caballero Zifar: Códice de París* [companion to facsimile edn., Bibliothèque nationale, MS Espagnol, 36] (Barcelona: Moleiro, n.d.).

Fishof, Iris, see *Rothschild Miscellany*

Flögel, Karl Friedrich, *Geschichte der Hofnarren* (Leipzig: Siegert, 1789).

Forcellini, Aegidius, *see* Facciolati, Jacobus

Fuks, L., and Fuks-Mansfeld, R. G., *Hebrew and Judaic Manuscripts in Amsterdam Public Collections*, i: *Bibliotheca Rosenthaliana, University Library*; ii: *Ets Haim/Livreria Montezinos, Sephardic Community* (Leiden: Brill, 1973, 1975).

Galen, *Claudii Galeni: opera omnia*, 20 vols., ed. C. G. Kühn (Leipzig: C. Cnobloch, 1821–33; repr. Hildesheim: Olms, 1964).

García Solalinde, Antonio, 'Alfonso X, astrologo: Noticia del manuscrito vaticano, Reg. lat. num. 1283', *Revista de Filología Española*, 12 (1926), 350–6.

Gaster, Moses, *Book of Prayer of the Spanish and Portuguese Jews' Congregation, London, with an English Translation*, rev. edn., 5 vols. (Oxford: Oxford University Press): i. *Daily and Occasional Prayers* (1958); ii. *New Year Service* (1971); iii. *Day of Atonement Service* (1987); iv. *Tabernacles Service* (1992); v. *Passover and the Feast of Weeks* (1974).

—— *The Exempla of the Rabbis* (London: Asia Publishing, 1924; repr. New York, 1968).

——*Studies and Texts in Folklore, Magic, Medieval Romance, Hebrew Apocrypha and Samaritan Archaeology*, collected and reprinted, 3 vols. (London: Maggs, 1925–8; repr. New York, 1970).

Geoffrey of Monmouth, *King Artus: A Hebrew Arthurian Romance of 1279*, ed. and trans. Curt Leviant (New York: Ktav, 1969).

Gesenius, Heinrich, *Gesenius' Hebrew Grammar*, 2nd English edn., rev. A. E. Cowley (Oxford: Oxford University Press, 1910; repr. 1980).

Ginzberg, Louis, *The Legends of the Jews*, 7 vols. (Philadelphia, Pa.: JPSA, 1913–38).

Haberman, A. M., 'Hakol talui bemazzal ʾaphilu sepher', *Aresheth,* 3 (1961), 102–43.

——'Mabo' beṣeruph bibliographiah' [introduction], *Yiṣḥaq ben shelomoh ʾibn sahula: Meshal haqadmoni, ṣillum hamahadurah hariʾshonah* (*Brescia 1491*) (Jerusalem: Moʿadon Bibliophilim Qedem, 1977), 5–21.

——Review of *Meshal haqadmoni*, ed. I. Zamora, *Kirjath Sepher,* 29 (1953/4), 199–203 [lists many corrupt readings, comparing MS M].

——'Die yiddische ausgabes fun "Meshal haqadmoni" ', *Yivo Bleter,* 13 (B. Wachstein Memorial Volume) (1938), 95–101.

Halbronn, Jacques, *Le Monde juif et l'astrologie* (Milan: Arche, 1985).

Hefele, Charles Joseph, and Leclercq, H., *Histoire des conciles d'après les documents originaux*, 11 vols. (Paris: Letousey & Ane, 1907–52).

Heller, Bernhard, 'Das hebräische Märchen', in Johannes Bolte and Georg Polivka, *Anmerkungen an der Kinder- u. Hausmärchen der Brüder Grimm*, 5 vols. (Leipzig: Dieterich, 1913–32), 315–64.

Hengel, Martin, *Judentum und Hellenismus*, 3rd edn., Wissenschaftliche Untersuchungen zum Neuen Testament 10 (Tübingen: Mohr [Siebeck], 1988).

Hernández, F. J., 'Ferrán Martínez, escrivano del rey, canónigo de Toledo, y autor del *Libro del Cavallero Zifar*', *Revista de Archivos, Bibliotecas y Museos*, 81 (1978), 289–325.

——'*El Libro de Cavallero Zifar*: Meaning and Structure', *Revista Canadiense de Estudios Hispánicos*, 2 (1978), 81–121.

——'Sobre el *Cifar* y una versión latina de la *Poridat*', *Homenaje Universitario a Dámaso Alonso* (Madrid: Filología Románica, 1970), 101–17.

Ḥunein Ibn Isḥak, *Hunain ibn Ishaq über die syrischen und arabischen Galen-übersetzungen*, ed. and trans. G. Bergsträsser, Abhandlungen für die Kunde des Morgenlandes von der Deutschen Morgenländischen Gesellschaft xvii.2 (Leipzig: Brockhaus, 1925).

——*Sinnspruche der Philosophen,* Hebrew version ed. and trans. into German by A. Loewenthal (Berlin: Calvary, 1896); 'Liqquṭim lesepher "Musar haphilosophim" meʾeth ḥonayn ʾibn ʾisḥaq uletargumo haʿibri', ed. M. Plessner, *Tarbiẕ*, 24 (1955), 60–72 [English summary, pp. vi–vii].

Husik, Isaac, *A History of Medieval Jewish Philosophy* (Philadelphia, Pa.: JPSA, 1916; repr. 1946).

Hyman, Aaron, *Toledoth tannaʾim waʾamoraʾim*, 3 vols. (London: Express, 1910).

Ibn Al-muqaffaʿ, *Kitab kalila wa-dimna* (Beirut: Khalil Al-khuzi, 1899).

Ibn Ezra, Abraham, *El libro de los fundamentos de las Tablas astronómicas* [critical edn. of Latin version], José M. Millás Vallicrosa, Series D, 2 (Madrid: CSIC, 1947).

—— *Sepher haʿaṣamim ʿal ʿinyeney haṭebaʿ umah sheʾ aḥarey haṭebaʿ weʿal mahuth hanebuʾah uthekhunath hagalgalim*, ed. Menasseh Gros[s]berg (London: Rabbinowitz, 1901).

Ibn Falaquera, Shem Ṭob, *Moreh hamoreh*, ed. Mordecai Leb Bisliches (Pressburg: Anton von Schmidt, 1837).

Ibn Gabirol, Solomon, [*Meqor ḥayyim*] *Avencebrolis* (*Ibn Gebirol*) *fons vitae ex arabico in latinum translatus ab Johanne Hispano et Dominico Gundissalino*, ed. Clemens Baeumker, Beiträge zur Geschichte der Philosophie des Mittelalters 1: parts 2, 3, and 4 (Münster: Aschendorff, 1892–5); trans. from Arabic by Jacob Blaustein into Hebrew as *Sepher meqor ḥayyim leribbi shelomoh ʾibn gabirol*, ed. A. Zifroni, Siphriyyah Philosophith 2 (Jerusalem, 1926); trans. from Latin by Alfred B. Jacob as *Fountain of Life* (Philadelphia, Pa., 1954); trans. Jacques Schlanger into French as *Salomon Ibn Gabirol: Livre de la Source de Vie* (*Fons Vitae*) (Paris: Aubier Montaigne, 1970).

—— *Islaḥ al-aẖlaq: The Improvement of Moral Qualities*, ed. and trans. Stephen S. Wise, Columbia University Oriental Series 1 (New York: Columbia University Press, 1901).

—— *Muḥtar al-jawahir, Mibḥar hapeninim*, ed. M. Sidersky (London, 1961); trans. A. Cohen as *Solomon Ibn Gabirol's Choice of Pearls*, Library of Jewish Classics 4 (New York: Bloch, 1925).

—— 'Sepher ʿarugath habosem, haqeṭaʿim mitokh sepher meqor ḥayyim', ed. Shelomo Pines, *Tarbiẕ*, 27 (1958), 218–33.

—— *Shirey haḥol lerabbi shelomoh ʾibn gabirol*, 2 vols., ed. Dov Jarden, 2nd edn. (Jerusalem: Kiryath Noʾar, 1985).

—— *Shirey haqodesh lerabbi shelomoh ʾibn gabirol*, 2 vols., ed. Dov Jarden, 2nd edn. (Jerusalem: Kiryath Noʾar, 1977–80).

ibn Harun, Sahl, *see* Sahl ibn Harun

ibn Isḥak, Ḥunein, *see* Ḥunein ibn Isḥak

Ibn Janaḥ, *Kitab al-ʾuṣul: The Book of Hebrew Roots*, ed. Adolf Neubauer (Oxford: Oxford University Press, 1875; repr., with corrections by W. Bacher, Amsterdam: Philo, 1968).

Ibn Paquda, Baḥya, *Al-Hidaja ila Faraʾiḍ al-Qulub des Bachja Ibn Joseph Ibn Paquda aus Andalusien*, ed. A. S. Yahuda (Leiden: Brill, 1912); Hebrew version ed. and trans. Moses Hyamson as *Sepher torath ḥoboth halebaboth: Duties of the Heart*, 4 vols. (New York: Bloch, 1925–45); Hebrew version trans. Menahem Mansoor as *The Book of Direction to the Duties of the Heart* (London: Routledge, for the Littman Library of Jewish Civilization, 1973).

ibn Qurra, Thabit, *see* Thabit ibn Qurra

Ibn Rushd, *see* Averroes

Ibn Tibbon, Samuel, *Ma’amar yiqqawu hamayim*, ed. Mordecai Leb Bis[se]liches (Pressburg: Anton von Schmidt, 1837).

Irwin, Robert, ‘The Arabic Beast Fable’, *Journal of the Warburg and Courtauld Institutes*, 55 (1992), 36–50.

Jerusalem Talmud, 4 vols. (Petrikov: Belkatowski, 1899–1900); trans. Moïse Schwab into French as *Le Talmud de Jérusalem*, 11 vols. (Paris, 1871–90; repr. Paris: Maisonneuve, 1932–3).

Jewish Encyclopedia, 12 vols., ed. Isidore Singer (New York and London: Funk & Wagnall, 1903–6).

Josippon, *Sepher yosipon ʿal pi kithbey yad*, 2 vols., ed. David Flusser (Jerusalem: Mosad Bialik, 1978–80).

Judah Halevi, *Kitab ar-rad wad-dalil fi ’d-din ad-dalil* (*al-kitab al-kuzari*), ed. D. H. Baneth (Jerusalem: Magnes Press, 1977); trans. Judah ibn Samuel Ibn Tibbon [12th cent.], *Sepher hakuzari lerabbi yehudah halevi* (Tel Aviv: Dvir, 1973); trans. from Arabic by Hartwig Hirschfeld as *Judah Hallevi’s Kitab al Khazari* (London: Routledge, 1905; rev. edn., London: Cailingold, 1931).

Kalila wadimna, *see* Ibn Al-muqaffaʿ; Alfonso X el Sabio

Kaplan, Yosef, *From Christianity to Judaism: The Story of Isaac Orobio de Castro*, trans. from Hebrew by R. Loewe (Oxford: Oxford University Press, for the Littman Library of Jewish Civilization, 1989).

Kasten, Lloyd, Nitti, John, and Anderson, Jean, *Concordances of the Royal Scriptorium Manuscripts of Alfonso X el Sabio*, 2 vols. (Madison, Wis.: University of Wisconsin, Hispanic Seminary, 1978).

Keller, John Esten, *Alfonso X, el Sabio* (New York: Twayne, 1967).

Kinkade, Richard P., ‘Alfonso X, *Cántiga* 235, and the Events of 1269–1278’, *Speculum*, 67 (1992), 284–323.

Klatzkin, Jacob, and Zobel, M., *ʾOṣar hamunaḥim haphilosophiyyim weʾanthologia philosophith: Thesaurus philosophicus linguae hebraicae et veteris et recentioris*, 4 vols.: vols. i–iii (Berlin: Eshkol, 1928–30); vol. iv, ed. M. Zobel (New York: Feldheim, 1968).

Krauss, Samuel, *Griechische und lateinische Lehnwörter im Talmud, Midrasch und Targum*, 2 vols. (Berlin: Calvary, 1898–9).

Lane, Edward William, *An Arabic–English Lexicon*, 8 vols. (London and Edinburgh: Williams & Norgate, 1863–93).

Langermann, Y. T., ‘Maimonides’ Repudiation of Astrology’, in Arthur Hyman (ed.), *Maimonidean Studies*, 2 (New York: Yeshiva University Press, 1991), 123–58.

Leeser, Isaac, *Services for the Fast Days according to the Sephardi Tradition*, 2nd edn. (Philadelphia, Pa., 1867; repr. London: Society of Heshaim, 1965).

León Tello, Pilar, 'Disposiciones sobre judíos en las fueras de Castilla y León', *Sefarad*, 46 [F. Perez Castro Festschrift] (1986), 279–93.

Lettinck, Paul, *Aristotle's Meteorology and its Reception in the Arab World*, Aristoteles Semitico-Latinus 10 (Leiden: Brill, 1999).

Leviant, C., *see* Geoffrey of Monmouth

Levy, Jacob, *Chaldäisches Wörterbuch über die Targumim*, 2 vols. (Leipzig: Baumgartner, 1867–8).

——*Neuhebräisches und chaldäisches Wörterbuch über die Talmudim und Midraschim*, 4 vols. (Leipzig: Brockhaus, 1876–89).

Lewis, Charlton T., and Short, Charles, *A New Latin Dictionary* (New York: 1879; repr. Oxford: Oxford University Press, 1945).

Libro de las Cruzes, *see* Alfonso X el Sabio

Liddell, Henry George, Scott, Robert, and Jones, Henry Stuart, *A Greek–English Lexicon*, rev. edn., 2 vols. + supplement (Oxford: Oxford University Press, 1940, 1968).

Lieberman, Saul, *Hellenism in Jewish Palestine*, Texts and Studies of the Jewish Theological Seminary of America 18 (New York: Jewish Theological Seminary of America, 1950).

——'Rediphath dath yisra'el', in S. Lieberman and A. Hyman (eds.), *Salo Wittmayer Baron*: *Jubilee Volume*, 3 vols. (New York: American Academy for Jewish Research, 1974), iii. 213–45.

Linehan, Peter, *History and the Historians of Medieval Spain* (Oxford: Oxford University Press, 1993).

——*The Spanish Church and the Papacy in the Thirteenth Century* (Cambridge: Cambridge University Press, 1971).

——'The Spanish Church Revisited: The Episcopal *Gravamina* of 1279', in B. Tierney and P. Linehan (eds.), *Authority and Power: Studies on Medieval Law and Government Presented to Walter Ullmann on his Seventieth Birthday* (Cambridge: Cambridge University Press, 1980), 127–47 (= Linehan, *Spanish Church and Society*, item ix).

——*Spanish Church and Society, 1150–1300* (London: Variorum Reprints, 1983).

——'Two Charters for Toro', *Historia. Instituciones. Documentos*, 23 (1996), 333–7.

Loewe, Herbert, *'Render unto Caesar': Religious and Political Loyalty in Palestine* (Cambridge: Cambridge University Press, 1940).

Loewe, Raphael, 'Abraham Ibn Ezra, Peter Abelard, and John Donne', *Tel Aviv Review*, 1 (1988), 180–211.

——'Handwashing and the Eyesight in the *Regimen Sanitatis*', *Bulletin of the History of Medicine*, 30 (1956), 100–8.

——'Hebrew Linguistics', in Giulio Lepschy (ed.), *History of Linguistics*, i: *The Eastern Traditions of Linguistics* (London: Longman, 1994), 97–163.

——*Ibn Gabirol* (London: Halban, 1989).

——‘Jerome’s Rendering of עולם’, *HUCA* 22 (1949), 265–306, 432.

——‘Jewish Evidence for the History of the Crossbow’, in G. Dahan (ed.), *Les Juifs au regard de l’histoire: Mélanges B. Blumenkranz* (Paris: Picard, 1985), 87–107.

——‘Keyṣad metargemin?’, *Biqqoreth upharshanuth*, 32 (1998), 65–80.

——‘Shin’anin sha’ananim leR. shelomoh ʾibn gabirol’, in A. Mirsky *et al.* (eds.), *Galuth ʾaḥar golah: Exile and Diaspora. Hayyim Beinart Presentation Volume*, 2 vols. (Jerusalem: Ben-Zvi Institute, 1988–91), i. 114–33.

Lull, Ramón, *see* Ramón Lull

Luzzatto, Aldo, and Ottolenghi, Luisa Mortara, *Hebraica Ambrosiana*, i. *Catalogue of Undescribed Hebrew Manuscripts*; ii. *Description of Illuminated Hebrew Manuscripts in the Ambrosiana Library* [Milan], Fontes Ambrosiani 45 (Milan: Polifilo, 1972).

Maʿaseh Book: Book of Jewish Tales and Legends, 2 vols., trans. from Judaeo-German Moses Gaster (Philadelphia, Pa.: JPSA, 1934).

Maimonides, Moses, *ʾIggeroth harambam haʿibriyyoth wehaʿarabiyyoth*, 2 vols., ed. Isaac Shilat (Jerusalem: Maʿalioth, 1987); trans. Leon D. Stitskin as *Letters of Maimonides* (New York: Yeshiva University Press, 1977).

——‘Maimonides’ Treatise on Logic (*Makalah fi-ṣināʿat al-manṭik*): The Original Arabic and Three Hebrew Translations’, ed. Israel Efros, *PAAJR* 8 (1938).

——*Mishneh torah*, 4 vols. (Amsterdam: Atthias, 1702); part ed. and trans. Moses Hyamson as *The Mishneh Torah, Book I* (New York, 1937); complete English translation, *The Code of Maimonides*, gen. ed. Julian Obermann, Yale Judaica Series, in progress (New Haven: Yale University Press, 1949–); part trans. Solomon Gandz as [*The Code of Maimonides*], *Book Three, Treatise Eight: Sanctification of the New Moon*, with astronomical commentary by Otto Neugebauer, Yale Judaica Series (New Haven: Yale University Press, 1956).

——*Moreh nebukhim*, 3 vols., Hebrew trans. Joseph Kafiḥ (Jerusalem: Mosad Harab Kook, 1972) [also contains Arabic original of pts. II–III]; trans. M. Friedländer as *The Guide for the Perplexed*, 2nd edn. (London: Routledge, 1910); trans. Shlomo Pines and Leo Strauss as *The Guide of the Perplexed* (Chicago, Ill.: University of Chicago Press, 1963).

——*Moses Maimonides’ Epistle to Yemen: The Arabic Original and the Three Hebrew Versions*, ed. Abraham S. Halkin, trans. Boaz Cohen, Louis M. and Minnie Epstein Series 1 (New York: American Academy for Jewish Research, 1952).

——‘Moses Maimonides’ Two Treatises on the Regimen of Health (*fi tadbīr al-siḥah*)’, ed. Ariel Bar-Sela, Hebbel E. Hoff, and Elias Faris, *Transactions of the American Philosophical Society*, NS 54/4 (1964); trans. into Latin as *Regimen sanitatis* (Florence, *c.*1477; facsimile edn., ed. A. Freimann (Heidelberg: Winter, 1931)); trans. Moses Ibn Tibbon into Hebrew as *Hanhagath haberiʾuth*, ed. Süssmann Muntner, Rabbeynu Mosheh ben Maymon: Kethabim Rephu’iyyim 1 (Jerusalem: Mosad Harab Kook, 1957); trans. into Hebrew as *Pirqey mosheh* *birephuʾah*, ed. Süssmann Muntner, Rabbeynu Mosheh ben Maymon: Kethabim Rephuʾiyyim 2 (Jerusalem: Mosad Harab Kook, 1959).

Malachi, Ṣebi, 'Maboʾ lesippur mishaʾel: Hamaqama ʿal ʿazzah wenaʿamah meʾeth yiṣḥaq ʾibn sahulah', *Mahuth* (1991–2), 50–64.

Márquez Villanueva, Francisco, *Alfonso X of Castile: The Learned King, 1221–1284*, Harvard Studies in Romance Languages 43 (Cambridge, Mass.: Harvard University Press, 1990).

—— *El concepto cultural alfonsí*, Collección Sefarad (Madrid: MAPFRE, 1994).

Marrou, H.-I., *A History of Education in Antiquity*, trans. George Lamb (London and New York: Sheed & Ward, 1956).

Martínez, Ferrán, *see* Ferrán Martínez

Marx, Alexander, 'The Correspondence between the Rabbis of Southern France and Maimonides about Astrology', *HUCA* 3 (1926), 311–58.

—— 'Texts by and about Maimonides', *JQR* 25 (1934–5), 380–428.

Marx, Moses, 'Gershom Soncino: Contributions to the History of his Life and his Printing', in David Fraenkel (ed.), *Sepher hayobel likhebod prophesor Alexander Marx* (New York, 1943), pp. i–viii.

Mekhilta, ed. I. H. Weiss (Vienna: Schlossberg, 1865); *Mekhilta de-Rabbi Ishmael*, 3 vols., ed. and trans. Jacob Z. Lauterbach, Schiff Library of Jewish Classics (Philadelphia, Pa.: JPSA, 1933–5).

Menéndez Pidal, Ramón, *Poesía juglaresca y juglares* (Madrid: Centro de Estudios Históricos, 1924; repr. Buenos Aires: Espasa Calpe, 1992).

Metzger, Mendel, 'Soncino', in Jane Turner (ed.), *The Dictionary of Art*, 34 vols. (London: Macmillan, New York: Grove, 1996), xxix. 63.

—— and Metzger, Thérèse, 'Meshal ha-Kadmoni', in Jane Turner (ed.), *The Dictionary of Art*, 34 vols. (London: Macmillan, New York: Grove, 1996), xxi. 176–7.

Michell, George (ed.), *Architecture of the Islamic World* (London: Thames & Hudson, 1978).

Midrash rabbah, 2 vols. (Vilna: Romm, 1878); trans. H. Freedman *et al.* as *Midrash Rabbah*, 10 vols. (London: Soncino Press, 1939); *Midrash Genesis Rabbah*, ed. J. Theodor and C. Albeck (Berlin: Itzkowski, 1903–36; repr. with corrections, Jerusalem, 1965).

Midrash tanḥumaʾ (Stettin: Schrentzel, 1865).

Midrash tanḥumaʾ haqadum wehayashan, ed. Salomon Buber (Vilna: Romm, 1913); trans. Hans Bietenhard into German as *Midrash Tanḥuma B*, 2 vols., Judaica et Christiana (Berne: Lang, 1980–2).

Midrash tehillim hamekhunneh shoḥer ṭob, ed. Salomon Buber (Vilna: Romm, 1891); trans. William G. Braude as *Midrash on Psalms*, 2 vols., Yale Judaica Series 13 (New Haven: Yale University Press, 1959).

Midrash yalquṭ shimʿoni, 2 vols. (Vilna: Romm, 1898).

Mishnah: *Mishnayoth ʿim peyrush r. ʿobadyah mibarṭenura* (New York and Berlin:

Horeb, 1924); trans. Herbert Danby, without Bartenura's commentary, as *The Mishnah* (Oxford: Oxford University Press, 1933).

Montefiore, C. G., and Loewe, H., *A Rabbinic Anthology* (London: Macmillan, 1938; repr. New York: Schocken, 1974).

Mortara-Ottolenghi, Louisella, 'The Illumination and the Artists', in *Rothschild Miscellany*, companion vol., ed. Iris Fishof (London: Facsimile Editions, 1989), 127–251.

Murray, J. A. H. (ed.), *A New English Dictionary on Historical Principles* (Oxford: Oxford University Press, 1884–1928); micrograph reprint, 2 vols. (Oxford: Oxford University Press, 1971).

Neubauer, Adolf, *Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford*, 2 vols., with Arthur Ernest Cowley (Oxford: Oxford University Press, 1886–1906); *see also* Beit-Arié, M., and May, R. A.

—— *La Géographie du Talmud* (Paris: Levy, 1868).

—— *Mediaeval Jewish Chronicles and Chronological Notes*, 2 vols., Anecdota Oxoniensia, Semitic Series I, pts. iv and vi (Oxford: Oxford University Press, 1887–97).

Nicholson, R. A., *A Literary History of the Arabs* (London: Fisher Unwin, 1907).

Nirenberg, David, *Communities of Violence: Persecution of Minorities in the Middle Ages* (Princeton, NJ: Princeton University Press, 1996).

Nutton, Vivian, 'Humoralism', in W. F. Bynum and Roy Porter (eds.), *Companion Encyclopedia of the History of Medicine*, 2 vols. (London and New York: Routledge, 1993), i. 281–91.

O'Callaghan, Joseph P., *The Learned King: The Reign of Alfonso X of Castile*, Middle Ages Series (Philadelphia: University of Pennsylvania Press, 1993).

Panofsky, Erwin, *Early Netherlandish Painting*, 2 vols. (Cambridge, Mass.: Harvard University Press, 1953; repr. 1958).

Pauly, A. F. von, *see* Wissowa, G.

Pereq shirah, 2 vols., ed. Malachi Beit-Arié (thesis, Hebrew University of Jerusalem, 1967).

Pesikta Rabbati, ed. M. Friedmann (Meʾir ʾIsh-shalom) (Vienna: privately printed, 1880); trans. William G. Braude as *Pesikta Rabbati*, 2 vols., Yale Judaica Series 118 (New Haven: Yale University Press, 1968).

Pesiqta meyuḥeset lerab kahanaʾ, ed. Salomon Buber (Lyck: Mekize Nirdamim, 1868); ed. Bernard Mandelbaum as *Pesikta de Rav Kahana,* 2 vols. (New York: Jewish Theological Seminary, 1962); trans. William G. Braude and Israel J. Kapstein as *Pesikta de-Rab Kahana* (London: Routledge, for the Littman Library of Jewish Civilization, 1975).

Petrus Alphonsi, *Disciplina clericalis*, in J. P. Migne (ed.), *Patrologia Latina*, 157 (Paris, 1899), cols. 671–706.

Piferrer, Francisco, *Nobiliario de los Reinos y Señorios de España: Contiene las armas y blasones*, 2nd edn., 6 vols. (Madrid, 1857–60).

Pirqey derabbi ʾeli ʿezer (Warsaw: David b. 'Aryeh Leb, 1837).

PLATO, *The Republic*, 2 vols., ed. and trans. Paul Shorey, Loeb Classical Library (London: Heinemann, 1930–5).

PLESSNER, M., *see* AL-FARABI; ḤUNEIN IBN ISḤAK

PLINY THE ELDER, *C. Plinii Secundi naturalis historiae libri xxxvii*, 13 vols., ed. Gabriel Brotier (London: Valpy, 1826); ed. and trans. as *Natural History*, Loeb Classical Library, 10 vols.: vols. i–v, ix ed. and trans. H. Rackham; vols. vi–viii ed. and trans. W. H. S. Jones; vol. x ed. and trans. D. E. Eichholz (London: Heinemann, 1938–63).

PLUMLEY, J. M., 'The Teaching of Amenemope', in D. Winton Thomas (ed.), *Documents from Old Testament Times* (London: Nelson, 1958), 172–86.

POOL, DAVID DE SOLA, *Book of Prayer: According to the Custom of the Spanish and Portuguese Jews* (New York: Union of Sephardic Congregations, 1936).

PRITCHARD, JAMES B., *Ancient Near Eastern Texts Relating to the Old Testament*, 2nd edn. (Princeton, NJ: Princeton University Press, 1955).

Prophetae Chaldaice, Hagiographa Chaldaice, *see* Targum

PSEUDO-ARISTOTLE, 'The Hebrew Version of the "Secretum Secretorum": A Mediaeval Treatise Ascribed to Aristotle', ed. M. Gaster, *JRAS* (1907), 879–912; (1908), 1065–84, 1111–62 [= M. Gaster, *Studies and Texts in Folklore, Magic, Medieval Romance, Apocrypha and Samaritan Archaeology*, 3 vols. (London: Maggs, 1925–8, repr. New York, 1970), ii. 742–813, iii. 246–78].

—— *De Pomo/The Apple or Aristotle's Death* (*De pomo sive De morte Aristotelis*), trans. Mary F. Rousseau, Mediaeval Philosophical Texts in Translation 18 (Milwaukee, Wis.: Marquette University Press, 1968); anonymous Hebrew trans. as *Sepher hatappuaḥ la'aristo wesepher meshal haqadmoni* (Frankfurt an der Oder: J. C. Beckmann, [1693]).

PSEUDO-CALLISTHENES, *see* ARRIAN

PTOLEMY, *Handbuch der Astronomie*, 2 vols., trans. K. Manitius (Leipzig: Teubner, 1912–13); rev. O. Neugebauer (Leipzig: Teubner, 1963).

—— *Ptolemy's Almagest*, trans. G. J. Toomer (London: Duckworth, 1984).

—— *Syntaxis mathematica*, 2 vols., ed. J. L. Heiberg (Leipzig: Teubner, 1898–1903).

PUBLILIUS SYRUS, *Publilii Syri Mimi sententiae*, ed. Otto Friedrich (Berlin: Grafenhainichen, 1880; repr. Hildesheim: Olms, 1964); ed. Wilhelm (Gulielmus) Meyer as *Die Sammlungen der Spruchverse des Publilius Syrus* (Leipzig: Teubner, 1877), and as *Publilii Syri sententiae* (Leipzig: Teubner, 1880).

QALONYMOS B. QALONYMOS, *see* AL-FARABI

QIMḤI, JOSEPH, *Sepher sheqel haqodesh* (*The Holy Shekel*), ed. and trans. Hermann Gollancz (Oxford: Oxford University Press, 1919).

RAMÓN LULL [Llull], 'Félix [= Book of Beasts]', *Obras literarias*, ed. Miguel Battlori and Miguel Caldentey, Biblioteca de Autores Cristianos 8 (Madrid: Editorial Catolica, 1948), 606 f.; original text and 15th-cent. French trans., ed. Armand Llinarès as *Le Livre des bêtes*, Textes et Documents, Bibliothèque Française et Romaine, series B, 3 (Paris: Klincksieck, 1964).

—— *Libre de Meravelles*, 4 vols., ed. Salvador Galmés, Els Nostres Clàsics, Collectio A, 34, 38, 42, 46–7 (Barcelona: Barcino, 1931–4).

Ramsay, Allan, and McCullagh, Francis, *Tales from Turkey* (London: Simpkin, Marshall, 1914).

Reif, Stefan C., *Hebrew Manuscripts at Cambridge University Library: A Description and Introduction*, University of Cambridge Oriental Publications 52 (Cambridge: Cambridge University Press, 1996).

Roth, Cecil, 'Mediaeval Illustrations of Mouse-Traps', *Bodleian Library Record*, 5 (1956), 244–51; repr. in C. Roth, *Studies in Books and Booklore* (Westmead: Gregg, 1956), 103–10.

Roth, L., *Judaism: A Portrait* (London: Faber & Faber, 1960).

Roth, Norman, 'Jewish Collaborators in Alfonso's Scientific Work', in Robert I. Burns (ed.), *Alfonso the Learned of Castile and his Thirteenth-Century Renaissance* (Philadelphia, Pa.: University of Pennsylvania Press, 1990), 59–71.

—— 'The "Wiles of Women" Motif in the Medieval Hebrew Literature of Spain', *Hebrew Annual Review*, 2 (1978), 145–65.

Rothschild Miscellany, facsimile edn. of MS Jerusalem, Israel Museum 180.51, with companion vol., ed. Iris Fishof (London: Facsimile Editions, 1989).

Rowland Smith, Diana, *et al.*, *Hebrew Printed Books in the British Library 1893–1960*, 2 vols. (London: British Library, 1994).

Rugoff, Milton Allan, *A Harvest of Folk Tales* (New York: Viking Press, 1949).

Runciman, Steven, *A History of the Crusades*, 3 vols. (Cambridge: Cambridge University Press, 1951–5).

Ryan, W. F., and Schmitt, Charles B. (eds.), *Pseudo-Aristotle: The Secret of Secrets*, Warburg Institute Surveys 9 (London: Warburg Institute, 1982).

Sahl ibn Harun, *Al-namir w 'al-thaʿlab*, ed. and French trans. Abd Al-qadir Al-mahiri, Faculté des Lettres et Sciences Humaines, 6th series, Philosophie Littérature 6 (Tunis: University of Tunis, 1973).

Salucio, Agustín, 'Discurso acerca . . . los estatutos de limpieza de sangre', *Semanario Erudito*, 15 (Madrid, 1788), 128–214.

Sambursky, S. (ed.), *Hamaḥashabah haphisiqith behithawwothah* (Jerusalem: Mosad Bialik, 1972).

—— (ed.), *Physical Thought from the Pre-Socratics to the Quantum Physicists: An Anthology* (London: Hutchinson, 1974).

—— *The Physical World of the Greeks*, trans. from the Hebrew by Merton Dagut (London: Routledge, 1956).

—— *The Physical World of Late Antiquity* (London: Routledge, 1962).

Sassoon, David Solomon, *'Ohel Dawid: Descriptive Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library, London*, 2 vols. (Oxford: Oxford University Press, 1932).

Scheftelowitz, Isidor, *Alt-Palästinensischer Bauernglaube* (Hanover: Heinz Lafaire, 1925).

Scheindlin, Raymond P., ‘The Sorcerer from *Meshal Ha-Kadmoni* by Isaac Ibn Sahula’, in David Stern and Mark Jay Mirsky (eds.), *Rabbinic Fantasies: Imaginative Narratives from Classical Hebrew Literature* (Philadelphia, Pa.: JPSA, 1990).

Schipperges, H., ‘Arabische Medizin im lateinischen Mittelalter’, *Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Mathematische-naturwissenschaftliche Klasse*, 2 (Berlin, Heidelberg, and New York: Springer, 1976), 91–274.

Schirmann, H., *Shirim ḥadashim min hagenizah* (Jerusalem: Israel Academy, 1965).

——‘ʾOseph meshalim wesippurim mimeḥabber ʿibri-sepharadi’, *Tarbiẕ*, 27 (1958), 249–56.

——and Fleischer, Ezra, *Toledoth hashirah haʿibrith bisepharad hanoṣerith ubiderom ṣarephath* (completed by Fleischer) (Jerusalem: Magnes Press and Ben-Zvi Institute, 1997).

Schlanger, Jacques, *La Philosophie de Salomon Ibn Gabirol: Étude d’un néoplatonisme*, Études sur le Judaïsme Médiéval (Leiden: Brill, 1968).

Scholem, Gershom, ‘Haṣiṭṭuṭ hariʾshon min hamidrash haneʿelam’, *Tarbiẕ*, 3 (1931/2), 181–3.

——*Kabbalah* (Jerusalem: Keter, 1974).

——*Major Trends in Jewish Mysticism*, 3rd edn. (London: Thames & Hudson, 1955).

——*On the Kabbalah and its Symbolism*, trans. R. Manheim (London: Routledge, 1960).

——‘Parashah ḥadashah min hamidrash haneʿelam shebazohar’, in Alexander Marx *et al.* (eds.), *Sepher hayobel likhebod lewi ginzberg: Louis Ginzberg Jubilee Volume*, pt. 2 (New York: American Academy for Jewish Research, 1946), 425–46.

——‘Peraqim mitoledoth haqabbalah. 6. Qabbalath R. yiṣḥaq ben ʾabi sahula wesepher hazohar’, *Kirjat Sepher*, 6 (1929/30), 109–18.

——*Zohar ḥadash shel gershom shalom* [facsimile of Scholem’s interleaved copy with his annotations], 6 vols. (Jerusalem: Magnes Press, 1992).

Scholz, Herbert, *Der Hund in der griechisch-romanischen Magie und Religion* (Berlin: Triltsch & Huther, 1937).

Scholz-Hänsel, Michael, ‘The Spectacles of the Grand Inquisitor: Counter-Revolutionary Aspects in the Work of El Greco and Humanistic Ideas in the Thinking of Spanish Inquisitors’, in Nicos Hadjinicolau (ed.), *El Greco of Crete*, proceedings of the international symposium held on the occasion of the 450th anniversary of the artist’s birth, Iraklion, Crete, 1–5 September 1990 (Iraklion: Municipality, 1995).

Schwarzbaum, Ḥaim, ‘International Folklore Motifs in Petrus Alfonsi’s *Disciplina clericalis*’, *Sefarad*, 21 (1961), 267–99; 22 (1962), 17–59, 321–44; 23 (1963), 54–73; repr. in id., *Jewish Folklore between East and West*, 239–358.

——*Jewish Folklore between East and West: Collected Papers*, ed. Eli Yassif (Beersheba: Ben Gurion University Press, 1989).

—— *The Mishle Shuʿalim (Fox Fables) of Rabbi Berechia Ha-Nakdan*, Institute for Jewish and Arab Folklore Research (Tel Aviv: Kiron, 1979).

—— *Studies in Jewish and World Folklore*, Fabula, supplement series B, 3 (Berlin: De Gruyter, 1968).

Seder ʾeliyyahu rabbah weseder ʾeliyyahu zuṭa hamubaʾim beshem tenaʾ debey ʾeliyyahu, ed. Meʾir ʾIsh-shalom (Friedmann) (Vienna and Warsaw: Achiasaf, 1902); trans. William G. Braude and Israel J. Kapstein as *Tanna debe Eliyyahu: The Lore of the School of Elijah* (Philadelphia, Pa.: JPSA, 1981).

Seder ʿolam rabbah, ed. B. Ratner (Vilna: Romm, 1897).

Sepher yeṣirah (Warsaw: Goldmann, 1884); ed. and German trans. Lazarus Goldschmidt as *Das Buch der Schöpfung* (Frankfurt: Kauffmann, 1894).

Sezgin, Fuat, *Geschichte des arabischen Schrifttums*, 9 vols. (Leiden: Brill, 1967–84).

Sicroff, Albert P., *Les Controverses des statuts de 'Pureté de Sang' en Espagne du xv*^{e} *au xvii*^{e} *siècle*, Études de Littérature Étrangère et Comparée (Paris: Didier, 1960).

Sifre, see *Siphrey*

Sims, Eleanor, 'Trade and Travel: Markets and Caravanserais', in George Michell (ed.), *Architecture of the Islamic World* (London: Thames & Hudson, 1978), 80–111.

Singer, Charles, and Singer, Dorothea, 'The Jewish Factor in Medieval Thought', in Edwyn Bevan and Charles Singer (eds.), *The Legacy of Israel* (Oxford: Oxford University Press, 1927), 173–282.

Singer, S., *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire*, with translation, 14th edn. (London: Eyre & Spottiswoode, 1929).

Siphra (*Siphra debey rab huʾ sepher torath kohanim*), ed. I. H. Weiss (Vienna: Schlossberg, 1862).

Siphrey, Deuteronomy (*Siphrey ʿal sepher debarim*), ed. Louis Finkelstein, Corpus Tannaiticum III, ii (Breslau and Berlin: Jüdischer Kulturband, 1935–9).

Siphrey, Numbers (*Siphrey debey rab bemidbar wesiphrey zuṭa*), ed. H. Z. Horovitz, Corpus Tannaiticum III, i (Leipzig: Fock, 1917); trans. Karl Georg Kuhn into German as *Sifre zu Numeri*, Rabbinische Texte, 2nd series (Stuttgart: Kohlhammer, 1933–6).

Sirat, Colette, *A History of Jewish Philosophy in the Middle Ages*, trans. from French M. Reich (Cambridge: Cambridge University Press, 1985).

——and Beit-Arié, Malachi, *ʾOṣar kithbey yad ʿibriyyim miymey habeynayim beṣiyyuney taʾarikh ʿad shenath H"Sh, Manuscrits médiévaux en caractères hébraïques portant des indications de date jusqu'à 1540*, i. *Libraries of France and Israel*, 2 pts., Comité de Paléographie Hébraïque (Paris: Centre National de la Recherche Scientifique; Jerusalem: National Academy of Science and Humanities, 1972).

SOPHOCLES, E. A., *Greek Lexicon of the Roman and Byzantine Periods (from B.C. 146 to A.D. 1100)*, 2 vols. (Boston, Mass.: Little & Brown, 1870; 2nd edn. 1887; repr. New York: Scribner, 1890).

SPITZER, AMITAI, 'The Hebrew Translations of the *Sod Ha-sodot* and its Place in the Transmission of the *Sirr al-Asrar*', in W. F. Ryan and C. B. Schmitt (eds.), *Pseudo-Aristotle: The Secret of Secrets*, Warburg Institute Surveys 9 (London: Warburg Institute, 1982), 34–54.

STEINSCHNEIDER, MORITZ, *Die arabische Literatur der Juden* (Frankfurt: Kaufmann, 1902).

—— *Catalogus librorum hebraeorum in bibliotheca Bodleiana* (Berlin: Friedlaender, 1852–60; repr. Hildesheim: Olms, 1964).

—— 'Gerson (Hieronymus) Soncino: II. Eine unbekannte Inkunabel mit Holzschnitten' [sc. the *editio princeps* of the *Meshal haqadmoni*], *Serapeum*, 15 (1854), 348–52.

—— *Die hebräischen Handschriften der K. Hof und Staatsbibliothek in München*, 2nd edn. (Munich: Palm, 1895).

—— *Die hebraeischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher* (Berlin: Bibliographische Bureau, 1893; repr. Graz: Akademische Verlagsanstalt, 1956).

—— *Manna* (Berlin: Rosenberg, 1847).

—— 'Ysopet hebräisch, ein Beitrag zur Geschichte der Fabeln im Mittelalter', *Jahrbuch für romanische und englische Literatur*, NS 1 (1873), 351–67.

—— *Der Zauberer: Eine Auswahl hebräischer Makamendichtung des Mittelalters* (Berlin: Welt Verlag, 1920).

STERN, S. M., 'Rationalists and Kabbalists in Medieval Allegory', *JJS* 6 (1955), 73–86.

Talmud, *see* Babylonian Talmud; Jerusalem Talmud

Tanna debe 'Eliyyahu, see *Seder 'eliyyahu rabbah weseder 'eliyyahu zuṭa hamuba'im beshem tena' debey 'eliyyahu*

Targum, *Prophetae Chaldaice, Hagiographa Chaldaice* [Targum of Prophets and Hagiographa], 2 vols., ed. Paulus de Lagarde (Leipzig: Teubner, 1872–3).

Targum 'onqelos [Pentateuch], ed. A. Berliner (Berlin: Gorzelanczyk, 1884).

TA-SHMA, ISRAEL, 'The Literary Content of the Manuscript', in *Rothschild Miscellany*, companion vol., ed. Iris Fishof (London: Facsimile Editions, 1989), 39–88.

THABIT IBN QURRA, *Œuvres d'astronomie*, ed. and French trans. Régis Morelon (Paris: Société d'Édition 'Les Belles Lettres', 1987).

THOMAS, D. WINTON, 'צלמות in the Old Testament', *JSS* 7 (1962), 191–200.

THOMPSON, STITH, *Motif-Index of Folk-Literature*, 6 vols., rev. edn. (Copenhagen: Rosenkilde & Bagger; Bloomington, Ind., and London: Indiana University Press, 1955–8).

TISHBY, ISAIAH, *The Wisdom of the Zohar*, 3 vols., trans. David Goldstein (Oxford:

Oxford University Press, for the Littman Library of Jewish Civilization, 1989).

Tolan, John, *Petrus Alfonsi and his Medieval Readers* (Gainsville, Fla.: University Press of Florida, 1993).

Tosephta (*Sepher tosephatha ʿattiqatha*), ed. Ḥayyim Meʾir Horowitz (Mainz, 1889).

Tosephta (*Tosephta ʿal pi kithbey yad Erfurt uWien*), ed. Moses Samuel Zuckermandel (Pasewalk and Halberstadt: Schnurr, 1881).

Touati, Charles, 'Rabbi Salomon ben Adret et le philosophe-missionaire catalan Raymond Lulle', *REJ* 115 (1996), 185–9.

Urbach, E. E., 'The Laws Regarding Slavery as a Source for Social History of the Period of the Second Temple, the Mishnah and Talmud', trans. from Hebrew by R. Loewe, in J. G. Weiss (ed.), *Papers of the Institute of Jewish Studies London*, 1 (1964), 1–94; repr. Brown Classics in Judaica (University Press of America, 1989) [Hebrew original in *Zion*, 25 (1960), iii–iv].

Urvoy, Dominique, *Penser l'Islam: Les Présupposés islamiques de l''Art' de Lull*, Études Musulmanes 23 (Paris: Vrin, 1980).

Vajda, Georges, 'An Analysis of the *Maʾamar yiqqawu ha-mayim* by Samuel b. Judah Ibn Tibbon', *JJS* 10 (1959), 137–49.

Walton, Brian, *see* Bible

Wissowa, Georg (ed.), *Pauly's Real-encyclopädie der classischen Altertumswissenschaft*, rev. edn., 34 vols. + 15 supplementary vols. (Stuttgart: Metzler, 1894–1978).

Wright, William, *A Grammar of the Arabic Language* (London: Williams & Norgate, 1862).

Yalquṭ shimʿoni, see *Midrash yalquṭ shimʿoni*

Yassif, Eli, *Jewish Folklore: An Annotated Bibliography*, Garland Folklore Bibliographies 10 (New York: Garland, 1986).

—— (ed.), *see also* Schwarzbaum, Ḥaim

Yedaʿyah Hapenini (Habedersi), *Sepher hapardes* (Constantinople, *c.*1515); ed. Joseph Luzzatto as *Sepher hapardes*, in *Beth ʾoṣar hasiphruth*, ed. S. I. Graeber, pt. 3, section *ʾOroth meʾophel* (Cracow, 1889/90), 1–24.

Yefet, Roitel, 'Leyiḥudo shel meshal haqadmoni leyiṣḥaq ʾibn sahula: ziqath "lebush" wathawekh' (thesis, Bar-Ilan University, Ramat Gan, 1995).

Yeriʿoth shelomoh (*Maḥbereth yeriʿoth shelomoh* with appendix *Baraita demaʿaseh bereʾshith*), ed. Salomon Buber (Warsaw: Schuldberg, 1896).

Yeṣirah, see *Sepher yeṣirah*

Zaehner, R. C., *Zurván: A Zoroastrian Dilemma* (Oxford: Oxford University Press, 1955).

[Zedner, Joseph], *Catalogue of the Hebrew Books in the Library of the British Museum* (London: Longman, 1867).

Ziegler, Konrat, and Sontheimer, Walther (eds.), *Der Kleine Pauly:*

Lexicon der Antike auf der Grundlage von Pauly's Realencyclopädie der classischen Altertumswissenschaft, 5 vols. (Stuttgart: Druckenmuller, 1964–75).

Zohar, *Sepher hazohar haqadosh ʿal hatorah*, 3 vols. (Amsterdam: Y. and B. Rophe', 1805).

Zohar ḥadash umidrash haneʿelam (Venice: Bragadino, 1663).

Zohar ḥadash (Warsaw: Ḥayyim Kelter, 1885); *see also* SCHOLEM, G.

Zohar ḥadash, 22 vols., ed. Judah Ashlag (Jerusalem: Hayeshibah Beth 'Ulpana Rabbetha ʿIṭṭur Rabbanim, 1954–8).

The Zohar, 5 vols., trans. Harry Sperling and Maurice Simon (London: Soncino Press, 1931–4; repr. 1978).

Zohar, Wisdom of the, *see* TISHBY, ISAIAH

Index of Citations

MISHNAH

Berakhoth
1: 1–2, 4: 3 Introd. 21–2 nn. 6–7
9: 2 II. 857[f]
9: 4 II. 874[r]
9: 5 II. 1486[o]

Pe'ah
1: 1 II. 387 n. 25, 869[n], 920[x], IV. 1262[r], 1319[f]

Kil'ayim
8: 3 V. 852[z]

Terumoth
2: 5 II. 991[w]

Ma'aser sheni
4: 1 V. 520 n. 52
5: 2 II. 1186 n. 80

Shabbath
8: 2 III. 493[p]
22: 6 II. 1243[q]

Sheqalim
3: 1 V. 1725[y]
4: 6 II. 731[u]

Yoma
3: 8 IV. 1402[x]
6: 2 II. 474[x], V. 1512[w]
8:9 III. 791 n. 87

Rosh Hashanah
1: 2 V. 1725[y]
2: 2 IV. 994[r]
2: 6 IV. 1140[f]
2: 7 V. 352 n. 36

Ta'anith
4: 7 IV. 1029 n. 91

Megillah
4: 1 II. 200[j]

Yebamoth
1: 1 V. 426 n. 46
15: 2 I. 685[p]

Kethubboth
5: 6 II. 1307[u], IV. 1061 n. 95
13: 3 I. 28 n. 5

Nedarim
2: 3 II. 176 n. 14
9: 6 IV. 1373[a]

Soṭah
1: 7 V. 408[t]
9: 15 III. 453 n. 52

Gittin
1: 6 II. 1647[j]

Baba Qamma
1: 1 V. 56[m]

Sanhedrin
2: 4 II. 1200[l]
3: 3 II. 351[j]
4: 2 V. 754[p]
4: 5 II. 1622[o]
5: 1 II. 1584 n. 136
5: 4–5 II. 1159 ff.[p], [t] n. 146
5: 5 I. 1102[h]
6: 1 II. 1615[l], 1665[x]
9: 3 II. 1663 n. 146
10: 1 I. 123[x]
10: 1–3 I. 729[a] n. 43, 733[c], 738[g]

Makkoth
3 V. 680 n. 68
3: 10 V. 852 n. 92

Shebu'oth
4: 1 II. 1644[g]
4: 12 II. 1601[a]

'Eduyyoth
1: 5 II. 614[w]

'Aboth
1: 2 II. 1026[c]
1: 4 I. 503[k], II. 895[j], IV. 560[l]
1: 5 V. 441[z]
1: 6 Introd. 99[y]
1: 10 I. 777[k], IV. 555[j]
1: 12 II. 24[n]
1: 15 II. 924[z], III.874[z], IV. 1396[u]
1: 17 II. 1136[w], III.228[x], 623[s]
2: 4 I. 733[d]
2: 5 II. 979[p]
2: 8 I. 758 n. 50
2: 9 IV. 202[k]
2: 15 IV. 673[x]
3: 10 V. 931[a]
3: 11(12) I. 734 n. 48, 1034 n. 67
3: 14 III. 317[b]
3: 15(16) II. 1259 n. 85
4: 1 I. 205[j] n. 20, II. 794[h], 1110[c], 1306[s], 1472[g], 1498[x]
4: 4 I. 734 n. 46, IV. 760[f], 1246[g], V. 1804 n. 213

MISHNAH *ʾAboth* (*cont.*)
4: 7 II. 28[s]
4: 12 I. 239[f], II. 241[g]
5: 11 III. 234[c]
5: 18 I. 733[c]
5: 20 Prologue, 6[d]
5: 23 II. 796[k]
'6' (= *Baraita de R. Meʾir*)
6: 1 IV. 1060[z]
6: 5 III. 584[p]
6: 6 V. 25[q]

Horayoth
3: 8 I. 688[r]

Ḥullin
3: 6 II. 1867[u]
4: 7 I. 164 n. 16

ʿArakhin
6: 5 II. 171 n. 13

Kerithoth
2: 6 I. 734 n. 46

Negaʿim
12: 5 IV. 1057 n. 94

Yadayim
4: 6 Introd. 95 n. 18

TOSEPHTA

Shabbath
7(8): 4 V. 701 n. 75

Yebamoth
8 (end) II. 1066[j]

Sanhedrin
(12: 5) II. 1656 n. 143

Negaʿim
6: 7 II. 1133 n. 78

BABYLONIAN TALMUD
(*for talmudic appendices, see end of this section*)

Berakhoth
3a–b II. 358 n. 32, III. 304 n. 32
4b I. 970[a]
5a II. 452[e], IV. 1376 n. 118
5b V. 1883[g]
6b III. 706[d]
7b II. 50[h]
8a II. 198[g], 229 n. 17
9b II. 385[g]
10a I. 24[j], 494[d], III. 370 n. 45
11b (Rashi) III. 876 n. 97
13b II. 716[l]
18a I. 908[q]
20b II. 312[z], IV. 1088 n. 98
22a II. 34[y], 1056[b]
22b II. 1053[a]
28b Introd. 22 n. 7, I. 735 n. 47
30b II. 1190[d]
31a IV. 1073[f]
31b IV. 648 n. 47, V. 1599[o]
32b II. 198[h]
34b I. 309[n], III. 152 n. 18, IV. 526 n. 36
47b II. 976[k]
54a II. 1382 n. 122
54b V. 791 n. 85
58a V. 84[b]
58b V. 898[e]
60b II. 1078[q], III. 440 n. 50
61b I. 407[z], II. 1345[p]
64a I. 422[m]

Shabbath
4a III. 701[c]
30b I. 305[l]
31a I. 703 n. 42, IV. 182, n. 11, V. 729[a]
32b II. 177[t]
33a I. 413 n. 29
54b II. 546[w]
55a IV. 214 n. 14, V. 597[v]
63a I. 884[c], II. 982[q]
75a V. 949[p]
104b I. 136[j]
116a Introd. 9 n. 1
118b II. 144[y], 196[e]
119b V. 1858 n. 223
129a I. 911 n. 58, II. 1376[r]
133b IV. 1025 n. 87, 1166[q]
152b I. 396[t]
156a V. 17[l]

ʿErubin
13b II. 978[o]
56a V. 1514 n. 174
100b II. 1370 n. 119

Pesaḥim
3a II. 1314[c] n. 98
3b I. 744[k]
9a II. 962[b]
9b III. 288 n. 29
38b, *40a* IV. 1026 n. 88
49a II. 970[h]
53b I. 501[j]
83a IV. 1096[x]
112a II. 190[b], 1386[x]

Yoma
67b II. 1667[b]
68b (Rashi) III. 876 n. 97
72b I. 214 n. 22
86a II. 768[w]
86b I. 413 n. 29, IV. 1084[p]

Sukkah
28a li, n. 60
53a V. 487[k]

Beṣah
19b II. 169[q]

Rosh Hashanah
6a/b II. 174[r]
16b II. 850[c], 883[z], 1024[a], V. 1971[w]

17*a* I. 207 n. 20, 738[f], II. 780[c] n. 50, III. 799 n. 89
17*b* I. 413 n. 29
20*b* V. 1248 n. 138
25*b* V. 1741[b]
27*a* II. 1167 n. 79, V. 1831[n]

Taʿanith
5*a* I. 1189 n. 71
16*a* V. 1616[g]
20*a* V. 457[k]

Megillah
6*b* II. 50[h]
7*a* IV. 1361 n. 116
15*b* I. 201[g]
16*b* IV. 136[x]
31*a* IV. 182 n. 11

Moʿed Qaṭan
21*a* II. 1188 n. 81
23*a* Introd. 28[t]

Ḥagigah
5*b* II. 1193[f]
9*b* III. 150[y] n. 17
12*a* III. 73 n. 6
12*b* Introd. 124 n. 33, I. 66 n. 8, 1189 n. 71, III. 960[l] n. 106, IV. 1404 n. 123
13*b* Preface to I. 161 n. 30, II. 1123[n], IV. 272[p]
14*b* I. 562 n. 36, II. 1593 n. 138
19*b* Introd. 47 n. 11

Yebamoth
22*a* cvii n. 221
46*a* I. 228 n. 23
49*b* III. 319[c]
63*b* I. 691[t]

Kethubboth
9*b* I. 382 n. 24
90*a* IV. 639 n. 46
110*b* I. 1170[e]
111*a*/*b* I. 1177[h] n. 69

Nedarim
16*a*, 17*a* II. 174[s] n. 14
20*a* I. 678[l]
32*b* II. 1370 n. 119
62*a* II. 1071[m]

Soṭah
5*a* IV. 758[e], 1252[j], 1255 n. 107, 1321[g] n. 113
22*b* IV. 1016 n. 82, 1065 n. 96
49*b* li n. 62

Gittin
57*a* I. 750[n]

Qiddushin
22*b* IV. 1059[x]
70*b* Introd. 106[c]
80*b* I. 855[m]

Baba Qamma
9*b* IV. 1025 n. 87
15*a* cvi n. 218, I. 471[q]
83*a* Introd. 9 n. 2
85*a* II. 1579 n. 134
93*a* IV. 237[d]

Baba Meṣiaʿ
16*a* V. 935[e]
17*a* IV. 1132[y]
47*b* IV. 1416 n. 124
58*b* cvii n. 222, III. 981[f]
73*b* II. 899[m]
85*a* II. 1520[o]
107*b* II. 1046[s]

Baba bathra
9*b* II. 872[p]
14*b* II. 1074 n. 70
15*a* IV. 362[g]
15*b* II. 906 n. 57, 1048[t]
16*a* I. 320[q]
75*a* IV. 526 n. 36
89*a* II. 1028[d]
158*b* I. 1172[f]

Sanhedrin
20*b* V. 679 n. 67
38*b* li n. 58
40*b* II. 1584 n. 136
45*b* II. 1666[z]
52*b* II. 1663 n. 146 (also 84*b*, 89*a*), III. 748[a]
56*b* V. 64, n. 5
65*b*–66*a* V. 680 nn. 68, 73
74*a* III. 483[k]
84*b*, 89*a*, *see* 52*b*
90*a* I. 730 n. 43
97*a* I. 732[b], II. 1796 n. 162
99*a* II. 790[g]
101*b* I. 738[g]
102*a* V. 431[p]
106*a* II. 1048[u] n. 68

Makkoth
10*b* V. 785 n. 84
16*b* V. 780 n. 83
23*b* IV. 1026 n. 89

Shebuʿoth
25*a* II. 174[s]
39*a* II. 1630[u] n. 143

ʿAbodah zarah
10*b* I. 397[u]

Menaḥoth
98*b* IV. 839[b]

Ḥullin
7*b* IV. 1379[d] n. 119
49*b* IV. 1057 n. 94
62*a* IV. 20 n. 3
63*a* II. 1405 n. 123, 1598 n. 139
94*a* IV. 1017 n. 83

ʿArakhin
6*b* II. 171 n. 13
16*b* II. 1401[o]

Niddah
31*b* I. 136[j]

(*ʾAboth de R. Nathan*)
6 II. 570 n. 40

JERUSALEM (PALESTINIAN) TALMUD

Berakhoth
4: 5 I. 1189 n. 71
Peʾah
1: 1 IV. 1319[f]
Yoma
5: 3 I. 1195 n. 72
Megillah
2: 4 III. 75 n. 8
Moʿed Qaṭan
3: 1 I. 1178 n. 69
3: 5 II. 1188 n. 81
Ḥagigah
2: 1 III. 851 n. 95
Soṭah
5: 5 IV. 1016 n. 82
Horayoth
3: 4 I. 63 n. 7

TARGUMS

Deuteronomy
32: 24 II. 374 n. 23
32: 39 V. 848 n. 91
2 Samuel
13: 32 II. 713 n. 47
Isaiah
6: 3 Preface to I, 186 n. 32
13: 22 II. 1415 n. 124
66: 24 Preface to I, 139 n. 27
Psalms
68: 14 V. 649 n. 65
Job
20: 25 IV. 341 n. 27
20: 26 III. 182, n. 19
40: 17 II. 1361 n. 118
40: 21 II. 512 n. 36
Song of Songs
5: 12 Preface to I, 40 n. 13
7: 4 I. 774 n. 51
Ruth
4: 21 IV. 697 n. 51
Ecclesiastes
11: 4 V. 827 n. 89

MIDRASHIM

Baraita demaʿaseh bereʾshith
50 V. 1231 n. 135
ʾEliyyahu Rabbah
21(19) IV. 1248 n. 106
Mekhilta
Shirta
3 IV. 1019 n. 84
10 I. 1195 n. 71
Baḥodesh
6 III. 901 n. 99
8 III. 108 n. 16
Midrash Rabbah
Genesis Rabbah
1: 9 V. 1832 n. 218
3: 7 III. 650 n. 61
5: 1 II. 1591 n. 137
39: 11 V. 1005 n. 108
39: 14 III. 361 n. 43
78: 7 lii n. 63
85: 4 IV. 697 n. 52
96: 5 I. 1 n. 2
Exodus Rabbah
10: 4 V. 31 n. 4
Leviticus Rabbah
3: 4 I. 919 n. 59
19: 5 II. 343 n. 21
28: 2 li n. 61
Numbers Rabbah
7: 5 II. 1133 n. 78
14: 4 III. 95 n. 11
Song of Songs Rabbah
1: 1 li, n. 59
Ruth Rabbah
1: 1 II. 906 n. 57
2: 1 Introd. 89 n. 17
Lamentations Rabbah
2: 17 I. 443 n. 31
Ecclesiastes Rabbah
7: 19 I. 919 n. 59
9: 15 III. 812 n. 90
Midrash Psalms
37: 1 I. 847 n. 55
90: 1 Preface to I, 22 n. 8, V. 1881 n. 227
103: 5 III. 356 n. 42
Pereq shirah
2 I. 899 n. 57
Pesiqta de R. Kahana
Haḥodesh I. 1198 n. 73
ʾEykhah 15 III. 819 n. 92
Pesiqta Rabbathi
ʿAsereth hadibroth 2 IV. 1101 n. 99
Pirqey de R. ʾEliʿezer
6 V. 1231 n. 135
Seder ʿolam Preface to I, 73 n. 17
Sepher yeṣirah
III. 78 n. 9, 98 n. 13
1: 7 IV. 339 n. 25
1: 10 (Ibn Daud) IV. 509 n. 34
Siphra
Qedoshim
6 II. 1675 n. 147, V. 682 n. 69, 684 n. 72
Siphrey
Balaq
131 II. 1049 n. 68

Shopheṭim
  171 V. 687 n. 73, 701 n. 75
  173 V. 64 n. 5
Tanḥuma
Wayiqraʾ
  8 IV. 776 n. 55
Qedoshim on Lev. 19: 23 I. 1189 n. 71
Balaq on Num. 25: 1 II. 1049 n. 68

ZOHAR

Terumah
  157*a* I. 1189 n. 71
Wayiqraʾ
  10*a* V. 1236 n. 136, 1248 n. 138, 1252 n. 139
Midrash haneʿelam III. 811 n. 90, V. 1236 nn. 136, 137

CLASSICAL, MEDIEVAL, AND MODERN WORKS

ABRAHAM BAR ḤAYYA
  Ḥeshbon mahalekhoth hakokhabim V. 114 n. 7, 329 n. 30, 1497 n. 171
  Megillath hamegalleh V. 1104 n. 122
  Sepher haʿibbur V. 965 n. 100, 1080 n. 120, 1514 n. 174
  Sepher ṣurath haʾareṣ V. 144 n. 7, 329 n. 30, 980 f. nn. 103, 106, 1029 n. 113, 1060 n. 118, 1080 n. 120, 1111 n. 123, 1289 f. nn. 145–7, 1351 n. 150, 1387 f. nn. 156, 159, 1497 n. 171, 1514 n. 174
ALBO, JOSEPH
  Sepher haʿiqqarim
    1: 16 V. 698 n. 74
AL-DABI, MEʾIR B. ISAAC
  Shebiley ʾemunah 2 V. 1060 n. 118
AL-FARABI I. 546 n. 34
  Catalogue of Sciences (*Iḥṣa al-ʿulum*) II. 628 n. 43
  On Medicine (*Risala fʾil-ṭib*) II. 628 n. 43
  Origin of the Sciences II. 628 n. 43
ALFONSO X
  Alfonsine Tables lxxxv
  Cantigas de Santa María lxxxiii, lxxxviii,
  cantiga 235 xc n. 157
  Espéculo lxxvii
  Estoria de Espanna lxxxv n. 133
  Fuero real lxxvii f., xcv
  General Estoria lxxxiii n. 128, lxxxv
  Libro del ajedrez lxxxiv
  Libro de las cruzes lxxxvi, xcix, V. 1857 n. 223
  Libros de saber de astronomía xcv, xcix
  Setenario lxxxiii f.
  Siete Partidas xcv
    2. 10 IV. 650 n. 48
    2. 21 lxxviii n. 118, civ n. 214, cvi nn. 219, 220
    7. 24–5 ciii n. 207
  Testament xciii n. 170
ALḤARIZI, JUDAH
  Sepher taḥkemoni
    Introduction xxii n. 42
      3 V. 1624 n. 181
AL-NAQAWA, ISRAEL
  Menorath hamaʾor II. 234 n. 18, IV. 1275 n. 110
ARCHILOCHUS
  Fragments
    196 lii n. 64
ARISTOTLE
  Analytica posteriora
    3.1. 71*a* I. 541 n. 33
  Categoriae
    1*b* I. 546 n. 34
    6*a* II. 74 n. 2
  De anima
    1. 403*a* III. 370 n. 45
    2. 417*a* Introd. 83 n. 15
    2. 418*a* IV. 886 n. 69
    2. 420*a* IV. 854 n. 64
    2. 421*a* IV. 837 n. 63
    2. 422*a* IV. 877 nn. 66, 68
    2. 423*b* IV. 818 n.59, 822 n. 60
    2. 424*a* Introd. 83 n. 15, IV. 833 n. 62
    3. 425*a* IV. 939 n. 72
    3. 427*a* IV. 953 n. 74
    3. 431*a* Introd. 83 n. 15
  De caelo V. 127 n. 10
  De generatione animalium
    2. 743*b* III. 370 n. 45
  De generatione et corruptione III. 319 n. 33, V.293 n. 24
  De memoria
    2. 450*a* IV. 945 n. 73, 970 n. 75
    451*a* IV. 975 n. 76
    453*a* IV. 970 n. 75
  De partibus animalium
    2. 656*a* III. 370 n. 45
  De sensu IV. 818 n. 59
    2. 437*b* IV. 886 n. 69, 896 n. 70
    4. 441*a* IV. 877 n. 66
    5. 444*b* IV. 837 n. 63

ARISTOTLE (*cont.*)
De somno et vigilia
2. 455*a* IV. 939 n. 72
Ethica nicomachea
1. 1097*b* II. 894 n. 56, IV. 50 n. 5
1. 1102*b* III. 350 n. 41
2. 1104*a* III. 251 n. 26
2. 1106*a* III. 855 n. 96
8. 1155*a*–56*a* IV. 188 n. 12, 218 n. 15
8. 1156*b* IV. 196 n. 13
Metaphysica
4. 1004*a* I. 553 n. 35
4. 1006*b* II. 74 n. 2
4. 1012*b* III. 704 n. 68
5. 1018*a* II. 74 n. 2
6. 1026*b* II. 74 n. 2
11. 1064*b* II. 74 n. 2
12. 1072*a* II. 74 n. 2
Meteorologica
xcv
1. 341*b* II. 1697 n. 152
347*b* II. 1725 n. 156
2. 365*b* II. 1697 n. 152
2. 369*a*–*b* II. 1720 n. 155, 1725 n. 156
3. 371*a*–*b* II. 1725 n. 156, 1753 n. 158
3. 374*b* II. 1782 n. 159
Poetica lxvii
1452*a* V. 1624 n. 181
Politica
1252*b*–53*a* II. 894 n. 56, 1465 n. 128, IV. 50 n. 5
Rhetorica
1359*a* lxvii n. 92
see also Pseudo-Aristotle
AUGUSTINE
De civitate dei
5. 1–8 lxv n. 89
AVERROES
on Aristotle
Categoriae
II. 74 n. 2
De anima
Introd. 83 n. 15
De sensu
IV. 818 n. 59
Poetica and *Rhetorica*
lxvii
on Plato
Respublica
II. 1465 n. 128, IV. 62 n. 7
BERNAT DESCLOT
Crònica xcviii n. 184
CALDERÓN DE LA BARCA
El alcalde de Zalamea
II. 1663 n. 146
CALO
Vita S. Thomae Aquinatis
I. 185 n. 19
CASSIODORUS
De anima 1291d (Migne)
I. 943 n. 60
DIOSCORIDES
Materia medica
2. 96 II. 1856 n. 166
EMANUEL OF ROME
Maḥbereth
19 IV. 650 n. 48
GALEN
Ars parva V. 1731 n. 199
De locis affectis
4. 3 IV. 828 n. 61
De remediis parabilibus
2. 2. 5 II. 1856 n. 167
De simplicium facultatibus
10. 13 II. 1856 n. 166
Naturales facultates
I. 943 n. 60
see also Pseudo-Galen
ḤUNEIN IBN ISḤAK
Philosophical Adages (*ʿAdab al-filasafat*)
II. 1102 n. 75
translation of Galen,
Ars parva V. 1731 n. 199
IBN ABI-RIJAL (ABENRAGEL)
Libro conplido de los judizios de las estrellas (translation)
lxxxvi
IBN EZRA, ABRAHAM
biblical commentaries
Genesis
Introd. III. 95 n. 11
20: 16 V. 1630 n. 183
Deuteronomy
32: 29 V. 1029 n. 112
Zephaniah 3: 1
IV. 1392 n. 120
Psalms
10: 10 III. 579 n. 58
26: 4 III. 210 n. 22
34: 11 V. 663 n. 66
48: 15 III. 75 n. 8
Proverbs
16: 26 III. 14 n. 1
18: 8 III. 211 n. 23
19: 18 V. 1625 n. 182
22: 20 IV. 1361 n. 116
Job
12: 17 III. 196 n. 20
20: 25 IV. 341 n. 27
36: 33 III. 326 n. 36
40: 17 II. 1361 n. 118
40: 21 II. 512 n. 36
poem on chess
lxxxiv
Sepher haʿaṣamim
II. 1725 n. 156
IBN FALAQERA, SHEM ṬOB
Moreh hamoreh
V. 647 n. 64
IBN GABIROL, SOLOMON
ʾAzharoth II. 1196 n. 82, IV. 1026 n. 89
Islaḥ al-aẖlaq (*Moral Qualities*; *Tiqqun middoth hanephesh*) I. 80 n. 9, 323 n. 26, II. 1083 ff. n. 73, III. 932 ff. n. 102, V. 1791 n. 211
Kether malkhuth
Preface to I. 4 n. 2, III. 62 n. 7, 458 n. 53,

V. 131 n. 11, 1020 n. 110, 1154 n. 127, 1259 n. 140
Meqor ḥayyim (*Fount of Life*) I. 214 n. 22, III. 56 n. 5
Muḥtar al-jawahir (Mibḥar hapeninim) IV. 559 n. 39, 563 n. 40, 567 n. 41
V. 1804 n. 213
Poems
Shephal ruaḥ IV. 286 n. 19
Shinʾanim shaʾananim V. 1845 n. 221
IBN JANAḤ, JONAH
Lexicon (*Kitab al-ʾuṣul, Sepher hasharashim*) II. 1538 n. 131, III. 211 n. 23, 786 n. 85
IBN PAQUDA, BAḤYA
Duties of the Heart (*Faraʾid al-qulub, Ḥoboth halebaboth*)
Shaʿar ʿabodath ʾelohim
9 I. 943 n. 60
Shaʿar yiḥud hamaʿaseh
4 IV. 1016 n. 82
IBN SHEM ṬOB, SHEM ṬOB
Sepher haʾemunoth V. 486 n. 51, 801 n. 86
ISRAELI, ISAAC
Book of Definitions (*Kitab al-ḥudud wʾal-rusum, Sepher hagebulim wehareshumim*) IV. 939 n. 72
JUDAH HALEVI
Kuzari
1: 25 ci n. 200
1: 27 cii n. 205
1: 53 III. 78 n. 9
2: 72 III. 84 n. 10
2: 80 III. 103 n. 15
Maʿasebuch II. 217 n. 16
MAIMONIDES, MOSES
commentary on the Mishnah
Sanhedrin 10 Preface to I, 6 n. 3
ʾAboth (*Eight Chapters*)
ch. 1 IV. 188 n. 12
chs. 3 and 4 V. 1772 n. 204
Manual of Health (*Tadbir al-siḥah, Hanhagath haberiʾuth*)
Medical Aphorisms (*Pirqey mosheh*) II. 628 n. 43
Guide of the Perplexed lxvi
Introd. I. 562 n. 36
I: 1 III. 319 n. 33
I: 34 I. 553 n. 35
I: 49 V. 1823 n. 217
I: 72 I. 314 n. 25
I: 73 III. 664 n. 64
II. Introd.
Prop. 14 III. 664 ff. nn. 64, 66
Prop. 18 Preface to I. 73 n. 18
I: 72 I. 314 n. 25
II: 1 III. 704 n. 68
II: 10–11 V. 1569 n. 177
II: 13–14 III. 659 ff. nn. 63, 64
II: 25 V. 1832 n. 219
II: 30 III. 78 n. 9
III. 650 n. 61
II: 32 V. 1815 n. 216
III: 316–19 III. 319 n. 33
Letters lxv n. 86, cii n. 205, II. 916 n. 59
Logic I. 546 n. 34, III. 227 n. 24
Mishneh torah
Hilkhoth yesodey hatorah V. 1873 n. 225
1: 1 Preface to I, 6 n. 3, IV. 336 n. 24
1: 1–3 III. 349 n. 39
2: 5 V. 1823 n. 217, 1845 n. 221
4: 13 I. 562 n. 36
7: 1 V. 1815 n. 216
Hilkhoth deʿoth
2: 3 IV. 1321 n. 113
2: 6 IV. 1017 n. 83
3: 2 III. 320 n. 34
4: 1 I. 911 n. 58, V. 780 n. 83
4: 7 III. 320 n. 34
6: 7 II. 546[w]
Hilkhoth ʿabodath kokhabim
11: 6–9 V. 680 ff. nn. 68, 75, 76
Hilkhoth teshubah II. 1897 n. 171
1: 4 II. 775 n. 49
6: 7 II. 528 n. 37
Hilkhoth ḥameṣ umaṣṣah
6: 9 IV. 1026 n. 88
Hilkhoth shophar sukkah welulab
1: 1, 7: 6 IV. 1019 f. nn. 84, 85
Hilkhoth qiddush haḥodesh
9: 1, 10: 1 V. 1514 n. 174
Hilkhoth taʿanith
5: 6 IV. 1029 n. 91
Hilkhoth ʾishuth
14: 1 IV. 1061 n. 95
Hilkhoth mattenoth ʿaniyyim
1: 1 IV. 1319[r]
Hilkhoth nedarim
2: 3 II. 176 n. 14

MAIMONIDES *Mishneh torah* (*cont.*)
  Hilkhoth genebah
    8: 18, 20 II. 1028[d]
  Hilkhoth maʿaseh qorbanoth
    14: 13 II. 174[r]
  Hilkhoth ʿeduth
    3: 1 II. 1646[h]
NATHAN B. YEḤIʾEL
  ʿArukh IV. 648 n. 47
NEW TESTAMENT
  Matthew
    3: 7 ciii n. 212
    7: 3 II. 1047 n. 67
    12: 34 ciii n. 212
    23: 5 IV. 1068 n. 97
    33 ciii n. 212
  Luke
    3: 7 ciii n. 212
  John
    1: 1–3 V. 1779 n. 206
  2 Corinthians
    11: 24 V. 852 n. 92
PETRUS ALPHONSI
  Disciplina clericalis xxiv IV. 555 n. 38
PLATO
  Respublica 4. 420*c* IV. 62 n. 7
PLINY THE ELDER
  Historia naturalis
    12. 54. 111 III. 483 n. 54
    20. 46. 133 I. 984 n. 65
    29. 38 II. 1856 n. 166
PSEUDO-ARISTOTLE
  Secretum secretorum IV. 650 n. 48, V. 1731 n. 199
PSEUDO-GALEN
  Definitiones medicae I. 943 n. 60
PTOLEMY
  Syntaxis mathematica (*Almagest*) 3. 4 V. 1308 n. 147
QIMḤI, DAVID
  biblical commentaries
    2 Samuel 13: 32 II. 713 n. 47
    Isaiah
      18: 1 II. 1457 n. 127
      32: 5 III. 246 n. 25
      35: 1 II. 1563 n. 133
      47: 12 III. 300 n. 31
      51: 14 III. 280 n. 28
      63: 1 III. 280 n. 28
    Jeremiah
      20: 2 IV. 1212 n. 102
    Ezekiel
      30: 24 II. 409 n. 27
  Sepher hasharashim II. 1538 n. 131
QIMḤI, JOSEPH
  Sheqel haqodesh IV. 555 f. nn. 38, 40, 567 n. 41
RASHI
  biblical commentaries
    Genesis
      12: 5 III. 361 n. 43
    Exodus
      18: 15 III. 656 n. 62
    Deuteronomy
      32: 24 II. 374 n. 23
    2 Samuel
      13: 32 II. 713 n. 47
    Isaiah
      18: 1 II. 1457 n. 127
      33: 19 Prologue, 11 n. 6
      35: 1 II. 1563 n. 133
    Jeremiah
      20: 2 IV. 1212 n. 102
    Zephaniah
      3: 1 IV. 1392 n. 120
    Proverbs
      22: 20 IV. 1361 n. 116
    Job
      6: 10 II. 824 n. 52
      12: 17 III. 196 n. 20
      20: 25 IV. 341 n. 27
      40: 17 II. 1361 n. 118
      40: 21 II. 512 n. 36
  Talmud commentaries
    Berakhoth
      11*b* III. 876 n. 97
      31*b* IV. 648 n. 47
    Pesaḥim
      9*b* III. 288 n. 29
    Yoma
      68*b* III. 876 n. 97
    Soṭah
      5*a* IV. 1255 n. 107
      22*b* IV. 1016 n. 82
    Ḥullin
      62*a* IV. 20 n. 3
      63*a* II. 1558 n. 139
SAʿADYAH
  Beliefs and Opinions lxvi
  Bible version
    Genesis 2: 11 II. 509 n. 35
    (?)2 Samuel 13: 32 II. 713 n. 47
  Seder ʿolam Preface to I, 73 n. 17
SAHL IBN HARUN
  The Leopard and the Fox (*Al-namir wʾal-thaʿlab*) liv
TACITUS
  Historiae, 5. 4 V. 523 n. 53
YEDAʿYAH HABEDERSI
  Sepher hapardes IV. 650 n. 48

Index of Key Hebrew Terms

The following Hebrew terms are integrated into the Index of Subjects,
in transliteration or in English, as shown below.

א	
אבן שתיה	see *ʾeben shathyah, shethiyyah*
אוהב חכמה	*see* philosopher
אורים ותמים	see *ʾurim* and *tummim*
אזהרות	see *ʾazharoth*
איש האלהים	*see* Man of God
אכילה שתיה לויה	see *ʾakhilah, shethiyyah, lewayah*
אלגביש	see *ʾelgabish*
אמונות ודעות	*see* Saʿadyah
אסטיגי	*see* Ecija
אפיקורוס	see *ʾaphiqoros*
אצילות	see *ʾaṣiluth*
אקו	(*ʾaqqo*) *see* gazelle and ibex
אקלים	*see* climate: *ʾaqlim*
ארץ ישראל	*see* Land of Israel
אשל	see *ʾakhilah*, *shethiyyah*, *lewayah*

ב	
בזק	see *bazaq*
ברדלס	see *bardelis*

ג	
גבול	*see* climate: *gebul*
גוי	see *goy*
גזרה שוה	see *gezerah shawah*
גלגל המישור	*see* equator: celestial
גלגל המפריש	*see* spheres: semi-diurnal arc
גמטריה	see *gematria*
גמרא	see *gemara*

ד	
דראון	see *deraʾon*
דרש	see *derash*

ה	
הוה	see time: *howeh*
הויה והפסד	see *hawayah wehephsed*
הידור מצוה	see *miṣwoth*
הלכה	*see* halakhah
העבודה	see *haʿabodah*
התראה	see *hathraʾah*

ז	
זוהר	*see* Zohar
זמן	see *zeman*
זרזיר	(*zarzir*) *see* buzzard

ח	
חוברים	see *ḥoberim*
חוזים	(*ḥozim*) *see* astrologers
חולדה	(*ḥuldah*) *see* weasel
חוש	see *ḥush*
חידה	see *ḥidah*
חידוש העולם	see *ḥiddush haʿolam*
חיוב	see *ḥiyyub*
חכמים	*see* sages
חלדה	*see* weasel
חלק	see *ḥeleq*
חסידה	(*ḥasidah*) *see* stork
חצות	*see* midnight prayer
חצרן	see *ḥaṣran*
חרם היישוב	see *ḥerem hayishub*
חשבון מהלכות הכוכבים	*see* Index of Citations: Abraham bar Ḥayya
חשמל	see *ḥashmal*

י	
ייבום	*see* halakhah: levirate marriage
ייחוס	*see* genealogy

יישוב *see* climate: habitable climes
ילדי היסודות see *yaldey heyesodoth*
יצירה *see* Index of Citations: *Sepher yeṣirah*

כ
כהנים *see* holiness
כוכב *see* Mercury
כלי נחושת *see* astrolabe
כרת, כריתות see *kareth, kerithoth*
כתר מלכות *see* Index of Citations: Ibn Gabirol

ל
לימודים *see* mathematical sciences
לץ *see* hawk: puns on

מ
מאדים *see* Mars
מבוא see *mabo᾽*
מבחר הפנינים *see* Index of Citations: Ibn Gabirol
מגלה המגלה *see* Index of Citations: Abraham bar Ḥayya
מדברת *see* soul: rational
מדות *see* halakhah: legal construction
מדות הנפש *see* Index of Citations: Ibn Gabirol
מדרגה see *madregah*
מדרש הנעלם see *Midrash haneʿelam*
מהלכות הכוכבים *see* Index of Citations: Abraham bar Ḥayya
מושלח *see* absolute
מותרת see *mothereth*
מחבר *see* disputants
מיושב see *meyushab*
מינים *see* sectarians
מישור *see* equator: celestial
מליצה *see* rhetoric
מן המובחר see *miṣwoth*
מסמר *see* poles: celestial
מעביר ראשון ראשון see *maʿabir ri᾽shon ri᾽shon*
מעלה see *maʿalah*
מפריש *see* spheres: semi-diurnal arc
מצות see *miṣwoth*
מקור חיים *see* Index of Citations: Ibn Gabirol
מקיף see *maqqiph*
מקל *see* staff
מקרה see *miqreh*
מקשה *see* disputants
מרה שחורה *see* bile
משוה *see* equator: terrestrial
משל see *mashal*
משל הדיוט see under *mashal*
משל הקדמוני see *Meshal haqadmoni*
משלי שועלים *see* fox fables

נ
נבוכה see *nebukhah*
נבר see *nabar*
נזיר *see* oblate
נץ (*neṣ*) *see* hawk

ס
סבוראי see *sabora᾽e*
סברא see *sebara*
סדר עולם see *Seder ʿolam*
סופר *see* scrivener
ספר יצירה *see* Index of Citations: *Sepher yeṣirah*
ספרדי טהור see *sepharadi tahor*
סתם see *setham*

ע
עובד [אדמה] *see* bumpkin
עופר (*ʿopher*) *see* gazelle and ibex
עורב (*ʿoreb*) *see* crow
עיבור *see* Index of Citations: Abraham bar Ḥayya
עין see *ʿayin*
ענה see *ʿanah*
ענותנות see *ʿanwethanuth*
עפאים see *ʿopha᾽im*

פ
פורה see *purah*
פילוסוף *see* philosopher
פרא (*pere᾽*) *see* onager
פרגוד see *pargod*
פרדס see *pardes*
פרוש see *perush*
פשט see *peshat*

צ

צאלים see *ṣeʾelim*

צבי see *ṣebi*

צדק *see* Jupiter

צלמות see *ṣalmaweth*

צפיר (ṣephir) *see* ram and he-goat

צרות see *ṣaroth*

ק

קדושה *see* holiness

קו המשוה *see* equator: terrestrial

קוטב see *qoṭeb*

קורא (*qoreʾ*) *see* grouse

קיבוץ see *qibbuṣ*

קיתון see *qithon*

קל וחמר see *qal waḥomer*

קרא see *qaraʾ*

קרית ארבע *see* Qiryath ʾArbaʿ

קשת חצי היום *see* spheres: semi-diurnal arc

קשת רמיה see *qesheth remiyyah*

ר

רוח see *ruaḥ*

ריבוע *see* zodiac: rectangle

ש

שבתי *see* Saturn

שומה see *sumah*

שועל (*shuʿal*) *see* fox

שית see *shith*

שלישים, שלשום see *shalishim*

שנה (verb) see *shanah*

שנאנים שאננים *see* Index of Citations: Ibn Gabirol

שפל see *shaphel*

שפל רוח *see* Index of Citations: Ibn Gabirol

שפן *see* rabbit

ת

תכון חצות *see* midnight prayer

תכון מדות הנפש *see* Index of Citations: Ibn Gabirol

תכונה see astronomy: *tekhunah*

תלי (*teli*) *see* dragon

תמורה see *temurah*

תנין (*tannin*) *see* dragon

תפלה see *tephillah*

תפקיד see *taphqid*

תרנגול הבר (*tarnegol habbar*) *see* cock

Index of Subjects

❦

For the indexing of Hebrew terms see the Index of Key Hebrew Terms above.

A

a fortiori, see *qal waḥomer*
Aaron of Barcelona lvi n. 75
Abenragel, *see* Index of Citations: Ibn Abi-rijal
Abenxuxen, *see* Ibn Shoshan
Abraham, proverbial hospitality of I. 847 n. 55
Abraham bar Ḥayya, *see* Index of Citations
Abraham de Nanet lvi n. 75
Abramsky, C. III. 18 n. 3
absolute (*mushlah*, *mutlaq*) II. 93 n. 5
Abu Yusuf, emir lxxxi
Abulafia, Ṭodros b. Joseph lxxxviii, II. 1028 n. 65
Abulafia, Ṭodros b. Judah lxxxviii
Abutegnius, *see* Al-baṭṭani
actuality, *see* potentiality and actuality
ʾAdda bar ʾAhabah, R. V. 1514 n. 174
ʾAdret, *see* Solomon b. ʾAdret
adulteress, *see* faithless wife
Aesop xci, cxxix
Ahad Haʿam cxxx
Ahitub b. Isaac III. 227 n. 24
Ahitub's four friends III. 230 f.
  allegory explained III. 613 f. n. 60, 929 f.
  characters of each III. 231 f.
  synopsis xl–xlii
ʾakhilah, *shethiyyah*, *lewayah* (*ʾeshel*) I. 847 n. 55
Al-baṭṭani lxxxv
Albertus Magnus I. 185 n. 19
Albo, Joseph lxv
  see also Index of Citations
Al-dabi, Meʾir ibn, *see* Ibn Al-dabi
Alexander the Great, history of lxxxiv n. 132, IV. 650 n. 48
Alexander IV, Pope lxix n. 102
Al-farabi, *see* Index of Citations
Al-fargani V. 980 n. 103
alférez (standard-bearer) lxxviii, ci
Alfonso VI, of León lxxii
Alfonso VIII, of Castile lxxiii
Alfonso IX, of León xc
Alfonso X, *el sabio*, of León and Castile xvi
  and astrology lxv, xcviii n. 185, V. 287 n. 22
  court and patronage IV. 583 f.
  death lxxxii
  educational aims lxviii–lxix
  genealogy lxxii–lxxiii
  histories, *see* Index of Citations
  imperial aspirations lxxx f., xciii, xcvii
  Judaism and Islam considered invalid cii n. 202
  judicial expertise reflected in eagle's IV. 1599 f.
  law codes lxxxiii, xci, cii, cvi n. 219; *see also* Index of Citations
  literary enterprises lxxxiii f.
  market inspection enjoined II. 1028 n. 65
  physical deterioration of lxxxii n. 124, xciii, xcvi
  portrayed in *Meshal haqadmoni* lxx; as ideal king xcviii
  purported deposition lxxxii
  Spain under lxxi (Fig. 2)
  succession problems lxxxii, xc, xcii f., xcvi
  testament of lxxxii, xciii n. 170
  translations from Arabic into Castilian lxviii
  vernacular educational aims lxviii
Alfonso de la Cerda lxxxi, c
Al-gazali I. 546 n. 34
Algeciras lxxvii, lxxxi, xciii, civ
Alḥarizi, Judah xxii, cvii
  see also Index of Citations
Al-isṭiji, ʿUbaid ʾAllah lxxxvi, xcix n. 186, V. 1858 n. 223
  Libro de las cruzes (translation) lxxxvi

Al-kindi V. 1791 n. 211
allegory IV. 1264 n. 109
allegories explained, *see* Ahitub's four friends; king, two favourites of; miserly cheat and poison; rat and weasel; rich man and beggar
Al-manur Qala'un xciv
almoharife mayor lxxvi
Al-naqawa, Israel, *see* Index of Citations
alphabet, *see* letters of alphabet
Alphonsi, Peter, *see* Petrus Alphonsi
Al-zarqali (Azarquiel) lxxxvi
ʿanah ('sing') V. 440 n. 48
Andalusia, Christian resettlement of lxxiv, xcvii, civ
angels (= separated intelligences) Preface to I, 18 n. 7, V. 1823 n. 217
    as intermediaries V. 1857 n. 223
animals, conclave of xci, I. 179 f.
anthropology lxi
anti-Jewish prejudice lxxxiii, ciii f.
ʿanwethanuth IV. 182 n. 11
ʾaphiqoros (Epicurus) Introd. 95 n. 20, I. 730 n. 44
apogee, *see under* sun
ʾaqlim, *see* climate: *ʾaqlim*
ʾaqqo, *see* gazelle and ibex
Aquila, Greek Bible translator III. 75 n. 8
Aquinas, St Thomas xcii, I. 185 n. 19
Arabic:
    calligraphy IV. 508 f. n. 33
    literature Introd. 10 n. 3, 51
    Seville, school of lxix
Arabisms, *see* Hebrew: Arabisms
ʿarad ('symptom') V. 1677 n. 190
Aragón lxxxii
Aramaic, lapses into, rendered into French II. 229 f. n. 17, IV. 537 f. n. 37, V. 848 f. n. 91
archaising English cxxix f.
Archilochus, *see* Index of Citations
Ardeshir I IV. 650 n. 48
Aristotle II. 674 n. 45, 1102 n. 75, V. 1831 n. 219
    Organon rearranged by Maimonides I. 546 n. 34
    represented as quoting Maimonides V. 1831 f. n. 219
    summary of (indirect) source material lxi f.
    virtue as mean III. 251 n. 26
    see also Index of Citations
armour, *see* weaponry
arvolud (*voute*, 'vault') IV. 1212 n. 102
ascension, *see* zodiac
Ashdod II. 138
Asher b. Yehi'el V. 1579 n. 179
Ashkenazi-Sephardi variants, *see* liturgy
ʾaṣiluth (meaning 'zodiacal sublimity') V. 256 n. 21
    see also emanation
ʾastiji, see Ecija
astral forces, compared to runaway horse xlvii, V. 584 f.
astrolabe II. 650 n. 44, V. 339 n. 33, 613 n. 61
astrologers:
    failed coup of V. 823 f., 1519 f.
    synopsis xlvi f.
    see also *ḥoberim*; king, four astrologers, and prince
astrology, rejection of xviii, xxii, V. 951 f.
    Augustine on lxv n. 89
    as instrument of divine judgement V. 634 n. 63
    Jewish attitudes towards lxv n. 88, II. 696 n. 46, V. 634 n. 63
    treatises on lxxxv–vi
astronomy lxiii, lxxxv, III. 344 f.
    queen of encyclical studies V. 949 n. 98
    talmudic V. 1248 n. 138, 1514 n. 174
    tekhunah as medieval Hebrew term for II. 1696 n. 151
atonement, *see* halakhah: atonement
attraction, *see* four forces
augury, *see* divination, methods of
Augustine, *see* astrology
Averroes, *see* Index of Citations
ʿayin, archaic form o (= *omicron* = 70) V. 1005 n. 108
Azariah dei Rossi, *see* dei Rossi
Azarquiel, *see* Al-zarqali
ʾazharoth IV. 1026 n. 89

B

bailee, *see* merchant and dishonest bailee
Balaam II. 1049 n. 68
    disciples of IV. 1300 f.
balm of Gilead III. 475 f. n. 54, 565 f.
Barbarossa, *see* Frederick I Barbarossa

Barcelona lxxx, xcv
bardelis (‘leopard, polecat’) III. 288 n. 29
bazaar, *see* Cairo
bazaq Preface to I, 161 n. 30, I. 173 n. 17
bear (*dob*) xxxii, I. 1065 f.
beasts, *see* animals, conclave of
Beatrice, Queen lxxii–lxxiii
beggar, *see* rich man and beggar
Benimerines, *see* Marinid emirate
Berekhyah Hanaqdan liii
Bible, Latin II. 388 n. 26
biform sign, *see* zodiac
bile, black (*marah sheḥorah*) I. 80 n. 9
  see also four humours
birds (*ʿophaʾim*) cx f., II. 1538 n. 131, 1602, 1894, IV. 1418, V. 26, 447
Blanche, wife of Fernando de la Cerda lxxiii, lxxxii
blood:
  prohibited consumption exegetically extended II. 1675 n. 147
  purity of Christian (*limpieza de sangre*) ciii nn. 206 and 211, I. 460 n. 32
bookman (*sopher*), *see* scrivener
bow, *see* crossbow
Boz, G. V. 1731 n. 199
brigand, *see* penitent brigand
bufónes (‘mountebanks’) lxxxvii
bumpkin (*ʿobed ʾadamah*) xcvi, III. 19 f.
Burgos xvi–xvii, lxxii, lxxviii–lxxix, lxxxiii, xcvii
  cortes at lxxix, xci
buried treasure, *see* cow and buried treasure
butchers, *see* meat trade
buzzard (*zarzir*):
  identity of xcviii
  meaning of IV. 20 n. 3
  and rabbit IV. 20 ff; synopsis, xlii–xliii, xcvii

C

Cádiz lxxv
Çag de la Maleha lxxvi–lxxvii
Cairo xx
Calátrava, *see* knights and knighthood: military orders
Calderón de la Barca, *see* Index of Citations
calligraphy, *see* Arabic: calligraphy
Callisthenes lxxxiv
Calo, Petro, *see* Index of Citations
canon law, *see* law codes
capital punishment, *see* execution; halakhah: capital cases
cardinal points V. 959 f. n. 100
cartography, medieval V. 959 n. 100
cartoon and fable lviii–lix
Cassiodorus, *see* Index of Citations
Castile lxxi f.
  social and ethnic symbiosis in cii
  under interdict lxxxii
cazurro (‘street clown’) lxxxvii
celestial sphere, *see* astronomy
Charles V, Emperor cxii
chess lxxxiv n. 131
chivalry, court of xcii, I. 473 f.
  see also knights and knighthood
Christian (Spanish):
  descent, *see* blood: purity of Christian
  literature Introd. 50 f.
  ‘new’ and ‘old’ Christians ciii
  see also logos; sectarians
chronology, Jewish Preface to I, 73 n. 17
Ciudad Real, *see* Villareal
Clement IV, Pope xciii
climate:
  ʾaqlim V. 1003 f. n. 107, 1050
  climatology lxiii
  gebul (‘clime’) V. 1004 n. 107, 1163 f. n. 130
  habitable climes (*yishub*) V. 976 f. n. 103, 1154 f.
  seven terrestrial climes V. 1003 f.
clowns and street performers lxxxvii
cock (*tarnegol habbar*) xcv
  entrails as *materia medica* II. 1862 f.
  justifies his virility II. 1078 f.
  sexual mores II. 1363 f.
  see also under hawk
collare, convict’s III. 839 n. 94
Colon, Joseph IV. 584 n. 43
Comeros family lxxviii
  Simón Ruiz de los Comeros lxxix; summary execution of lxxxi, cv
commandments, see *miṣwoth*
common (i.e. interlinking) sense I. 595 f. n. 38, IV. 939 f. n. 72
concealed ‘senses’ (= faculties) I. 595 f. n. 38
conception, allegedly affected by inanimate objects II. 216 f. n. 16

conjunction, zodiacal, *see* zodiac
consonants, twenty-two III. 98 n. 13
constitutional monarchy I. 228 n. 23, 1220 f.
contraries II. 74 f. n. 2
converts:
  Jews to Christianity cii–ciii
  to Judaism, *see* halakhah: proselytes
cony (*shaphan*), *see* rabbit
Córdoba lxxii, lxxxi–lxxxii
Cordovero, Moses xxiv
cortes:
  Burgos lxxix, xci
  Seville lxxxii, xcvi, ciii
  Valladolid lxxxii
countryman ('bumpkin') and scrivener III. 18 f.
  synopsis xxxix–xl
court of chivalry, *see* chivalry
court fool, *see* fool
courtier, see *ḥaṣran*
cow and buried treasure I. 63 n. 7
cow and dog I. 825 f.
  synopsis xxxi–xxxii
creation:
  ex nihilo III. 362 f. n. 44
  Neoplatonic notion of III. 55 f.
Crescas, Ḥasdai lxv
crossbow V. 755 n. 81
crow (*ʿoreb*) xcviii, IV. 323 n. 22
  genealogy of ci, IV. 1327 f.
  see also dove and crow
cuckold II. 138 f.
  horn of II. 388 n. 26
  synopsis xxxiii–xxxiv
Cuenca xcvii
cup (*qithon*) III. 749 n. 80
cynic, *see* disputants: moralist and cynic

D

d'Aguilar, Moses Raphael lxvii
Damascus II. 16
daraja ('degree') V. 1278 n. 143
daylight, hours of V. 1010 f., 1185 f., 1236 f.
de Balmes, Abraham lxvii
de la Cerda, heirs xc
  see also Fernando de la Cerda
de Nanet, Abraham lvi n. 75
de Porta, Benveniste xcv
death penalty, *see* execution; halakhah: capital cases
degree, astronomical and geographical subdivisions V. 122 n. 7
dei Rossi, Azariah lxv
dejection (depression), *see* zodiac
demiurge V. 1779 n. 206
deraʾon Preface to I, 139 n. 27, I. 752 f., II. 1288
derash IV. 627 n. 44, 1043 n. 93
Desclot, *see* Index of Citations: Bernat Desclot
diagnosis lxiv
  ten points V. 1713 f. n. 197
dietetics lxiii
digestive process I. 917 f. n. 59
Dioscorides, *see* Index of Citations
discrimination, ethnic and social lxxv–xxvi
dishonest bailee, *see* merchant and dishonest bailee
disputants:
  moralist (*meḥabber*) and cynic (*maqsheh*) xxviii, II. 484 n. 32
  two Introd. 88 f.
diurnal sphere III. 691 n. 67, V. 329 n. 30, 1285 f.
divination, methods of V. 682 f. n. 69, 827 n. 89
dog:
  entrails as *materia medica* I. 971 f. nn. 63–5
  excrement of, used in tanning I. 898 n. 57
  genealogy of ci, I. 893 f.
  see also cow and dog
dove and crow IV. 313 f.
  synopsis xliii–xlvi
dragon (*teli*):
  as astronomical term V. 369 n. 40, 620, 859
  tannin V. 620, 859 n. 94
dress restrictions lxxv
Dryden, John cxxix

E

eagle (*nesher*) xxxviii–xxxix
  abdication xcvi, II. 1842 f.
  = Alfonso X xcv
  judicial expertise II. 1576 f., 1599 f.
east, plotted at top of map V. 965 n. 100
ʾeben shathyah, shethiyyah I. 1195 n. 72
Ecija lxxxi, xcix n. 186
ecliptic, *see* sun
Edom/Esau (= Christendom) Prologue 7 n. 3

- education:
  - Ibn Sahula's aims, *see* Ibn Sahula family: Isaac
  - Jewish tradition lxvi f
  - of the masses IV. 62 f. n. 7
- Edward I, of England lxxiii, lxxx
- elements:
  - and anatomy V. 1658
  - and astrology V. 471 nn. 50, 54
  - interaction with humours II. 1083 f. n. 73, III. 929 f.
  - see also *yaldey hayesodoth*
- *'elgabish* (understood as 'meteorite') II. 1725 n. 156
- Eliezer, R. V. 1231 n. 135
- Elisha b. 'Abuyah III. 850 f. n. 95
- emanation (*'aṣiluth*) Preface 16 f. nn. 6 and 9, III. 60, IV. 339 n. 26, 876 n. 65, 1364 n. 117, V. 1778 n. 205
- Emanuel of Rome, *see* Index of Citations
- Empedocles (Pseudo-) IV. 897 n. 70
- Empire, Holy Roman, *see* Alfonso X: imperial aspirations
- English, archaising cxxix f.
- Enrique, Infante lxxviii, lxxxix
- Epicurus, see *'aphiqoros*
- equator:
  - celestial V. 1080 f. n. 120, 1166 f., 1176
  - terrestrial V. 1006 f., 1156 f.
- equinoctial sphere, *see* equator: celestial
- Eratosthenes V. 980 n. 103
- Esau, *see* Edom
- *escarnios* ('satirical epigrams') lxxxviii
- *'eshel*, analysed as acronym I. 847 n. 55
- *estournel*, *see* starling
- ethical ideals III. 443 f.
  - *see also* Man, encomium of qualities
- ethics lxii, V. 1782 n. 208
  - *see also* Maimonides: on ethical improprieties; Index of Citations *under* Aristotle; Ibn Paquda
- ethnicity and racialism ci f., cv
  - *see also* discrimination
- *étourneau*, *see* starling
- excommunication, see *kareth*
- excursuses, list of topics lxi f.
- execution, methods in Jewish law II. 1663 n. 146
- eye-glasses, *see* spectacles

F

- fable li f., I. 1
  - cartoon as successor to lviii f.
  - as instrument of education IV. 65 f.
  - *see also* fox fables; *ḥidah*; parable form
- faculties:
  - 'concealed' I. 595 f. n. 38
  - five Aristotelian Introd. 83 n. 15
- Fadrique, Infante xxiii, lxxxi
  - summary execution of xc f. n. 157
- faithless wife xviii, II. 138 f.
- Falaqera, Shem Ṭob III. 156 n. 5
- Felipe, Infante lxxviii, lxxix, xcii
- Fernández, Pedro cii
- Fernando III, of León and Castile lxxi f., lxxiii, lxxxiv, xcvii, cvi
- Fernando IV, of León and Castile lxxiii, c
- Fernando de la Cerda:
  - Infante lxxiii, lxxviii
  - regent, and death lxxx f., xc, xciii
- Ferrán Martínez, archdeacon of Madrid c
- Ferrán Pérez xc
- fever V. 1679 f.
- fine, imposed on Castilian Jewry lxxvii, lxxxii, civ
- fiscal administration, Jews in lxxvi f., civ
- fish and fishermen IV. 771 f.
  - synopsis xlv
- *fiṭr* (end of Ramadan) II. 154 n. 10
- *foliatum* III. 493 n. 56
- fool:
  - court fool lxxxvii n. 143, lxxxviii
  - philosopher turned fool I. 21 f.; synopsis xxix
- forty lashes I. 105, V. 680 n. 68, 852 n. 92
- four astrologers, *see* king, four astrologers, and prince
- four forces (attraction etc.) I. 940 f. n. 60
- four humours I. 80 n. 9, 323 n. 26, 946 n. 61, III. 325 n. 35, V. 1661 n. 188
  - interaction with elements II. 1083 f. n. 73, III. 1077 f.
  - preponderance of: black bile II. 1094 f.; blood II. 1174 f., 1360 f.; moisture II. 1149 f.; red bile II. 1117 f.
- Fourth Lateran Council lxxv
- fox:
  - disloyal lxxxix

  fox flesh unwholesome I. 424 f.
  genealogy of ci, I. 508 f.
  in heraldry xci n. 161
  identity of lxxxix f.
  Jew-hater lxxxix
  trial and execution xci, I. 1119 f.
  see also lion, fox, and hart
fox fables (*mishley shuʿalim*) li f., liii
Frederick I Barbarossa, Emperor of the West lxxiii, lxxx
French, Aramaic rendered into, *see* Aramaic, lapses into
friendship, *see* love
frog (*ṣephardeaʿ*), feminine gender of V. 31 n. 4
  see also stork: and frog

G

Galen lxiii f.
  Maimonides' critique of II. 628 n. 43
  see also Index of Citations
Galicia lxxxiii, xcii
Garcí Perez lxxxvi
garden, state compared to IV. 651 f. n. 48
Gay, John lvii
gazelle (*ʿopher*) and ibex (*ʾaqqo*) V. 735 f.
  synopsis xlviii f.
gebul, *see under* climate
gemara IV. 753 n. 44
gematria ('numerology') III. 485 n. 55
genealogy (*yiḥus*) ci f., cvi
  see also holiness; Jews: ancestral integrity; *linaje*
geography V. 954 f.
  synopsis xlviii, lxiii
Gerondi, Jonah II. 1028 n. 65
  the younger xcv
Gersonides, *see* Levi b. Gershom
gezerah shawah Introd. 18 n. 5, 78 n. 14, IV n. 1
ghana ('sing') V. 440 n. 48
Gibraltar, Strait of lxxiv, lxxxi
goat, *see* ram and he-goat
God, love of IV. 188 n. 12, 211 f.
Goliath Preface 101 f.
government, *see* politics
goy ('people'; '[individual] gentile') I. 1178 n. 69
Granada, Kingdom of lxxii, xci, xcvii, cvi
  emirs of: Habbus IV. 509 n. 34; Ibn Al-Aḥmar lxxiv, xcvii; Muhammad II lxxxi
greyhound, rendering of *zarzir* IV. 20 n. 3
grouse (i.e. partridge: *qoreʾ*) xcv, II. 520 f.
  entrails as *materia medica* II. 1853 f.
  see also hawk, cock, and grouse
Guadalajara xvi–xvii, xxi, lxxii

H

haʿabodah (used as asseverative) III. 152 n. 18
Habbus, *see* Granada: emirs of
ḥaj ('pilgrimage') II. 154 n. 10, III. 16 n. 2
ḥakhamim, *see* sages
halakhah (rabbinic law and institutions) xcv, Introd. 107 n. 25
  atonement, recognised degrees of II. 775 f. n. 49
  capital cases, procedural rules in I. 1096 f., II. 1580 f. n. 136, 1663 n. 146
  legal construction, rules for (*middoth*) Introd. 18 f. n. 5, 78 n. 14, IV. 632 f. n. 45
  levirate marriage (*yibbum*) I. 1178 f. n. 69, V. 426 n. 46
  oath-taking II. 1622 f.
  proselytes, attitude towards cii n. 205, cvii nn. 221 and 222
  remonstrance, moral obligation of II. 528 f. n. 37
  scourging, penalty of V. 680 f. n. 68, 852 n. 92
  slave, lacks genealogy cvi n. 218
  vows, fulfilment of II. 172 f.
Hanina, R. IV. 214 n. 14
Haro family lxxviii, xc
  Diego López de Haro lxxviii
  Lope Díaz de Haro lxxviii f.
hart:
  genealogy of ci
  as Jew lxxxviii f., I. 489 f.
  lion's appreciation of I. 455 f.
  see also lion, fox, and hart; *ṣebi*
hashish IV. 460 n. 31
ḥashmal, equated with angel V. 1845 n. 221
ḥaṣoth, see midnight prayer
ḥaṣran ('courtier') IV. 584 n. 43
hathraʾah ('formal warning') II. 1584 n. 136, 1652 n. 144, V. 64 n. 5
Havilah II. 509 n. 35
hawayah wehephsed ('generation and corruption') III. 318 f. n. 33

hawk (*neṣ*) xcv, II. 509 f.
hawk, cock, and grouse II. 509 f.; synopsis xxxiv f., xxxvi–xxxix, xcv
puns on (*leṣ, neṣ*) II. 1379 f. n. 121, 1580 n. 135
Heber II. 562 f., 882 n. 55, 961 n. 61
see also penitent brigand
Hebrew, language lxx, cxxviii
Arabisms and Hispanisms in Ibn Sahula cvii–cviii, II. 1680 n. 149, 1685 n. 150
disdain of xxi
knowledge of as second language lxx
modern revival lxx, cxxx, III. 152 n. 18
primeval III. 78 n. 9
promotion of lxix f.
superiority of Prologue 6 n. 2, Introd. 4 f.
Hebron IV. 1430 n. 127, V. 1585
he-goat, *see* ram and he-goat
ḥeleq (meaning both ‘degree’ and ‘minute’) V. 972, 1278 f. n. 143
Henry II, of England lxxiii, lxxvii, lxxx
Hephaestus’ (Hestia’s) laugh II. 1720 f. n. 155
heraldry, Spanish xci n. 161
ḥerem hayishub (‘denial of domicile’) xx
Hernández, F. J. c n. 190
Hestia, *see* Hephaestus
ḥidah, extended meaning of IV. 277 n. 17
hiddur miṣwah, see under *miṣwoth*
ḥiddush ha῾olam (*creatio ex nihilo*) III. 362 n. 44, V. 1781 n. 207
Hispanisms, *see* Hebrew: Arabisms and Hispanisms
Hispanus lxxxv
ḥiyyub (‘positivity’):
astronomically determined V. 486 n. 51, 583 n. 59, 801 n. 86
meaning ‘necessary’ or ‘positive’ II. 74 n. 3
see also necessity
hoberim (‘astrologers’) V. 687 n. 73
see also astrology
holiness (*qedushah*), genealogical cv, I. 460 n. 32
Homer Introd. 95 n. 18
homosexuality, of Fadrique and Simón de los Comeros xc
honra (‘honour, rank’) ci
Hormuz, son of Shapur II IV. 555 n. 38
horn, cuckold’s, *see* cuckold
horoscope V. 684 f. n. 72, 724 n. 79, 833 n. 90
see also astrology; divination
horse, runaway, *see* astral forces
hospitality III. 434 f.
see also Abraham
howeh, *see* time
ḥozim, *see* astrologers
ḥuldah, *see* weasel
humility xxvi,lx
as virtue IV. 1246 f., 1362 f.
humours, *see* four humours
Ḥunein Ibn Isḥak V. 1713 f. n. 197, 1803 f. n. 213
= ‘Johannitius’ V. 1731 n. 199
see also Index of Citations
ḥush (‘sense’, improperly extended meaning of) IV. 953 n. 74
hypocrisy, types of IV. 1006 f.

I

ibex (*ʾaqqo*), *see* gazelle and ibex
Ibn Abi-rijal, *see* Index of Citations
Ibn ʾAdret, *see* Solomon b. ʾAdret
Ibn Al-Aḥmar, *see* Granada: emirs of
Ibn Al-dabi, Meʾir b. Isaac, *see* Index of Citations
Ibn Ezra, Abraham, *see* Index of Citations
Ibn Falaqera, Shem Ṭob, *see* Index of Citations
Ibn Gabirol, Solomon xxiii, cxxviii
see also Index of Citations
Ibn Janaḥ, Jonah, *see* Index of Citations
Ibn Paquda, Baḥya, *see* Index of Citations
Ibn Pollegar (Pulgar), Isaac lxv n. 90
Ibn Sabbaḥ, Ḥasan IV. 460 n. 31
Ibn [ʾAbi] Sahula family xv n. 3, Dedication 3 n. 1
Isaac Ibn Sahula: biography xv f., Preface to I, n. 1, 36 f., V. 1636 f.; cabbalistic interests xviii, xxiii, lxvi, c; educational theory xxviii, lii, lix, lxvi f., lxviii f.; as fabulist l f.; promotion of Hebrew lxx; self-identification with moralist (*meḥabber*) Introd. 72, 85 f., V. 1624 n. 181
Meʾir Ibn Sahula xvi f.
Moses [Ibn Sahula?], of Burgos xvi–xix
Simeon [Ibn Sahula?] xvi
Solomon I [Ibn Sahula?] xvi
Solomon II Ibn Sahula xvi
Ibn Shem Ṭob, Shem Ṭob, *see* Index of Citations
Ibn Shoshan, Isaac and Meʾir lxxvi n. 110
Ibn Sid (Sa῾id), Isaac lxviii n. 97

- Ibn Ṭawus, ʿAli lxv n. 87
- Ibn Zadoq, Isaac, *see* Çag de la Maleha
- Ibn Zadoq, Solomon (don Çulema) lxxvi, lxxxix n. 151
- ‘idiot’ (i.e. *idiōtēs* = non-official) I. 1 n. 2
- imagination IV. 953 f. n. 74
  - prophetic IV. 989 n. 79
- Immanuel, *see* Emanuel
- immortality III. 75 n. 8
- imperial aspirations, *see* Alfonso X
- Ineffable Name, *see* Name of God
- intelligence(s) IV. 330 f.
  - = Ibn Gabirol’s tenth sphere Preface to I. 27 n. 11, II. 674 n. 45
  - separated, *see* angels
- interest, *see* usury
- interlopers, see *ḥerem hayisshub*
- *iqlim*, *see* climate
- Isaac II Angelus, Emperor of the East lxxiii, xciii
- Isaac Ibn ʾAbi Sahula, *see* Ibn [ʾAbi] Sahula family: Isaac
- Isaac Israeli, *see* Israeli, Isaac
- *Isagoge* of ‘Johannitius’ V. 1731 n. 199
- Israel Al-naqawa, *see* Al-naqawa, Israel
- Israeli, Isaac I. 314 n. 25, 323 n. 26, V. 1791 n. 211
  - *see also* Index of Citations
- *ʾistiji*, *see* Ecija

J

- Jacob’s staff II. 650 n. 44
- Jacobs, J. l
- Jaume (Jaime) I, of Aragón lxxiii f., lxxx, xcvii
- Jeanne de Ponthieu lxxiii, lxxxix
- Jerez de la Frontera lxxiv f., lxxxi
- Jerusalem, Latin Kingdom of xciii f.
  - *see also* libraries and museums
- Jew and Egyptian magician IV. 364 f.
  - synopsis xliii f.
- Jews:
  - ancestral integrity ci
  - laws concerning lxxv n. 107, lxxviii n. 116
  - population, Castilian lxxv–lxxvi
  - as tax-gatherers lxxvi, lxxxviii
- ‘Johannitius’, *see* Ḥunein Ibn Isḥak
- Johnson, S. lvii, cxxix
- Jonah Gerondi, *see* Gerondi, Jonah
- Josephus lxxxv
- Juan Manuel lxviii
- Judah Halevi cxxviii
  - on Hebrew III. 78 n. 9, 84 n. 10
  - on vowels and consonants 103 n. 15
  - *see also* Index of Citations
- Judah b. Moses, translations by lxxxvi
- *juglar* (‘minstrel’) lxxxvii
- Jupiter (*ṣedeq*) V. 244 n. 19, 860 n. 95
- Justiniani Psalter xviii n. 12

K

- *Kalila wadimna* (Indian fable collection) lii, lvi f., lxxxiv, I. 427 n. 30
  - iconography of cxxiv
- *kareth*, *kerithoth* (‘rabbinic excommunication’) II. 775 n. 49
- Kephar Ḥananiah III. 416 n. 47
- Kezib IV. 697 n. 52
- king, four astrologers, and prince V. 77 f.
  - synopsis xlvi f.
- king, two favourites of II. 1205 f.
  - allegory explained II. 1289 f.
  - synopsis xxxvii f.
- kingship, ideal xcviii
  - qualities of king IV. 555 f. n. 38
  - *see also* constitutional monarchy
- Kipling, R., as fabulist lviii
- knights and knighthood civ, cvi
  - admissibility to lxxviii
  - care of weaponry xcvi f.
  - Christian precondition cii
  - military orders, Calátrava xcvii
- *kohanim* (‘priests’), *see* holiness

L

- La Fontaine, J. de lvii
- Land of Israel (*ʾereṣ yisraʾel*), praise of xciii, I. 1167 f., 1189 f. nn. 71 and 72
- Lara family lxxviii, xc
  - Nuño González de Lara lxxvii f., lxxxi, lxxxix, xcii
- law codes:
  - Alfonsine, *see* Index of Citations: Alfonso
  - canon cii, ciii n. 209
  - rabbinic, *see* halakhah
  - *see also* Visigothic law
- Leo (hebraeus) de Bagnols, *see* Levi b. Gershom

León, Kingdom of lxxi f.
Lerma xvii
  nobles' assembly at lxxviii f., xci
leṣ, paranomasia with *neṣ* II. 1379 f. n. 121, 1580 n. 135
letters of alphabet, as elements of speech III. 98 f. n. 13
Levi b. Gershom (Gersonides) II. 650 n. 44
liberal arts, *see* seven
libraries and museums:
  Bruges: Musée Communale cxxvi n. 261
  Jerusalem: Hebrew University cxiv, cxxiv f.; Israel Museum cxiv
  London: British Library cxii
  Milan: Ambrosiana cxi
  Oxford: Bodleian cxiii f.
  Sassoon Collection cxii
limpieza de sangre, *see* blood
linaje ('lineage') ci, civ n. 214, cvi, I. 508 f., 761 f., III. 324 f., IV. 775 f., 1328
Linehan, P. xcii, xciv, xcix n. 186, c
lion:
  as Alfonso X lxx, lxxxviii
  lion, fox, and hart liii, I. 156 f. n. 179; satirical significance lxxxviii f.; synopsis xxix–xxxii
lioness (?as queen Violante) xxxii, xciv, I. 1209 f.
liturgy, Ashkenazi-Sephardi variants V. 1579 n. 179
Llull, *see* Lull
logic lxi
logos, in Christian theology V. 1774 n. 206
Louis IX, of France lxxiii
love, three degrees of IV. 188 f. n. 12
loyalty to sovereign xcii, xcv, I. 228 n. 23
Lucas of Tuy lxxxiv
Lull, Ramón lv
Luz V. 813 n. 87

M

maʿabir riʾshon riʾshon II. 779 n. 50
maʿalah:
  = [zodiacal] sublimity V. 168 n. 15
  = [zodiacal] ascension V. 153 n. 13
maboʾ ('influence') V. 647 n. 64
madregah ('degree') V. 119, 1278 n. 143, 1483
magic IV. 409 f., 498 f., 710 f.
magician, *see* Jew and Egyptian magician
Maimonides, Moses xxi, xxiii, cxxviii
  allegedly cited by Aristotle V. 1832 n. 219
  on angels V. 1845 n. 221
  Aristotle's *Organon* rearranged by I. 546 n. 34
  astrology rejected by lxv
  on divination V. 701 f. nn. 75, 76
  on ethical improprieties IV. 1017 n. 83
  figure of, *see* Man of God
  on God: intuitive knowledge of IV. 336 n. 24; as unmoved Mover III. 704, n. 68, V. 329 n. 30
  heavenly bodies emulate [God's] formless essence V. 1569 n. 177
  on Hebrew III. 78 n. 9
  hygiene, as personal obligation V. 780 n. 83
  on medicine II. 628 n. 43
  on prophecy IV. 989 n. 79, V. 1815 n. 216
  on society II. 894 n. 56, IV. 50 n. 5
  on survival under anti-Jewish regime II. 916 n. 59
  on time III. 659 f. nn. 63, 64, and 66
  on virtue as mean III. 855 n. 96, IV. 1321 n. 113
  on year, solar, length of V. 1514 n. 174
  see also Man of God; *pardes*; Index of Citations
Málaga lxxiv, lxxxi
Man, encomium of qualities III. 317 f.
Man of God (*ʾish haʾelohim*) xxix, xlix f., Preface to I, 150 n. 29, V. 1622 n. 180, 1871 f. n. 225
Mantino, Jacob lxvii
maphrish, *see* spheres: semi-diurnal arc
maps, medieval, *see* cartography
maqama xviii, lii n. 66
maqqiph ('diurnal sphere') III. 691 n. 67
maqsheh, *see* disputants
Marinid emirate lxxiv f., lxxix
market, clerks of II. 1028 n. 65
Mars (*maʾadim*) V. 245, 859 n. 93
Martin IV, Pope lxxxii
mashal:
  feminine plural rendering li, cviii
  meshal hedyot I. 1 n. 2
  overlap with *ḥidah* ('riddle') IV. 277 n. 17
  see also fox fables
masmer ('nail', in the sense of pole) V. 1060 n. 118

materia medica lxiv
see also cock; dog; grouse
mathematical sciences (*limmudiyyim*) I. 551 f. n. 35, II. 628 n. 43
mayordomo mayor lxxxix, ci
meat trade, Jewish abuses of xciii, I. 740 n. 49
medicine:
clinical l
medical science lxiii f., V. 1649 f.
medical texts not translated into Castilian lxxxvi
medicine, seafaring, and agriculture II. 625 f. n. 43
Melchizedek II. 1370 n. 119, III. 883 n. 98, 959 f.
meliṣah, *see* rhetoric
memory and recollection IV. 966 f. nn. 75 and 76
merchant and dishonest bailee IV. 1093 f.
synopsis xlv
Mercury (*kokhab*) V. 365 n. 39, 862 n. 97
Meshal haqadmoni:
derivation of concepts in lxi–lxiv
editio princeps from MS A cxi, cxix
illustrations cxxiii f.
manuscripts of xxi, cxi f.
relationship between codices cxv–cxix
title and vocalisation Dedication, n. 3, Prologue 14 n. 9
translations cxxvi f.
Messianic Age, historical plane of I. 307 f.
mesta ('guild') xciv
metaphysics lxii
meteorite, see *ʾelgabish*
meteorology lxiii
metrical schemes Dedication 1, Introd. 123, Preface to I, 111, IV. 284, 513
meyushab ('solid'; astrological sign) V. 322 n. 29
Michelangelo, horned Moses of II. 388 n. 26
microcosm, Man as I. 323 n. 26, V. 1791 n. 211
middoth, *see* halakhah: legal construction
midnight prayer (*tiqqun ḥaṣoth*) II. 358 n. 22
military orders, *see* knights and knighthood
millennium, see *shith*
minim, *see* sectarians
minutes and seconds, *see* degree
miqreh ('symptom') V. 1677 n. 190
Miriam, punished with leprosy II. 1133 n.78
miscreants, catalogue of xciii, xcv
miserly cheat and poison III. 415 f.
allegory explained III. 581 f.
synopsis xli f.
mishley shuʿalim, *see* fox fables
miṣwoth (613 divine commandments) IV. 1026 n. 88
aesthetic implementation (*hiddur miṣwah*) IV. 1025 f. nn. 84 and 87
miyshor, *see* equator; celestial
moisture, *see* four humours
monarchy, *see* constitutional monarchy
moneylending, *see* usury
monk, *see* oblate
Montpellier lxxxi
moon:
astrological significance V. 343 f. n. 35
orbit V. 1457 f.
Moors, revolt of lxxii, lxxiv, xcvii
moralist, *see* disputants: moralist and cynic
Moses de León xvii f., V. 1239 n. 137
mothereth (? = 'sinew') V. 1660 n. 187
Mozarabic community cii
Muhammad II, *see* Granada: emirs of
muḥit ('diurnal sphere') III. 691 n. 67, V. 185 n. 144, 329 n. 30
Murcia xcvii
mushlaḥ, *see* absolute
Muslims, poll tax paid by lxxv
muṭlaq, *see* absolute
mutuality, implicit V. 1784 n. 209

N

nabar, treated as Arabic *nabr* ('cunning') cvii, IV. 770 n. 54, V. 77 n. 6
Name of God, engraved on sun V. 1231 n. 135
Nathan b. Yeḥiʾel, *see* Index of Citations
naṭiqa ('rational') Preface to I, 25 n. 10
nazir, *see* oblate
Nebuchadnezzar lxxxv, I. 13 f., II. 343 n. 21
nebukhah ('[planetary] variation') V. 329 n. 30
necessity II. 74 n. 3, V. 801 n. 86
see also *ḥiyyub*
negativity, see *ḥiyyub* ('positivity')
Neoplatonism Preface to I, 17 n. 6, I. 214 n. 22, II. 674 n. 45, III. 55 f. nn. 5 and 6, V. 1778 n. 205
neṣ, *see* hawk; *leṣ*
New Testament, *see* Index of Citations

Niebla lxxiv
nobility, Spanish lxxii f., lxxvi, lxxviii f., civ
  dissident lxxviii f., xc f.
non-naturals, *see* six 'non-naturals'
north–south axis, 'width' of earth V. 965 n. 100, 1223 n. 134
numerology, see *gematria*

O

oaths, see halakhah: oath-taking
Obed IV. 697 n. 51
oblate (*nazir*) II. 574, 769 n. 48
  see also penitent brigand
O'Callaghan, J. xcii, xciv
occasion (*zeman*) III. 685 n. 65
Old Man of the Mountains, *see* Ibn Sabbaḥ, Ḥasan
onager (*pereʾ*) xcii, I. 185 f.
ʿophaʾim, *see* birds
opposites (*haphakhim*) II. 74 n. 2, 104 f., IV. 224
optics lxii f., IV. 886 f.
  see also senses: sight
ox, represents schoolman xcii, I. 185 n. 19

P

Palencia, short-lived university of lxix
parable form xxii
  biblical precedent Introd. 55 f.
  see also fable
paradise, see *pardes*
pardalis III. 288 n. 29
pardes ('paradise'), identified by Maimonides with physics and metaphysics I. 562 n. 36
pargod I. 647 n. 41
partridge, *see* grouse
patronage, royal IV. 583 f.
peasant, *see* bumpkin
Pedro III, of Aragón lxii, lxxxii, xciv
penitent brigand II. 561 f.
  synopsis xxxv f.
  see also Heber
penitential garment IV. 1403 n. 122
pereʾ, *see* onager
perigee, *see* sun
perspective, attempted representation of Appendix 1, Figs. A2, A3
perush IV. 626 n. 44
peshat IV. 626 n. 44, 1043 n. 93
Petrus Alphonsi, *see* Index of Citations
Philip III, of France lxxiii, lxxxii, xc, xcvi
Philip of Tripoli V. 1731 n. 199
Philistines Preface to I, 101 f., 136 n. 26
philosopher:
  = Aristotle lix, II. 1102 n. 75, V. 1802 n. 212
  philosoph V. 1832 n. 218
  philosopher turned fool I. 21 f.; synopsis xxix
  rendered *ʾoheb ḥokhmah* V. 1802 n. 212
philosophy lxi f.
  four divisions I. 549 f. n. 35
  political I. 564 f.
Phineas b. Yaʾir, R. III. 453 n. 52
physical sciences lxii f.
Pimentiela, Joseph lxxvi n. 111
planetary variation V. 329 n. 30
planets, *see* Jupiter; Mars; Mercury; Ptolemaic system; Saturn
Plato II. 1102 n. 75, 1465, n. 128
  see also Neoplatonism; Index of Citations: Averroes; Plato
Plessner, M. II. 628 n. 43
Pliny the Elder, *see* Index of Citations
poison xl f., III. 558 f.
poles:
  axial V. 1060 n. 118, 1114 n. 124
  celestial V. 1060 n. 118, 1158 f.
politics lxii
  self-management, household management II. 1465 f. n. 128
  statecraft IV. 49 f.
Pollegar, Isaac Ibn, *see* Ibn Pollegar
poll-tax, Jewish and Muslim lxxv
Pope, Alexander cxxix
popes, *see* Alexander IV; Clement IV; Martin IV
population, *see* Jews: population, Castilian
portazgo ('toll') xciv
postulates, ineluctable II. 74 n. 3
potentiality and actuality Preface to I, 73 n. 18, V. 698 n. 74
priests, *see* holiness
prime Mover, *see* unmoved Mover
Primera Crónica General, *see* Index of Citations: Alfonso, *Estoria de Espanna*
prince:
  and astrologers' plot, *see* astrologers: failed coup

  horoscope of, *see* king, four astrologers, and prince
prophecy:
  prerequisite of l, V. 1815 n. 216, 1839 n. 220
  prophet as intermediary V. 1858 n. 223
  see also imagination
prophylaxis l, lxiv, V. 1729 f. n. 200
proselytes, *see* halakhah: proselytes
proverb li, cviii
Pseudo-Aristotle, *see* Index of Citations
Pseudo-Empedocles, *see* Empedocles
Pseudo-Galen, *see* Index of Citations
psychedelic experience IV. 460 f. n. 31
psychiatry l, lxiv, V. 1757 f.
psychology lxi
  see also soul
Ptolemaic system:
  apparent contrary motion V. 1265 f. n. 141
  geography V. 955 f., 980 n. 103, Appendix 1 Fig. A1
  planetary phase V. 291 n. 23
  planets V. 240 f. n. 18, 329 f. n. 30
  spheres Preface to I, 27 n. 11, III. 689 f. n. 67, V. 1265 f. n. 141, Appendix 1 Fig. A2
  see also Index of Citations: Ptolemy
Publilius Syrus II. 1102 n. 75
Pulgar, *see* Ibn Pollegar
purah ('trap') cx, III. 291 n. 30, 721 n. 72
Purgatory I. 692 f., III. 798 f. n. 89
  see also *deraʾon*
purity of (Christian) blood ciii n. 211, cv f., I. 460 n. 32
  see also ethnicity

Q

qal waḥomer Introd. 77 f. n. 14, II. 183, 1038 f., 1081, 1371 f., IV n. 1
qaraʾ (study of Hebrew Bible) Introd. 107 n. 24, I. 907, IV. 1400
qesheth remiyyah ('crossbow') V. 755 n. 81
qibbuṣ ('[zodiacal] conjunction') V. 291 n. 23
Qimḥi family:
  David Qimḥi III. 656 n. 62; *see also* Index of Citations
  Joseph Qimḥi IV. 1212 n. 102; *see also* Index of Citations
Qiryath ʾArbaʿ IV. 1430 n. 127
qithon ('cup') III. 749 n. 80
qoṭeb ('axial pole') V. 1060 n. 118
quadrivium lxvi f.
quṭb, see *qoṭeb*

R

Rabaʾ I. 228 n. 23
rabbis, *see* sages
rabbit (*shaphan*) IV. 18 f.
  see also buzzard and rabbit
Rabiçag, *see* Ibn Sid, Isaac
racialism, *see* blood; ethnicity; *sepharadi ṭahor*
    Rada, Roderigo Jiménez de lxxxiv
rainbow, cause of II. 1753 f. n. 158
ram II. 16 f.
ram and he-goat, synopsis xxxiii f.
ransom of Castilian Jewry, *see* fine
Rashi (R. Solomon b. Isaac) lxxxv, cxxviii
  see also Index of Citations
rat and weasel III. 275 f.
  allegory explained 728 f.
  synopsis xl f.
rat-trap, see *purah*
raven, *see* crow
recollection, *see* memory
rectangle, zodiacal, *see* zodiac
remonstrance, *see* halakhah: remonstrance
rhetoric (*meliṣah*) xxiii, lxvii
  Aristotle's three functions of lxvii
rhyming prose, Arabic (*sajʿ*) and Hebrew cxxix
rich man and beggar III. 812 f. n. 90
  allegory explained III. 830 f.
  synopsis xlii
Richard of Cornwall lxxix f.
Riquier, Giraldo, of Narbonne lxxxvii
Rothschild miscellany (MS Israel Museum 80. 51) cxiv
ruaḥ (*pneuma psychikon*) IV. 828 n. 61
Rudolf I, Emperor of the West lxxx

S

Saʿadyah, *see* Index of Citations
saboraʾe II. 1011 n. 64, IV. 626 n. 44
sages (*ḥakhamim*), as intermediaries V. 1858 n. 223
sahl ('equability') xv
Sahl Ibn Harun liv n. 74
Sahula, *see* Ibn [ʾAbi] Sahula

sajʿ, *see* rhyming prose
Salamanca, university of lxix
Salé lxxiv
ṣalmaweth III. 786 n. 85, V. 391 n. 44
salt monopoly lxxvi
Salucio, Agustin ciii n. 206
sambenito ('penitent's garb') IV. 1403 n. 122
Sambursky, S. III. 664 n. 64
Samuel Halevi de Toledo lxxxv
Samuel Hanagid IV. 509 n. 34
Samuel, Mar V. 1248 n. 138
Sancho, Infante, later Sancho IV. lxxii f., lxxxi f.
sand, in divination V. 705 n. 76
ṣaroth ('co-wives') V. 425 f. n. 46
Saturn (*shabbethai*), influence of V. 523 f. nn. 53 and 55
Scholem, G. III. 812 n. 90, V. 1236 f. nn. 136–8
Schwarzbaum, H. li n. 56
scientific digressions xxiii, lxi f.
scourging, *see* halakhah: scourging
scrivener (scribe):
  guild of (Arabic) scriveners IV. 491 f.
  possible self-parody lx
  see also countryman and scrivener
seal of God, truth IV. 214 n. 14
sebara IV. 626 n. 44
ṣebi ('hart', 'beauty') lxxxviii, ci, I. 786 n. 52
seconds, *see* degree
sectarians (*minim*) Introd. 9 n. 1, I. 730 f. nn. 44 and 47
ṣeʾelim II. 512 n. 36
Segovia xcvii
segrieres ('troubadours') lxxxvii
semi-diurnal arc, *see* spheres
senses I. 587 f., IV. 818 f. n. 59
  'common' (i.e. interlinking) sense IV. 939 n. 72
  hearing IV. 854 f.
  sight IV. 886 f.
  smell IV. 837 f.
  taste IV. 877 f.
  touch IV. 820 f.
  see also faculties
sepharadi ṭahor cv n. 216
servicio de los ganados ('cattle toll') lxxvi
setham (?used as intensifier) V. 316 n. 26
seven, mystical number lxxxiv
  seven heavens Introd. 124 n. 33, I. 66 n. 8, III. 960 n. 106, IV. 1404 n. 123
  seven liberal arts lxvi f.
  seven terrestrial climes, *see* climate
seventy peoples, languages V. 1005 n. 108
Seville lxxii, lxxxi f., xcvii
  cortes at lxxxii, xcvi f
  studium generale at lxix
Sezgin, F. lx
shabbethai, *see* Saturn
shalishim IV. 1361 n. 116
shanah ('study [of halakhic codes]') Introd. 107 n. 25, I. 907
shaphel ('sublunary') Preface to I, 27 n. 11, II. 1469, V. 541
shith, millenarian interpretation of II. 1796 n. 162
shuʿal, *see* fox; fox fables
silk production III. 18 n. 3
Simeon b. Ṣemaḥ Duran IV. 584 n. 43
Simón Ruiz de los Comeros, *see* Comeros family
Sinbad xxi
six 'non-naturals' lxiv
slave, *see* halakhah: slave
solid zodiacal sign, *see* zodiac
Solomon b. ʾAdret xvi n. 7, lvi n. 75, xcv, I. 228 n. 23
Solomon b. Isaac, *see* Rashi
sorites III. 453 f. n. 52, IV. 650 f. n. 48
soul:
  animal Introd. 126 n. 34
  location of III. 369 f. n. 45
  nourishing or vegetative I. 579 f.
  rational (*medabbereth*) Preface to I, 25 n. 10, I. 600 f., III. 62 n. 7, 330 n. 38, 349 f., 928 f., IV. 347, V. 1754 f., 1838 f. n. 220
  tripartite lxi, Introd. 126 n. 34, I. 579 f. n. 37, 648 f.
  see also intelligence(s)
Spain, Christian reconquest of lxxi f., lxxvi
Spanish language, *see* Christian: literature; Hebrew: Arabisms and Hispanisms
spectacles, iconographical significance of cxxv f.
speech and writing III. 78 f. n. 9
spheres:
  harmony of V. 127 n. 10
  nine Ptolemaic Preface to I, 27 n. 11, III. 344 f., 689 f., V. 1265 f. n. 141, Appendix 1 Fig. A4

  semi-diurnal arc V. 1126 f., 1172 f. n. 131
  see also diurnal sphere; equator: celestial
staff, in divination V. 701 n. 75
starling, as rendering of *zarzir* IV. 20 n. 3
state, compared to garden IV. 651 f. n. 48
Steinschneider, M. l, lx, cxxvi f., II. 1102 n. 75, IV. 555 n. 38, 650 n. 48
Stern, S. M. xcv, I. 460 n. 32, IV. 1328 n. 114
stomach, anatomy of I. 919 f. n. 59
stones, in divination V. 705 n. 76
stork (*ḥasidah*) II. 1405 n. 123
  stork and frog V. 22 f.; synopsis xlvi f.
stripes, see halakhah: scourging
sublimity, zodiacal V. 168 n. 15, 256 n. 21
sublunary world, see *shaphel*
sumah II. 713 n. 47
sun:
  apogee and perigee V. 1313 f. nn. 148, 149
  ecliptic V. 1087 n. 121, 1160 f. nn. 129 and 133; variable obliquity V. 1148 n. 126
  engraved with ineffable name V. 1231 f. n. 135
  fraction of orbit traversed daily V. 1288 f. n. 145, 1418 n. 160
  orbit of, relative to zodiac Appendix 1, Fig. A5
  see also year, length of solar
Swift, Jonathan c
syllogistic series, see *sorites*
symbiosis, social, *see* Castile
symptom, see *ʿarad*

T

Tacitus, *see* Index of Citations
tannin, *see* dragon
taphqid (sexual sense) II. 343 n. 21
Targums cxxx
  see also Index of Citations
Tarifa lxxxi
Tarshish IV. 312 n. 20, 1144, 1172, 1190 n. 101
taxation, Jews in lxxvi, lxxix, xci, xcvi
  see also fiscal administration; *mesta*; *portazgo*; *servicio de los ganados*
tekhunah, *see* astronomy
teli, *see* dragon
tempers, temperament, *see* four humours
temurah V. 1104 n. 122
  see also zodiac: tropical signs
ten points of diagnosis, *see* diagnosis
tephillah ('eighteen blessings of *ʿamidah*') Introd. 22 n. 7
therapeutics lxiv
Thompson, Stith liii f.
thought:
  capacity for IV. 982 f.
  thought, writing, and speech III. 84 f.
  see also intelligence(s); soul: rational
time:
  howeh ('present [time]') III. 656 n. 62
  nature of III. 650 f. nn. 61–5
  notional III. 625 n. 65
  see also Maimonides: on time
tiqqun ḥaṣoth, *see* midnight prayer
Togarmah III. 18 n. 3
Toledano, P. I. 1178 n. 69
Toledo lxxii, ciii
toleration, religious and social lxxv
translations:
  Arabic to Castilian lxviii
  Greek to Syriac to Arabic to Hebrew lx f.
  vernacular educational aims lxviii f.
trap, see *purah*
treasure, *see* cow and buried treasure
Trent, Council of cxxv
triangulation, zodiacal, *see* zodiac
trine, *see* zodiac: triangulation
tripartite soul, *see* soul: tripartite
trivium lxvi f.
tropical signs, *see* zodiac
troubadours lxxxvii
truth, *see* seal of God
Tunis lxxviii
Turkey, *see* Togarmah

U

ʿUbaid ʾAllah Al-isṭiji, *see* Al-isṭiji
unmoved Mover, *see* Maimonides: on God
ʾurim and *tummim* V. 237 n. 17
usury civ
  fixed-rate interest lxxvi

V

Valladolid, *cortes* at lxxxii
Vicente Ferrer ciii
Vidalon (de Porta) xcv
Villarreal lxxii, xcix
  (?)reference to foundation xcvii, IV. 123 f.

Violante (Yolanda), queen lxxii f., lxxxii, civ
  (?)represented as lioness xciv
Virgil lxxxv
virility, cock's II. 1056 f.
virtue, as mean III. 855 n. 96
  see also Aristotle; Maimonides
Visigothic law lxxiv, lxxvii
vowels and consonants III. 98 f. nn. 13 and 15
vows, *see* halakhah: vows
Vulgate, Latin II. 388 n. 26

W

watara ('cartilage') V. 1660 n. 187
weaponry, maintenance of xcvi f., III. 177 f.
weasel (*ḥuldah*), in divination V. 683 n. 71
  see also rat and weasel
wicked, punishment of, *see* Purgatory
width, representing north–south axis V. 965 n. 100
wolf xxxii, xci, I. 1044 f.
womanhood, ideal of II. 235 f., IV. 317 f. n. 21
writing and speech III. 78 f. nn. 9 and 10

Y

yaldey hayesodoth V. 1731 n. 199
year, length of solar V. 1514 n. 174
yibbum, *see* halakhah: levirate marriage
yiḥus, *see* genealogy
yishub, *see* climate
Yohanan, R. II. 1370 n. 119
Yolanda, *see* Violante

Z

zarzir, *see* buzzard; greyhound
zeman:
  'occasion' III. 685 n. 65
  'temporal world' Introd. 36 n. 10
zodiac V. 113 f., 1160 f., 1186 f., Appendix 1 Fig. A2
  ascension V. 153 n. 13
  biform sign V. 322 n. 29
  conjunction V. 291 n. 23
  dejection (depression) V. 256 n. 21, 378 n. 43
  and elements V. 471 n. 50, 525 f.
  names and symbols of signs V. 114 n. 7
  rectangle (*ribbuaʿ*) V. 322 n. 28
  'sex' of signs V. 526 n. 54
  solid sign V. 322 n. 29
  sublimity V. 168 n. 15
  triangulation V. 526 f. n. 54
  tropical signs V. 322 n. 29, 1104 n. 122
  see also *ʾaṣiluth*; *maʿalah*; sun
Zohar, *see* Index of Citations
Zorro, Juan lxxxix